MOSES

HIS

CHOICE,

With his *EYE* fixed upon *Heaven*:

DISCOVERING

THE HAPPY CONDITION

OF A

Self-denying Heart.

DELIVERED IN

A TREATISE

UPON

HEBREWS. 11. 25, 26.

BY

JEREMIAH BURROUGHS.

LONDON,

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Wm Heaven
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1721

To the Right Honorable,

ROBERT

Earl of

WARWICK,

BARON of *LEEZE,*

One of the Lords of his Majesties most Honorable Privy Councel.

Right Honorable,

AS *those who have been of late, and in these days yet are of the Antichristian party, may well be accounted men born in an evil time; because howsoever heretofore was the time of Gods long suffering towards such,*

the time of permission of them to prosper, the set time of Antichrists downfal then being further off then now it is. But now Gods time of setting his face against Antichrist, and all the Antichristian party, is come, wherein GOD is determined to fight against them, and to ruine them; most wretched men therefore are they who now have spirits set for the upholding, the pleading for that which God hath set himself against. So happy especially now are those whose hearts have been, and still are set to countenance, maintain, to further and honor the truth of the Gospel, in the power and purity of it; These are born and raised up by God, and for God, in a most blessed time, wherein God stretcheth out his holy Arm together with them, their hearts are guided by God himself, to the furtherance of that work which is the greatest work that God hath to do in this latter age of the world; namely, To bring in his Truth and Ordinances with glory and power, to set up Jerusalem as the praise of the earth, to make godliness, and the powerful profession of it, as honorable as ever it hath been contemptible. And now (Right Honorable) God hath been pleased to bless your Noble Family for many years past, with this so great a blessing,

as

as to make it instrumental to this great work of his, and your self have had a plentiful share in this so great a happiness: Your Honor hath discountenanced superstitious time-serving spirits, but as for the faithful Ministers of the Gospel, and the most sincere and godly of your Countrey, your Honor hath cast much respect upon them, and been the encourager of them, which reflects Honor, as upon Gods *name and his truth, so upon your noble Family; I believe there hath not ascended to Heaven more praises to* God *from any County in* England *for any Noble Family, in regard of the placing of a godly, painful, conscionable Ministery, as hath ascended from that County, in which your Honor, and your truly Noble Father, hath had such a large opportunity of service for* God, *and doing good to his people: And I may further confidently affirm, That no Noble Family in* England *hath more prayers of the Saints ascending to Heaven for a blessing upon it, then that family of yours; neither is there any Noble Family this day, shall I say in* England? *I may without presumption reach it further, which the Lord hath blessed, in regard of some Branches of it, with more beauty and power of godliness then he hath blessed yours; in regard whereof, it*

would be the moſt miſerable thing that could be, if ever the ſucceſſion of the countenancing and honoring the ways of godlineſs, ſhould be cut off from ſuch a noble Family. *Curſed be that man who ſhall be the cutter off of the ſucceſſion of ſo great an Honor to ſuch an Honorable Family.* Pſal, 72.17. *it is ſaid,* The name of Chriſt ſhould endure for ever; Filiabitur nomine ejus, *ſo the words are, it ſhall be* begotten, *as one generation is begotten of another, and ſo there ſhall be a ſucceſſion of Chriſts name. It is a moſt bleſſed thing when in a Family there is a begetting of the name of Chriſt, and ſo it is left unto the ſucceeding generation, as the name of the Family is left unto it:* Pliny *tells us, that it was accounted a great honor, yea the height of felicity, that in one houſe and Race of the* Curio's, *there were known to be three excellent* Orators *one after another, by deſcent from the Father to the Son; and that the* Fabii *afforded three Preſidents of the Senate, in courſe one immediately ſucceeding the other. If this ſucceſſion be ſo honorable, ſo happy, how honorable, how happy doth the ſucceſſion of Religion from Father to Son, make Families to be?*

Plin. lib. 7 c. 41.

This ſucceſſion in your noble Family, is the ſubject of the prayers of many precious ſpirits, exceedingly

ingly dear to God: And my Lord, although God hath made you exceeding instrumental for much good to his people, which is one of the greatest blessings under heaven, yet let not your Lordship rest in this: Gods *warning to* Solomon, 1 Kings 9.4. *is very observable, after* Solomon *had finished that glorious Temple for the honor of the Lord, after he had assembled all the Elders of* Israel, *to bring up the Ark of the Lord with all solemnity, after he had made such an excellent Prayer before all the people, after he had offered to the Lord two and twenty thousand Oxen, and one hundred and twenty thousand sheep, and in his rejoycing in this great work done to the honor of* God, *he made a great Feast to all the people seven days, and to them he added seven days more, and sent away the people with joyful and glad hearts; yet after this, God says to him,* If thou wilt walk before me as David thy father walked, in integrity of heart, and uprightness, to do according to all that I have commanded thee, then I will establish the throne of thy kingdom. *Though the things that you have done be great things, yet* I *expect* walking according to all that I have commanded thee, *or else all is nothing. It were infinite pity, and* God *forbid so great an evil, that any one*

way of sin should ever stand up, to hinder the blessing upon a noble spirit, and such worthy services for the Church as you have done, well beseeming that true nobility of such a spirit.

Your Honor hath appeared much for the Honor, the Safety, Peace, Liberties of the Saints and your Countrey; and how many now have their consciences check them, and shame is upon their faces for that base cowardise and vile time-serving, that the true nobility of your Lordships spirit (scorning such baseness) delivered you from. God hath now appeared for his people more then ever, in our or our Forefathers time, do you now appear more then ever for them; As God hath mightily enlarged the opportunity of service, so the good God enlarge and heighten with true Nobility and Christian generousness your Noble spirit, that you may be as a chosen shaft in the Quiver of the Lord, reserved to these times, to be in a high degree instrumental to his praise.

It is now near three years since that your Lordship lying sick, not without apprehension that Gods time to call you from the Land of the living was come, I was then for some time daily with your Lordship, and all the desires you expressed for life were,

were, That you might live to do God service here: God then spared your life, and now my Lord, I beseech your Honor to give me leave to minde your Lordship of these desires, and those Covenants you made with God if ever he restored you. Surely the Vows of God are upon you, God hath now put an opportunity into your hand to fulfil them, and all other you have ever made unto him, and now he expects the performance of them; now there are opportunities of that service that may draw forth all that nobility of your spirit, wherein you may give testimony of thankfulness for all mercies so abundantly heaped upon you, and be faithful in performing of all your vows, and blessed be God for this opportunity: This is your honor, to account opportunity of service for God and his people your greatest honor upon earth.

Go on and prosper, and the Lord recompence all that respect you have shewn to his servants, and amongst others to my self; Wherefore in duty to you I here present your Honor with this Treatise of Moses his Choice, which ventures to come to the view of the world for furtherance and encouragement in such a happy choice, blessed with such a happy reward as the eye of Moses in this his choice was fixed upon; And herein I gladly take

the

the occasion to make an honorable mention of your Name, that I might testifie not onely to your Honor, but to all the world, my thankful remembrance and due acknowledgement of your Lordships undeserved respects toward me, who am and ever shall be,

Your Honors in all humble
and due observance,

Jeremiah Burroughs.

THE

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Moſes his Choice.

HEB. 11. 25.

Chuſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.

CHAP. I.

God will ſometimes be honored, rather with the ſufferings *of men in high Places, then with their* ſervices.



HAving finiſhed *Moſes* his SELF-DENIAL, namely, what he *refuſed*, together with the circumſtance of *time*, and the *principle* by which he was enabled thereunto: Now *what* it was that he *choſe*, we are to conſider; his appearing for, and the joyning himſelf with the afflicted people of God, although he knew he muſt needs partake with them in their afflictions; he ſaw that God would rather be honored by him in an afflicted eſtate, then in the enjoyment of all his glory that he might have had; he was willing to ſubmit to God in that way.

Cap. 1.

Yet he might have had many reaſonings in himſelf, that might have drawn his heart another way; he might have thought, that in his keeping of the honor and power he had in the *Court*, he might have done a great deal of ſervice for God, in the improving of his favor with *Pharaoh* and his *Nobles* for the people of God; he might have been of great uſe for them, that it was a thing of great conſequence, for them to have a friend in the *Court*, that might do them ſo much good, as it was probable he might have done: Yea, he might have thought with himſelf, Surely God intends to uſe me here in ſome great ſervice for his people, for how wonderful hath his Providence been towards me, in bringing me to, in raiſing of me up, and continuing me in this honor? what a ſtrange and extraordinary Providence of God was it, to diſpoſe of my Parents hearts, to *hide me* in ſuch a maner as they did amongſt the *ruſhes*? and that the *Daughter* of *Pharaoh* muſt come at that time to the River, and that I muſt be found by her, and no body elſe; and that God ſhould diſpoſe of her heart ſo, as to commiſerate my condition, and to be ſo enclined towards me as ſhe was, that ſhe ſhould not onely preſerve my life, but have me brought up as her own Son; that ſhe ſhould have care, that my education might be ſuch, as I might be meet for honor and advancement in her Fathers houſe, whereas ſhe might have brought me up in ſome baſe and ſervile maner, according to the quality of a Bondſlaves childe, of an Hebrew childe, ſo much abhorred and hated by the Egyptians; and that God ſhould give me that underſtanding and capacity, that I ſhould come to be learned in all the learning of the Egyptians;

ans; and that God should encline the heart of *Pharaoh* to me likewise, that he should countenance me, and prefer me; and that the favor of *Pharaohs daughter*, and of *Pharaoh* himself, should continue so long as it does, even to my growth up to forty years; that I should have favor in the eyes of his *Nobles*, and of all the *Court*, none of them seeking to undermine me, to alienate *Pharaohs* heart from me? surely God intended to use me in some great service here in the Court; if I should now do any thing to provoke *Pharaoh* against me, to lose that favor, that honor, that power I have, what a loss would this be to the people of God? what would become of them? little hope then of any good to them: yea, if *Pharaoh* and the Court should frown upon me, it is like they will be more enraged against them, and rather make their burthen heavier, and their bondage sorer: Now then what a grievous thing would it be, that such an opportunity as I have in my hands should be lost?

But *Moses* seeing Gods minde, that he would rather have him venture himself in joyning with his people in affliction, and that this was the way, whereby God would honor himself by him, he was content to let go all those reasonings, and yield up himself to Gods own way: God will sometimes rather be honored by the sufferings and afflictions of men in great Places (who one would think had large opportunities of service) then in any service that they shall or can do; and such men should be willing to submit to God herein: It is not what I or others think, how God may be honored this way or another, but what the will of God is, which way he will be honored; and God expects from men, not

Cap. 1. onely that they ſhould ſeek his honor, but that they ſhould ſeek it his own way: All the intentions and ayms at the glory of God that can poſſibly be, are nothing; God cares not for them, if they be out of his own way. It was an excellent reſolution of *David*, 2 *Sam.* 15.25,26. *If I ſhall finde favor in the eyes of the Lord, he will bring me back again, but if he thus ſay, I have no delight in thee; behold, here I am, let him do to me as ſeemeth good to him.* We reade of *Heman*, a man of admirable wiſdom, one of the wiſeſt upon earth in his time, as appears 1 *King.* 4.31. and yet *Pſal.* 88. *God kept him down, and low by afflictions* all his days *from his youth.* This God doth;

1. Firſt, to ſhew his ſoveraignty over his creature, that he hath the abſolute diſpoſe of all, to uſe them as he will.

2. Secondly, to ſhew that he hath no need of any for his ſervice, for the bringing about his own ends, he hath thouſand thouſands of ways to effect his own will, without help from men, although in never ſuch eminent places.

3. Thirdly, becauſe he would not have us to put any confidence in man, to think that the work muſt needs be done by ſuch and ſuch; God will caſt them aſide, and bring the work about by other means, that we leaſt thought of.

4. Fourthly, that he might have a proof of the ſelf-denial of theſe men, of their abſolute ſubjection to him; in the exerciſe of which grace, God takes exceeding delight.

5. Fifthly, that he might teach ſuch, whileſt they do enjoy their opportunities of ſervice, to walk in dependence

pendence upon him, humbly before him, not attributing much to themſelves: wherefore let ſuch men learn not to ſet too high a price upon their condition, that God hath raiſed them unto above others: although it is true, that it is one of the greateſt happineſſes under heaven, to have large opportunities of ſervice for God and his Church, yet we ſhould not ſo value them, as to ſtretch conſcience in the leaſt degree, for the continuance or improvement of them: look to the word, keep cloſe to it, and then regard not what men ſhall ſuggeſt, what a deal of good you might do, how much ſervice, what honor you might bring to God; why will you hazard your ſelf and the loſs of all? Cap. 1.

There is much danger in liſtning to theſe reaſonings, becauſe the opportunities for ſervice, and the keeping up your ſelf in that condition in which you are, being involved together, there may lie much ſelf-love, under the pretence of doing ſervice, and that ſo ſecretly, as without diligent and faithful ſearch into your own hearts, you ſhall not perceive it your ſelves; wherefore while you ſee God offering opportunities of ſervice, while you ſee his minde in improving you thus, follow it on with all your might, let no opportunity ſlip, do to the utmoſt you can for God; and when you ſee his minde to lay you aſide, and to uſe you in another way, although it be of affliction, and grievous ſufferings, yet be as willing to yield to God in this, as in the former way; and thereby,

First, you ſhall ſhew the moſt glorious work of ſelf-denial that may be; it is more to deny ones ſelf here then in outward things, there is nothing goes more 1.

Cap. 1. near to a true generous heart, then to be laid aside, and to be denyed to be used in service.

2. Secondly, it may be, if you bring your hearts to lie at Gods dispose in this, he will use you the rather, and you shall not be taken off; this may be the means of continuance of you in his work.

3. Thirdly, if you go on with such a disposition as this, it is more like that God will bless your service, while he does use you.

4. Fourthly, or if you shall be taken off for a while, and put into an afflicted condition; wherein it shall not appear that you are of any great use, (although sometimes *sufferings* are the greatest *services*) yet your afflictions shall but prepare you for higher service afterwards, as it did in *Moses*: How did God use him afterwards in great and high employments? few men that ever lived upon the earth, were employed more for God then he was. The *Magdeburgenses Centuriatores* think that *Barnabas* the Apostle was the same that *Joseph* was, who was one of the two, upon whom the lot was cast for the Apostleship, when it fell upon *Matthias*, and he was refused, *Acts* 1. which *Joseph* was afterwards called *Barnabas* by the Apostles, *Acts* 4.36. in stead of *Barsabas*; they making *Joses* to be the same with *Joseph*: *Joseph* was a gracious man, and when he saw it was Gods minde not to use him in that work, he was content to go on in that way which God would have him, although it were in a far lower condition, then in the work of an Apostle, and therefore afterwards God called him to that high and honorable work.

5. Fifthly, howsoever, your reward shall be as great, as if you were used in the greatest service, in the highest

highest work you could have desired to be used in: But if you shall not be willing to lay down all when God calls you thereunto, and to be put into any low suffering condition that he shall please to put you into, it is an evident sign that you went on before in your way with self-confidence, that you aymed at your self, that you did not give God the glory of your service; and if so, although God might use you for the good of others, yet there will come no blessing of it upon your selves. This in the general. Cap. 2.

CHAP. II.

The opening of the words, with the several doctrines in this Text.

BUt for a more particular handling this verse, I shall first give a short paraphrase of it; secondly, shew the several doctrinal conclusions contained in it. [*He chose*] *Choyce* notes a comparing of one thing with another, and the deliberating of the minde about the things compared, and at the last a free determination of the will which way to go. Thus *Moses* compares the estate of Gods people, and the pleasures of sin, one with another; he deliberates in his minde, which is the safest, and the best way for him to go, and at last freely, yet throughly and fully determines the case; *He chose rather to suffer affliction*: he did not choose *affliction* absolutely, for affliction in it self is an evil, but *rather* then the *pleasures of sin*, afflictions are to be chosen: *Job* 36. 21. *Elihu* charges *Job*, that he chose *sin* rather then *affliction*; this choyce is an ill choyce;

Cap. 2. *Moſes* his choice was a wiſe and gracious choice; he chooſes *affliction* rather then *ſin*. [*Affliction*] that is, any affliction, not this or that affliction, but whatſoever affliction God ſhould think fit: Many think themſelves willing to ſuffer affliction in the general, until they be called unto ſome particular affliction, and then they think, Oh, if it were any other we could bear it, but this we know not how to bear; whereas the true ſubjection of the heart to God, is to bear what God himſelf ſhall appoint. He choſe [*to ſuffer affliction,*] not to bring affliction upon himſelf: Religion teaches no man, raſhly and headily to bring himſelf into miſery. [*To ſuffer affliction with the people of God:*] That is, either in joyning with the people of God in the ways of godlineſs, in which they were; or in appearing for them; or in joyning in communion with them. [*Then to enjoy the pleaſures of ſin.*] The words are in the Original, *Then the enjoyment of ſin.* [*The pleaſures of ſin;*] that is, either ſuch pleaſures as are in themſelves ſinful: or ſecondly, ſuch as cannot be enjoyed, or maintained but in a way of ſin: or thirdly, ſuch us would be means to draw the heart unto ſin. [*The pleaſures of ſin for a ſeaſon:*] that is, either for a ſhort ſeaſon, or for an uncertain ſeaſon.

Ἁμαρτίας ἀπόλαυσιν

The doctrinal Concluſions in the words are theſe:

1. Firſt, the uſual condition of Gods people in the world, it is an afflicted condition.

2. Secondly, when Gods people in Gods way are under grievous afflictions, wicked men in the way of ſin have much pleaſure.

3. Thirdly, afflicted godlineſs is to be choſen, rather then pleaſant wickedneſs.

Fourthly,

Fourthly, a ſpiritual eye can ſee an excellency in Gods people, though they be in never ſuch a low afflicted condition. 4.

Fifthly, a gracious heart is willing to appear for Gods people, to be on their ſide, although it be with much hazard to its ſelf. 5.

Sixthly, there is ſo much good to be had with Gods people, that it is worth the enduring hard things to be with them. 6.

Seventhly, nothing that is but for a ſeaſon can ſatisfie a gracious heart, that which muſt ſatisfie it, muſt be beyond any temporary thing, it muſt be an eternal good. 7.

CHAP. III.

Gods people, though dear to God, yet uſually have been in an afflicted eſtate.

FOr the firſt: Gods people, although dear and precious in his eyes, yet they have uſually been an afflicted people in all generations unto this day. When God was making his Covenant with *Abraham*, *Gen.*15.12. at the going down of the Sun a deep ſleep fell upon him: and lo, a horror of great darkneſs was on him; and *ver.* 17. *a ſmoking furnace*, and *a burning lamp* paſſed between his ſacrifice, and the Lord tells him of the *bondage* of his ſeed in *Egypt*. The afflicted condition of Gods people who were to come from *Abraham*, was ſhewn by the *horror of darkneſs*, and the *ſmoking furnace*: And this is obſervable, As at the firſt great Promiſe that was made for Gods chooſing of a people to himſelf

out

Cap. 3.

out of *Abrahams* loyns, their afflicted estate was set out; so where we have the great promise of the Gospel, the largest of any in the Gospel, for the encouragement of those who are willing to part with any thing for Christ, even there persecution is annexed: for so the words are, *Mark* 10.29,30. *There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospels, but he shall receive a hundred fold now in this life, houses, and brethren, and sisters, and mothers, and children, and lands,* with persecutions, *and in the world to come eternal life*; Persecutions come in amongst all those great things that are there promised. *Israel* is a people afflicted *from their youth, Psal.* 129.1. When God appeared to *Moses*, to send him a deliverer of his people, he appeared to him in *a burning bush*, to set out the afflicted estate of his people.

If the people of God might have a Herald to give Arms to them, as some other Professions and Societies have, the best and most sutable, would be such as Mr. *Hooper* that holy *Martyr* had, when he was made Bishop of *Worcester*, *A Lamb in a flaming bush*, with rayes of the Sun *from Heaven* shining on it: a *Lamb* for *meekness*, in a bush burning, amongst wicked men, who are as brambles and thorns, burning with malice, and yet the sweet influence and comfortable light of heaven let out upon it.

When *Ignatius* came to the wilde beasts, to be devoured of them, and his bones crushed between their teeth; Now (says he) I begin to be a Christian: Blessed Mr. *Bradford* writing to the Town of *Walden*, to encourage them to suffer, saith, that that Christian hath

hath not learned his A.B.C. in Chriſtianity, who hath not learned the leſſon of the Croſs. *A Chriſtian is a Croſs-bearer,* ſays *Luther.* As God made the evening and the morning to be the firſt day, and ſo the ſecond, &c. So the day of Gods people, God hath made to be the evening of troubles here, and the everlaſting morning of glory and happineſs hereafter. It is an expreſſion of Mr. *Calvin,* The godly (ſays he) have their dark ſhadow of troubles before them, and their brightneſs of glory behinde to come hereafter, but the men of the world have their brightneſs before them.

Cap. 3. *Chriſtianus Crucianus: Qui non eſt Crucianus, non eſt Chriſtianus.* Luther *in Gen. c. 29 Eccleſia eſt hæres Crucis.*

Men uſe to bring out their beſt firſt, and reſerve the worſt till afterwards, but Gods dealing with his people is otherwiſe, their worſt is firſt with them. The way to *Canaan* is through the *wilderneſs,* even after a ſore and tedious bondage; yea, and when God brought his people into *Canaan,* he brought them into the worſt part of *Canaan* firſt, into the ſouthern part, which was the moſt dry and barren part of the land. The way to *Zion* is through the valley of *Baca, Pſal.* 84.6. *Many are the troubles of the righteous,* ſaith *David, Pſal.* 34. 19. According to that of the Apoſtles, *Acts* 14. 22. *Through much tribulation we muſt enter into the kingdom of God. Pſalm* 22. is a prophetical *Pſalm* of Chriſts ſufferings, and the title is upon *Aijeleth Shehar,* which ſignifies the morning Hart or Stag, ſuch a one as the Huntſmen ſever out in the morning from the reſt, to hunt for that day. Such was Chriſt, and ſuch is his Church, as the morning Stag ſevered out to be hunted and worried by the world. *In the world ye ſhall have tribulation,* ſaith our Savior to his diſciples, *John* 16. 33. *we cannot follow*

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follow Christ, and be his Disciples, but *upon these terms, Mat.* 16. 24. Others use to invite Followers with promises of honors and riches, but Christ tells the worst at first, what we are like to finde; we must be *content* to take up our cross, not to endure it by *compulsion*, and constraint, but to take it up willingly and cheerfully: Secondly, not what cross we will, we must not choose our cross, but what is appointed for us.

He must take up his cross. But this cross it may be shall be but now and then.

Yes, *Luke* 9. 23. *He must take up his cross* daily.

But if every day, I hope it is an easie cross.

Nay, it is a killing cross; 1 *Cor.* 15. 31. *I dye daily,* saith St. *Paul.*

But yet I hope there may be refreshings some part of the day.

Not so neither; *Rom.* 8. [illegible] *For thy sake are we killed all the day long*; that is, in regard of the danger of death: Secondly, in regard of some beginnings that we suffer: Thirdly, in regard of our willingness to undergo it.

Since the days of John Baptist the Kingdom of Heaven suffers violence, and the violent take it by force, Mat. 11. 12. this is ordinarily taken for the greedines of the peoples embracing *Johns* Ministery, but it rather seems to be spoken of another kinde of violence, namely, the violence of opposition and persecution, in which the enemies of the Gospel seek to lay violent hands upon it; for he tells them presently, *Verse* 16, 17, 18. that the Jews were as wayward children, that nothing would please them, but said that *John* had a Devil; they were therefore rather

ther violent againſt his Miniſtery, then violent in embracing of his Miniſtery. Cap. 3.

2 *Tim.* 3. 12. *All that will live godly, muſt ſuffer perſecution:* Firſt *all*] Every one muſt expect it, although it is true, God calls not all to the like ſufferings, yet he exempts none from ſome degree or other, let him be as wiſe, and as diſcreet as he will, yet if godly, he ſhall not eſcape. Chriſt was the beſt Preacher that ever was, he lived the moſt inoffenſively that ever any did, and yet while he was preaching, the *Phariſees* blew their noſes at him in ſcorn and deriſion; for ſo the word ſignifies in the Original, *Luke* 16. 14. which is tranſlated, *derided him.* And at another time they would have broke his neck, *by caſting him from a ſteep hill*, after he had done his Sermon. Saint *Paul* the moſt famous Preacher next to Chriſt, that ever was, and yet he was accounted a *babler*, a *peſtilent fellow*, his Sermons were accounted *factious* and *ſeditious*. 1. ἐξεμυκτήρισαν.

Secondly, *He that* will *live godly.*] The Devil will let a man have many wiſhes and deſires, theſe are not perſecuted; but he that *will*, if he be ſet upon it, abſolutely reſolved that he *will*, and nothing ſhall hinder, then he muſt make account to *ſuffer*: When the *woman* in the *Revelations*, *Chap.* 12. *was ready to bring forth her Childe*, the *Dragon* ſought to devour it, he medled not with her all the while ſhe was *a breeding*. 2.

Thirdly, he that will *live.*] If he keep his godlineſs in his heart, and not diſcover it in his life, he may go on well enough, but theſe ſhews of godlineſs the world cannot endure. Wickedneſs muſt appear with open face, but godlineſs;

Cap.3. neſs muſt keep within doors: Wickedneſs trades openly, but godlineſs muſt keep in as a bankrupt, that dare not be ſeen.

4. Fourthly, he that will live *godly*.] Not civilly onely, for a man to live fairly, lovingly, juſtly amongſt men, to keep from crying ſins, and here to reſt, this man perhaps may eſcape ſufferings; but if he begins to live *godly*, to go beyond *morality* in his profeſſion, then he muſt expect to ſuffer.

5. Fifthly, he that will live godly in *Chriſt Jeſus*: that is, in the vertue, ſtrength and power *of Chriſt Jeſus*; The other may be done without knowledge of Chriſt, but this godlineſs *in Chriſt Ieſus* is that which is perſecuted in the world [*godly in Chriſt Jeſus.*]

What it is *to live godly* in Chriſt.

1. That is, firſt *real* and true godlineſs, not the ſhadow of godlineſs: A Wolf flies not upon a painted ſheep, we can look upon a painted toad with delight: There are ſome forms, and ſhadows of godlineſs entertained in the world, but the reality and truth of godlineſs is that which is hated, and oppoſed.

2. Secondly, godlineſs in Chriſt Jeſus, is exact godlineſs, it carries a ſoul to a higher pitch then morality doth; now a man begins to live in a higher courſe of Religion, to be ſtrict in his ways, to tremble at the leaſt ſin, to devote himſelf wholly to God, this man muſt expect to ſuffer.

3. Thirdly, the godlineſs that is in Chriſt Jeſus, is a ſtirring godlineſs: if a man will be lukewarm, and as *Gallio*, not caring which way things go, then many will ſpeak well of him, *he is no buſie-body*, not *ſo hot*, and *fierce as others are*. We reade *Exod.*8.28. *Pharaoh* was content *to let the people go*, onely *he would not have them go far*; ſo, many are content that men ſhould

ſhould be Religious, ſo be it they do not go too far, Cap. 3.
Revel. 2. 2. Chriſt ſaith to the Angel of the Church of *Epheſus, I know thy labor and thy patience*; mark how theſe two are joyned: If the Angel had not labored ſo much, it is like he had not ſuffered ſo much: If Miniſters and Chriſtians will be idle and do little, they are not like to ſuffer much, a little patience will ſerve turn; but thoſe who put forth themſelves, who are ſtirring, active, who labor much, they muſt expect to ſuffer much. It is very obſervable that of the *ſeven Churches* we reade of in the *Revelations*, there are onely *two* of whoſe troubles there are no mention; and which are they? the firſt is *Sardis*, of which it is ſaid, *She had a name that ſhe lived, and was dead:* the other was *Laodicea*, that was *neither hot nor cold:* Theſe two eſcaped troubles, but none of the other.

Fourthly, the godlineſs that is *in Chriſt Ieſus*, is a 4.
powerful godlineſs, that will not yield and give in; ſuch as the Lord requires in *Ieremy*, *Let them come in to you, do not you go to them:* Let men ſay what they will, let them threaten, rail, flatter, perſwade, yet this yields not. Now the world judges this to be *pride, ſtubbornneſs*, not knowing what the power of godlineſs means: A reed that yields, is not ſhattered by the wind: So thoſe who will be time-ſervers, whoſe conſciences will bow any way, thoſe ſhall ſuffer no great matter; but if men be unyieldable, eſpecially in things that are counted ſmall, as many of the Chriſtians in the *Primitive* times, who *would not caſt one grain of frankincenſe into the fire to ſave their lives*, theſe are hated, contemned and perſecuted in the World: Antichriſt is content to let the name

Cap. 3. name and profeſſion of Religion alone, but he perſecutes the power of godlineſs, it is that which witneſſeth againſt him, *Revel.* 11.8. He ſlays the witneſſes, but he lets their carcaſſes lie openly; he cares not for the name and profeſſion, ſo be it the witneſſing power be ſlain.

5. Fifthly, Godlineſs *in Chriſt Jeſus*, is world-condemning godlineſs; *Noah* condemned the world by that he did: Other men ſhould be accounted well of, were it not for theſe; but this darkens their light, and condemns their way, which they are not able to abide, 1 *Pet.* 4.12. *Beloved, think it not ſtrange* (ſaith the Apoſtle) *concerning the fiery tryal, as though ſome ſtrange thing happened unto you*; be not moved at it, as at the coming of *a ſtranger* unexpectedly, you muſt entertain troubles *as ordinary* daily gueſts.

It hath been, is, and will be the order of Gods providence towards his people, that they ſhall be in an afflicted condition, and that many times in great extremities; and hence, *Chap.* 5. 10. the Apoſtle prays, *That the God of all grace would make them perfect, after they had ſuffered a while*; as if prayer might not be made for *perfection*, until we have ſuffered a while. As ſoon as St. *Paul* was manifeſted to be a choſen veſſel for the honor of God, it was ſhewn unto him, *what things he ſhould ſuffer for the name of Chriſt*, as if that were a neceſſary concomitant to the profeſſion of godlineſs.

Look over the whole Book of God, and conſider the hiſtory of the lives of Gods people in all ages, both in Scripture, and in other records, and you ſhall finde them uſually in a poor afflicted condition; as ſoon as we hear of any work of Religion, we hear of

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of the *perſecution of Abel*. *Noahs* Ark on the *waters*, was a type of the condition of the Church in afflictions. What hard things did *Abraham*, and the reſt of the *Patriarchs* endure in their generations? How ſore was the bondage of the *Iſraelites* in *Egypt*? Their paſſage through the *Red ſea* and the diſmall *Wilderneſs* into *Canaan*, was a type of the afflicted condition of Gods people in after ages, through which they were to paſs to Heaven: How was *David* hunted as *a Partridge in the wilderneſs*? What bitter and ſore complaints do we hear, of the grievous ſuffering he met withal? *Pſal.* 129. the Church there bemoans her condition, that *from her youth up ſhe had been afflicted*: What hard uſage did the bleſſed Prophets of the Lord finde? *Eliah* was perſecuted, and muſt flie for his life, while *four hundred falſe Prophets* were fed *at Iezabels table*: *Micaiah* muſt be fed with *the bread of affliction, and the water of adverſity*.

Hiſtories tell us, that *Iſaiah* was ſawn aſunder with a wooden ſaw; *Ieremy* was put into a dungeon, ſticking in the mire (as ſome ſtories ſay) even up to the ears, and after was ſtoned to death in *Egypt*; *Ezekiel* was ſlain in *Babylon*; *Micah* was thrown down a ſteep place, and his neck broke; *Amos* was ſmitten with a club, and ſo brained: The Story of the perſecutions of the *Maccabees* propheſied of, *Dan.* 11. 36. and recorded by the Apoſtle, *Heb.* 11. from the 35 Verſe to the end, is exceeding lamentable; the Texts ſays, That they were *tortured*, that they had the tryal *of cruel mockings* and *ſcourgings*, of *bonds* and *impriſonment*; they were *ſtoned*, were *ſawn aſunder*, ſlain with the ſword, *wandred up and*

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down in Sheep-skins and Goats-skins, being deſtitute, afflicted, tormented, they wandred in deſerts, and mountains, and dens, and caves in the earth.

And after, for the Chriſtian Church, we know what *Chriſt* himſelf, the great leader of his people ſuffered, what *contradiction of ſinners?* what *contempts? miſeries? ſcorns? ſcourges? curſed, cruel, ſhameful death?* When *Stephen* the firſt Chriſtian *Martyr* was ſtoned, *Dorotheus* witneſſeth, that *two thouſand others which believed on Chriſt, were put to death the ſame day*. All the twelve Apoſtles after many ſore and grievous afflictions endured, ſuffered many violent deaths, *John* onely excepted: who yet, as the Scripture teſtifieth, was baniſhed into *Patmos*, and as ſome Hiſtories, that he was by *Domitian* thrown into a Tun of ſcalding lead, yet as they ſay, delivered by a miracle.

Peter was crucified with his heels upward, becauſe he would not be as Chriſt was, thinking himſelf unworthy of that honor: *Andrew* was crucified by *Egeas* King of *Edeſſa*: *Iames* was ſlain by the ſword of *Herod*, as we finde *Acts* 12. the beginning: *Philip* was crucified, and ſtoned to death at *Hieropolis*, a City in *Phrygia*: *Bartholomew*, after divers perſecutions, was beaten down with ſtaves as he was preaching in a City of *Armenia*, and then crucified, and after his skin flead off, and beheaded: *Thomas* was ſlain with a Dart at *Calamina* in *India*: *Matthew* was run through with a ſword, or as ſome write, ſlain with a ſpear: *Iames* the ſon of *Alpheus*, who was called the *juſt man*, was ſet upon the pinacle of the Temple, and thrown down, and yet having ſome life left in him, he was brained with a Fullers club; ſome Hiſtories

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ſtories ſay, that *Paul* before his converſion, had a ſpecial hand in this: *Lebbeus* was ſlain by *Agbarus King of Edeſſa*: *Simon* the *Canaanite* was crucified in *Egypt*, or as others ſay, he and *Iude* was ſlain in a tumult of the people: *Matthias* that came into the number in ſtead of *Iudas*, was ſtoned, and then beheaded: *Paul* was beheaded at *Rome*, under *Nero*.

Thoſe ten fearful Perſecutions in the Primitive times, from the time of *Domitius Nero*, unto *Conſtantine*, doth ſet out fully unto us the truth of this argument: for three hundred years together, the name of a Chriſtian was death, except now and then, the Churches had ſome little breathings. *Brightman* ſpeaking of the ſtories of thoſe times, ſays, that *every page, and leaf, is as it were all red, coloured in blood:* the Covenant of grace is a bloody Covenant, both in regard of the blood of Chriſt, firſt ſealing it, and the blood of the bleſſed *Martyrs*, adding likewiſe their ſeals in confirming of it. In that Treatiſe that goes under the name of *Cyprian, de duplici Martyrio*; ſpeaking of that place, 1 *Iohn* 5. 8. *Three bear witneſs on earth*, the *Spirit*, *water* and *blood*; the *third* is applyed to the blood of the *Martyrs* in thoſe times.

It is a moſt heart-breaking meditation to conſider the ragings, madneſs and fury of the Heathens againſt the Chriſtians in thoſe times. *Ierome* in an Epiſtle to *Cromatius*, ſays, that there was no day in a whole year, unto which the number of five thouſand Martyrs cannot be aſcribed, except onely the firſt day of *Ianuary*. *Vincentius* reports, that at *Aquileia*, the Emperor gave leave to every man that would, to kill the Chriſtians; All the policy, wit, ſtrength of

Cap. 3. invention, of men and devils, were exerciſed and ſtretched out to the utmoſt, for deviſing the moſt miſerable torments, and exquiſite tortures; as plates of Iron burning hot, laid upon their naked fleſh; pinſers red hot, pulling off the fleſh from the bones; bodkins, pricking and thruſting all over their bodies: caſting into lime kilns, and into caldrons of ſcalding lead: whippings until almoſt all the fleſh was torn off their bodies, and their bones and bowels appeared, and then laid flat upon ſharp ſhels and knives: their skins were flead off alive, and then their raw fleſh was rubbed with ſalt and vineger: their bodies were beaten all over with clubs, until their bones and joynts were beat aſunder: they were laid upon grid-irons, roſted, and baſted with ſalt and vineger: one member was pulled from another; by faſtening them to the boughs of trees, they rent their bodies apieces: they were toſſed upon the horns of Bulls, with their bowels hanging out; they were caſt among dogs to be devoured; they were put under the Ice naked into Rivers; they were tortured on the rack, on the wheel, and on the gibbet, with flaming fire under them: they made it their ſports, to ſee them devoured by wilde beaſts; and in the night, in ſtead of torches, they burnt the bodies of the Saints, to give them light for their paſtimes.

To give you an inſtance or two, that you may ſee the miſerable extremities the Saints of God in former times paſſed through. I read of one *Sanctus*, upon whom when ſuch intolerable tortures were inflicted, as the Perſecuters thought, ſurely they ſhould have heard ſome words of blaſphemy coming from him, yet they could get nothing but this, *Sum Chriſtianus*,

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ſtianus, I am a Chriſtian; at which they being mad, they clapt on plates of braſs red hot, to the moſt tender parts of his body, wherewith although his Spirit ſhrunk not, but ſtill continued conſtant, yet his body was ſo drawn together, that it loſt the proper ſhape of a man; and after he lying in priſon a while, they brought him forth again to the common ſcaffold in the face of the people, and put him to all kinde of torments they could deviſe, as though he had been put to none before, as *ſcourgings, tearings by wilde beaſts*; his body being thus torn, they brought an iron chair red hot with fire, and ſet him in it, and ſo fryed and ſcorched him as upon a grid-iron: Thus he being made the whole day a ſpectacle to the people, in ſtead of their games and ſights, they could get nothing from him, but his firſt confeſſion, *Chriſtianus ſum, I am a Chriſtian.*

The example of *Romanus*, who was of noble birth, but more noble in his *Martyrdom*, is very famous; he was firſt whipped with knaps of lead at the ends of the cords; he deſired them not to ſpare him for his Nobility, *Not the blood of my progenitors*, ſays he, *but Chriſtian profeſſion makes me noble*: then they lanced him with knives, until the bones appeared white, his face was buffeted, his eye-lids torn with their nails, his hair pulled from his face; the Captain being aſtoniſhed at his conſtancy, commanded them to ceaſe from tortures; he was after brought forth and ſcourged again upon his old ſores; they plucked out his tongue by the roots: the Captain being yet more aſtoniſhed to ſee him continue conſtant, commanded him to be brought into priſon, and there be to ſtrangled.

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The example of *Vincentius* is as remarkable as any; he was first wracked, all his joynts being stretched out of their place; then his body was indented with grievous and deadly wounds; then they tortured his flesh, by raking upon it with iron combs sharply filed; and then they laid his body upon a grate of iron, opening his flesh with iron hooks, they seared it with fiery plates, sprinkling it with hot burning salt; then they drew him into a dungeon, where the floor was spread with the sharpest shells that could be gotten, they laid his body upon them, and so left him without all succor.

Take an example of a *woman* or two; one *Blandina* was miserably whipped, tortured by wilde beasts, tormented, and scorched upon a gridiron, and then put into a net, and cast unto the wilde Bulls to be gored, and so slain. We read of one *Eulalila* a yong Gentlewoman, famous for her godlines and constancy, who was pulled away from the seat of her Persecuters by the hair of her head, then one joynt was pulled from another, and the flesh from the bones by tushes and claws of wilde beasts; then they harrowed her flesh with an iron hurdle, they burnt her body on every side before and behinde with flaming torches, and at last cast her into fire, and consumed her body unto ashes.

How lamentable is the hearing of these things unto nice and curious women? who now must not have the wind to blow on them, who are ready to dye if they be but crossed a little of their wills. It was an excellent speech of a woman Martyr, *Iulitta* by name, who being to be put into the fire, spake unto other women thus, *Cease to accuse the fragility of the*

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the feminine ſex: What? are not we made of the ſame matter that men are? yea, after Gods image are we made as well as they; God did not uſe fleſh to make women of in token of infirmity, we are bone of his bone, in token we muſt be ſtrong in the living God. Theſe were the ſufferings of thoſe times; we ſhrink at every thing, at every ſcorn and frown.

As for after times, it pleaſed God to ſtir *Conſtantine* a Chriſtian Emperor, and then the Church had ſome reſt; to which ſome apply that place, *Rev.* 20. 2. *Satan was bound a thouſand years*, not to rage for a thouſand years after, ſo as he then did, until *Antichriſt* got ſtrength: but the Text will not bear this interpretation; we read *Rev.* 8. 1. at the opening the *firſt ſeal*, there was ſilence in Heaven *half an hour*; that is, a ſpace of intermiſſion, wherein the Church had ſome little breathing for a while, but yet continued not long; for *Licinius*, who firſt joyned in the maintenance of Chriſtian Religion, fell off and turned an outragious perſecuter. After that the Church endured infinite troubles by the hereſie of *Arrianiſm*, that ſpread it ſelf mightily abroad, ſo that the whole world almoſt was become an Arrian; at this time ſays *Hilary*, the Church was ſo obſcured, as it was not to be ſought in any external pomp in publique places, but in priſons and dens; *Non in tectis, & exteriori pompa, ſed potius in carceribus & ſpeluncis.* *Arrius* was a man of excellent parts, and forward in good, but through pride, being diſappointed of his expected preferment, fell off. Mr. *Brightman* upon *Revelations* 8. 11. thinks it was *he*, that was meant by that *Star* which *fell*, which was called *wormwood*, by which *the third part of the waters*

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were made bitter, and many dyed of the waters.

After that *Antichriſt* began to riſe more and more, and to bring a fearful darkneſs over the face of the Church; of which times the holy Ghoſt propheſies, *Rev.* 8. 12. *The moon, ſun, and ſtars were ſmitten.* The firſt open and bloody perſecution of Antichriſt, was that of the *Waldenſes*, in the year 1160. and 1260. and ſo on: there is a whole volumn written of the lamentable extremities that theſe poor people endured, the reading whereof might cauſe the hardeſt heart that lives to break. A ſpecial agent in this perſecution was one *Dominick*, father of the *Dominicans*, of whom his mother dreamed when ſhe was with childe with him, that ſhe had *a Wolf flaming with fire out of his mouth in her body.*

In after times we read of the moſt famous inſtruments of Gods glory, what hard things they endured: as *Wickliff*, *Huſs*, *Ierome* of *Prague*, and others. The firſt time that ever any Law was made for burning thoſe that oppoſed the Pope in *England*, was in *Henry the Fourths* time: ſo it went on to thoſe bloody *Marian* days; What impriſonments? what ſtarvings? ſtranglings? gibbets? fire? baniſhments were there then? What grievous miſeries did Gods people endure in *France*, eſpecially in that bloody ſavage *Maſſacre* in the year 1572? the Hiſtory of it tells us, that near the Archbiſhops Priſon in *Lyons*, the blood ran warm reeking in the ſtreets, into the River: in thirty days ſpace, there were an hundred thouſand poor orphans, widows, and ſuccorleſs creatures, wandring about without relief.

Thus both Scripture, and the Hiſtories of all times, hold forth unto us the truth of this point, that *the eſtate*

eſtate of Gods people is an afflicted eſtate; they cry out aloud unto us, that *through many tribulations we muſt enter into the kingdom of God.* This hath been the way of God even towards thoſe who have been deareſt to him, and it is ſo at this day, but yet a great difference hath God made, between us, and thoſe in former times, in regard of the degree of afflictions; yea, between us and others of his Servants, in other places now: we feel but little of thoſe hard things that many of Gods people have felt, and ſtill do feel: we ſit *under our vines, and fig-trees, in peace and plenty*, not onely under *the ſhadows of them*, but we taſte and eat plentifully of the fruit of them, they are not empty *vines*, nor empty *fig-trees* unto us.

CHAP. IV.

What uſe we ſhould make of Gods ſparing us from the woful afflictions which have befaln, and do befal others.

NOw what uſe ſhould we make of this difference? Firſt, we had need examine whether our proſperity be in love or not, whether it be ſanctified unto us or not; for we have a great deal more then Gods people uſe to have: And we ſhall know it by this, if the chief thing we rejoyce in, in the enjoyment of our proſperity, be the opportunity of ſervice for God, that we have by it.

Secondly, let us admire Gods goodneſs to us, and bleſs his name: How favorable is the Lord to us, who ſpares us, that we ſuffer little or nothing in compariſon of what others have done? We are weak, and

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and if we ſhould have felt ſuch things as others have, what ſhould have become of us? They endured *ſpoiling of their goods, impriſonment, tortures,* but we may go to Heaven, and have *peace, comfort,* the uſe of the *creature, houſes, lands, friends:* had we onely the bleſſings of the upper ſprings, although we wanted wholly the bleſſings of the nether, we were happy; but oh the goodneſs of our God unto us, we do plentifully enjoy both! Though a man do loſe all the world, and win his ſoul, although he beg his bread from door to door, if he be ſaved at laſt, he is a happy man, happy that ever he was born: but we may ſave our ſouls, and yet have the good things of the world too.

But it may be ſaid, A ſuffering condition is the joyful condition, why then ſhould we thus bleſs God that we are freed from it?

Anſw. 1. *Sufferings* in themſelves have no good, but as God uſes them, and turns them unto good; now God can uſe and turn *proſperity* into good as well if he pleaſe, and proſperity hath good in it ſelf, and in the uſe of it too.

2. The Apoſtle Saint *Iames, Cap.* 1. 6. calls for joy in both conditions; *Let the brother of high degree rejoyce, when he is abaſed, and the brother of low degree, in that he is exalted*; it ſeems we are not fit for ſufferings, and therefore our preſent condition is a mercy.

Thirdly, ſeeing God ſpares us ſo much from ſufferings, and calls us not to ſuch *paſſive* obedience as formerly he hath called his ſervants, let us therefore labor to be more abundant in *active* obedience, in giving God the glory of that peace and many liberties,

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ties, and those comforts that we do enjoy, which we might have been deprived of by the malice of men; let our strength now be employed for God, in *doing service*, which might have been spent in *suffering* the rage of man, yea, might have been spent in *bearing* the wrath of God himself: O how much better is it, that we have it to spend it in doing service for God in an active way, for his praise and our own comfort! The more peace and outward comforts, the more service is due to God. It is observable that *Solomons* Altar was four times as big as *Moses's*. We read *Exod.* 27. 1. That *Moses* was to make an Altar five cubits long, and five broad, and three high, but *Solomon* made an Altar twenty cubits long, and twenty cubits broad. *Moses* was in the wilderness, in an unsetled condition, full of troubles: *Solomon* on his Throne, in a peaceable condition, full of prosperity; as our peace and prosperity is more then others, so our service should be more then theirs, and that in a due proportion.

Salvian writing about the condition of Gods people in their suffering of affliction, answers an Objection which some might make. *But we do not live under persecuting Emperors, as formerly Christians did.* To that he says, By how much the less they were in their passive obedience, by so much the more they should be in their active obedience. God is content, says he, that our peace should serve him, that we

Contentus est Deus noster, ut ei pax nostra serviat, ut ei immaculatorum actuum puritate et vitæ incõtaminabilis sanctitate placeamus: plus ei fides & devotio nostra debet quia minora a nobis exigit & majora concessit, & ideo cum principes Christiana sint & persecutio nulla sit & religio non inquietetur, qui ad probandam fidem experimentis durioribus non compellimur, inferioribus saltem officiis domino plus placere debemus. Demittamus ergo illa quæ beatissimus Paulus pertulit, videamus, si in illis saltem religiosæ devotionis obsequiis quæ minora atque communia, &c. Salvian. de gubernatione Dei, lib 3.

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should please him, in the purity of actions undefiled, in the holiness of a life unspotted; by so much the more is our faithfulness and devotion indebted to him, because he requires of us smaller things, and hath granted greater things unto us: and therefore seeing Princes are Christians, there is no persecution, Religion is not disturbed, we are not compelled to manifest the proof of our faith by harder tryals, we ought so much the more to please the Lord in inferior duties. He instanceth in divers particulars: as Christ (says he) commands us not to strive, and contend with one another, but rather to put up wrong, let us obey him in this, seeing he frees us from such great and dreadful miseries, which others have suffered before us. Again, Christ would have us do that to others, which we would have others do to us, let us obey him in this. He commands us by his Apostle, that we should not seek that which is our own, but every one seek the good of another: he requires of us to love our enemies, and to take heed of the occasions of evil, &c. Although duties be never so hard to flesh and blood, yet let us set upon them. It was an excellent speech of *Eusebius Emesenus*, Our forefathers did strive against sharp piercing griefs, let us be willing to strive against the most excellent pleasures; They overcame the torments of the flames, let us overcome the fiery darts of vices.

Dimicaverunt patres nostri contra asperrimos dolores nos è contrario dimicimus contra nobilissimas voluptates; vicerunt tormenta flammarum, nos vincamus ignea tela vitiorum. Euseb. Emes. *Homilia Natalis Sancti Genesii.*

4. Fourthly, let us take heed of the least froward murmuring and repining at little crosses, that sometime we meet withal. What, are we discontented at such small afflictions? at such light things? when as others (our betters) have suffered such hard, such grievous, such lamentable things; that our hearts do ake

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at the very hearing of. What is our flesh better then theirs, that we must have ours so pampered, when as theirs was so grievously tormented? How far are you from resisting unto blood? O what an unworthy thing is this in Christians, to vex and fret at every small cross; when they read and hear what others have suffered before them! all our troubles are but as the slivers and chips of that cross, upon which they have been crucified. Cap. 4.

Fifthly, be willing to abate somewhat of your delight in the creature that you do enjoy, do not give liberty to your selves, to satisfie your selves to the full: Is it seemly that when Gods choice Servants have suffered, and still do suffer such hard things, that you should delight and rejoyce to the utmost in giving content unto the flesh? You know how it was with *Uriah*, while the Ark, and his Lord *Joab* was in the field, he would not go down to his house to solace himself there. *Josephus de bello Iudaico lib. 6.* reports of *Titus*, when he had by his conquest brought the Jews into miserable extremities, that some of the Priests petitioning him for their lives, he commanded them to be slain, saying, they were of degenerous mindes that they desired to live, when their people and Religion suffered so much as it did: *Titus* a Heathen judged thus of them; of what degenerous mindes then are those, who not onely desire to live, but to live in pomp, in bravery, in giving liberty to themselves in all sensual delights, in abating nothing of their carnal contentments, when they see and hear of the Churches of God suffering grievous things, brought unto lamentable straights under the burthen of most heavy and sore afflictions? The like we finde 5.

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related of *Anchiſes* *Æneas* his father; when *Æneas* would have ſaved his life, Far be it from me, ſays he, that I ſhould deſire to live when *Troy* ſuffers that it does:

Abſit, ut exciſa poſſim ſupervivere Troia.

Far then be it from us to deſire to live diliciouſly, when not *Troy*, but the Churches of God ſuffer ſuch things as they do. It is reported of *Alexander*, that being in extream thirſt, when a little water was offered to him, he thought it a hard thing and not Princely, for him alone to quench his thirſt, when others in his Army had not wherewithal to abate theirs; wherefore he gives back again the cup with this ſpeech, ſaying, I cannot bear to drink alone, and here is not enough to divide amongſt the reſt.

Cum extrema ſiti laboraret oblatam aquam accipere noluit, quia durum putabat & parum regium, ſi ipſe ſolus ſitim extingueret ut levaret ſuam, cum alii eo tempore nihil haberent, quo arida corpora refocillarent; tunc poculo pleno ſicut oblatum fuit redito, nec ſolus (inquit) bibere ſuſtinco nec tam exiguum dividere omnibus poſſum. Quintus Curtius. l. 7.

Sixthly, let us learn to be compaſſionate towards them that do ſuffer; while the bowels of others are torn out by the rage of men, let the bowels of our compaſſions work towards them, let us be even in bonds with thoſe that are bound, in all our peace, liberties, and comforts, let us remember them, let us pray for them, and as much as we are able, relieve them, and help to bear their burthens.

Seventhly, let us lay hold upon our opportunities of peace and liberties that we do enjoy, to edifie our ſelves in our moſt holy faith: let us make uſe of our peace to prepare us for the times of affliction, which God may call us unto. This was the care of the Churches, when they had got a little reſt from their enemies, *Acts* 9. 31. Then had the Churches reſt through all *Iudea*, *Galilee*, and *Samaria*, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghoſt, were multiplyed. It

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is wiſdom while our ſhip is in the haven, to mend it there, and to prepare it for ſtorms, that it may meet withal at ſea; when ſtorms ariſe, it is no time then: ſhips lie in the harbor on purpoſe to prepare them for the dangers they meet withal afterwards in Sea. Naturaliſts tell us, that while the Halcyon bird is brooding her eggs, and bringing forth her yong ones, there is uſually fair weather; from whence we call pleaſant weather, Halcyon days; ſhe neglects not any of thoſe days, but is diligent in bringing forth her yong: God gives us fair weather, much peace, that we may be diligent in our work, to provide for after-times: let none of thoſe Halcyon days be loſt. Cap. 5.

CHAP. V.

The Reaſons of the afflicted eſtate of Gods people, from the malice of the Devil and wicked men.

BUt what are the reaſons why it muſt needs be, that the eſtate of Gods people muſt be an afflicted eſtate? *Queſt.*

Firſt, as long as there is a Devil in the world it muſt needs be; he in his inſtruments is that red Dragon, red with fury and rage; he is that old Serpent, full of poyſon and deadly malice. *Pliny* ſpeaks of the Scorpion, that there is not one minute, wherein it does not put forth the ſting, as being unwilling to loſe any opportunity of doing miſchief. He is called Satan, an adverſary, the deſtroyer, roaring Lyon, he infinitely hates God, and ſins that ſin, that is the ſin againſt the holy Ghoſt, every moment: he hates the holineſs of God, and the glory of God, (which eſpecially *Anſw.* 1.

Si videris aliquando perſecutorem tuum nimis ſævientem ſcito quia ab aſcenſore ſuo dæmone per urgetur. Ber. de Inter. domo c. 52.

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2. Secondly, the poyson of this old Serpent, ungodly men have sucked up, they swell with it, and by it are enraged against godliness. It is reported of Tygers, that they enter into a rage upon the scent of fragrant spices; so do ungodly men at the blessed savor of godliness. I have read of some barbarous Nations, who when the Sun shines hot upon them, they shoot up their arrows against it; so do wicked men at the light and heat of godliness. There is a natural antipathy between the spirits of godly men, and the wicked; *Gen.* 3. 15. I will put enmity between thy seed, and her seed; *Prov.* 29. 27. An unjust man is an abomination to the just, and he that is upright in the way, is an abomination to the wicked. Now the contrariety of antipathy is:

1. First, deep rooted, in the very natures of the things: a contrariety of act is not so much, as a contrariety of nature; two sheep may oppose one another, but there is not that opposition between them, as between a wolf and a sheep.

2. Secondly, it is an active opposition, that will presently stir at the first appearance; the wicked will presently discern a godly man, and their hearts do quickly rise up against him.

3. Thirdly, it is a strong vehement opposition.

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For first, it breaks all bonds of nature, the bond between father and childe, between brother and brother; and all bonds of love and kindeneſs: we have a remarkable example for this, *Numb.* 22. 3, 4. *Moab* was irked becauſe of *Iſrael*, or did fret and vex, ſo the words; the ſame with that, *Exod.* 1. 12. There was no cauſe for the Moabites thus to fret, they were allyed to *Iſrael*, for *Moab* was of *Lot*, to whom *Abraham* was Uncle: *Iſrael* paſſed by them in peace, and by the ſlaughter of the *Amorites* they had freed them from evil Neighbors, which had before taken away part of their Land, and were likely in time to take away more; yet being of a different Religion, malice breaks all theſe bonds. The like *ver.* 4. of the *Midianites*, who came of *Abraham*, *Gen.* 25. 1, 2. The *Iſraelites* had freed them from *Sihons* yoak, and yet they conſpire againſt them, and ſeek their ruine.

Secondly, it is mighty bitter where it is: *Pſal.* 7. 13. it is ſaid, that God hath ordained his arrows againſt the perſecutors; the word ſignifies, ſuch as burn in danger and malice againſt the godly; and the word tranſlated *ordained*, ſignifies God hath wrought his arrows: he doth not ſhoot them at random, but he works them againſt the wicked. *Illiricus* hath a ſtory, which may be a Commentary upon this Text, in both the parts of it. One *Felix* Earl of *Wartenburg*, one of the Captains of the Emperor *Charls* the fifth, ſwore in the preſence of divers at ſupper, that before he dyed, he would ride up to the ſpurs in the blood of the Lutherans; here was one that burnt in malice, but behold how God works his arrows againſt him: that very night the hand of God ſo ſtruck him, that he was

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ſtrangled and choaked in his own blood; ſo he rode not, but bathed himſelf, not up to the ſpurs, but up to the throat, not in the blood of the Lutherans, but in his own blood before he dyed. Saint *Paul*, *Acts* 26. 11. ſays of himſelf before his converſion, that he was exceeding mad againſt the Saints of God; this bitter malice that is in the hearts of wicked men, againſt the godly, puts them upon ways of oppoſition againſt all reaſon and common ſence. After *John Huſs* was burnt, his adverſaries got his heart, which was left untouched by the fire, and beat it with their ſtaves. St. *Paul* in 2 *Theſſ.* 3. 2. deſires the brethren to pray, *That they might be delivered from unreaſonable and wicked men*; the word is, *abſurd men*. The malice of wicked mens hearts againſt the godly, makes them break all bounds of humanity, and go againſt Laws or any thing, in way of oppoſition againſt the ſervants of God. In the Hiſtory of the perſecution of the *Merindolians*, we read of the Biſhop of *Aix*, being full of rage againſt them, when the Preſident *Caſſaneus* would have allayed it a little, telling him that the arreſt of *Merindol* was not definitive, and that the Laws and Statutes of the Realm did not permit the execution thereof without further proceſs; then ſaid the Biſhop, *If there be either Law or Statute that do hinder or let you, we carry in our* ſleeves *to diſpenſe therewithal:* the Preſident anſwered, It were a great ſin to ſhed innocent blood; then ſaid the Biſhop, *The blood of them of Merindol be upon us, and upon our ſucceſſors*; then ſaid the Preſident, I am very well aſſured, that if the arreſt of *Merindol* be put in execution, the King will not be well pleaſed to have ſuch deſtruction made of his Subjects:

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ἀπόπων.

Subjects: the Bishop answered, *Although the King at the first do think it evil done, we will so bring it to pass, that within a short space, he shall think it well enough, for we have the* Cardinals *on our side,* and especially the most reverend Cardinal of *Tournon.* We read likewise of the unreasonableness of the malice of wicked men against Gods servants, in the History of the *Waldenses:* they petitioning, that seeing it was permitted to the *Turks, Saracens,* and *Jews,* (who are mortal enemies to Christ) to dwell peaceably in the fairest Cities of Christendom, that pity and compassion might be shewed to them, who have their whole Religion founded upon the Gospel, and worshipping the Lord Jesus; and that they might be suffered to live quietly in desolate Mountains, and deserts, and valleys, protesting that they would live in all fear and reverence of God, with all due subjection and obedience to their Lord and Prince, and to his Lieutenants and Officers; and yet this Petition could not be granted. We read likewise, that when that worthy Servant of God, *John Frith,* who was a learned and godly Minister, was burnt at the stake, together with one *Andrew Hewet*; that one Doctor *Cook* a Parson in *London,* openly admonished all the people, that they should in no wise pray for them, no more then they would for a dog. O what bitterness and rage is there in the hearts of wicked men, against Gods servants! No marvel then, seeing they live amongst them, they suffer so much affliction as they do. The Lord tells *Ezekiel,* that he lived amongst bryars and thorns, and that he dwelt amongst scorpions. Thus all Gods people, living with the men of the world, may be said to live amongst bryars and

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4. Fourthly, this oppoſition of wicked men againſt the godly, is an univerſal oppoſition.

As firſt, oppoſing all that do belong unto the ways of godlineſs: as *Luke* 9. 53. it is ſaid of the Samaritans, that they would not receive Chriſt, becauſe his face was as though he would go to *Jeruſalem*; their hearts were againſt any inclination, againſt any thing that tended that way.

Secondly, if they can have advantage againſt any one, who makes any ſhew of Religion, they let flye againſt all, they rage againſt all, as *Haman* againſt the whole people of the Jews, when he was provoked againſt *Mordecai*.

Yea thirdly, they even hate their children after them, they ſhall fare ſomething the worſe for the forwardneſs of their Parents.

5. Fifthly, it is a ſecret oppoſition, for ſo Antipathies are, there can be no reaſon given for it, but as he ſaid, This onely can I ſay, I do not love thee, but I cannot ſay wherefore: they are convinced that they are better then themſelves, in their moſt ſerious thoughts, they wiſh to dye their death, to be in their condition, and yet their hearts do riſe againſt them: as they were wont to ſay of *Caius Seius*, he was a good man, but he was a Chriſtian. But it may be ſaid, there is a reaſon for our oppoſition, we do not oppoſe them for their good-

Non poſſum dicere quare: hoc tantum poſſum dicere non amo te. Bonus vir Caius Seius, ſed Chriſtianus.

goodneſs, but becauſe they oppoſe Laws, and we would ſee the Laws to be obeyed; we do not oppoſe them for their godlineſs, but for their hypocriſie. For anſwer, the Devil never oppoſed Religion, but under ſome colour. *Pharaoh* cryes out of the people of *Iſrael* that they were idle. *Haman* ſays, that it was not for the Kings profit to ſuffer the Jews. *Tobiah* and *Sanballat* cryes out of them, that they were enemies to Kings and Government. Saint *Paul* was accuſed of ſedition. But ſurely it is not for the execution of Laws, that mens hearts do ſo riſe againſt ſuch as are forward in the ways of Religion, for in other things they count men too buſie, when they ſeek the execution of Law. It was *Tertullians* appology in the behalf of the Chriſtians againſt the Gentiles, who objected the ſame thing againſt them; O ſays he, there are other Laws more for the good of the Commonwealth, that you do not execute; as he inſtanceth in Laws that were made to reſtrain men from ſumptuouſneſs in feaſtings, and in apparel, and houſhold-ſtuff, and in their exceſſive coſts about their Shows and Games, yea, and many ancient Laws about Religion they regarded not. And as for that plea of hypocriſie, take this one evidence, that it is not that which is oppoſed, but Religion it ſelf: if it were hypocriſie that were oppoſed, then the better they did grow when they were in their moſt ſerious moods, the more they would oppoſe it; for that which is evil muſt needs be ſo much the more oppoſed, by how much the more any grows better; but it is apparent, that howſoever men in the heat of their pride and luſts, ſet themſelves againſt the ſervants of God, under that name of hypocriſie, by which they blinde

Tertul. Apol. adverſus gentes. c. 6.

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6. Sixthly and lastly, the opposition that comes from Antipathy, is an irreconcileable opposition; it may be curbed and restrained a little, and for a time, but reconciliation can never be made, except one of the natures be changed; no arguments, no perswasions, no means can do any good here, it is onely change of nature that can help. Now then seeing that there is such an antipathy between the people of God, and the men of the world, with whom they live, how is it possible but that while they live with them, they must needs be afflicted by them?

CHAP. VI.

Many Reasons why God orders things in his providence so, as his beloved should be under sore afflictions in this world.

BUt though it be true, that the Devil and world are malicious; yet, does not God rule over all? why then will God suffer his beloved ones thus to be troubled and afflicted?

Answ. Psal. 97. 1. The Lord reigneth, let the earth rejoyce; it is well for us that the Lord reigneth, or else his people could never stand before the rage of the world, and Devil; one or two wolves, were able

able to devour a flock of sheep, what then would many wolves do amongst sheep, if there were not an over-ruling hand? but as *Psal.* 76. 10. Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain; God suffers, and orders this so, that he might turn all to his own praise. For, Cap. 6.

First, sometimes by this means, he scatters his people abroad in the world to disperse his truth, to spread his Gospel further then otherwise it would be; as *Acts* 8. 3, 4. it is said, *Saul* made havock of the Church, haling men and women, committing them to prison, therefore they that were scattered abroad, went every where preaching the Word; according to the propheſie of *Daniel, chap.* 12. 4. propheſying of the times of the troubles of the Church, he says, Many shall run to and fro, and knowledge shall be increased. 1.

Secondly, this God suffers for the manifestation of his glorious power, and that four ways, 2.

First, in the continuing of his Church, and the profession of his truth, notwithstanding all the rage of men and devils; Gods power was seen in preserving the bush from being consumed, though it were all on a light fire: to preserve a spark of fire alive, in the midst of the waves of the sea, and to keep a light set up, in the midst of storms and tempests, is a great work; there appears as great a power of God, in preserving his Church in the midst of so much opposition, notwithstanding their grievous afflictions and persecutions, as there did appear in the preservation of the three Children in the fiery furnace. *Eliah* would have water poured upon the sacrifice, he would have it covered with water, that the power of God might 1.

Cap. 6. more appear in the fire that came down from Heaven upon it; ſo God will have afflictions, perſecutions, troubles, to befal his people, that he may manifeſt his power ſo much the more in their preſervation.

2. Secondly, the power of God appears not onely in the upholding, but in the raiſing the ſpirits of his ſervants in their afflictions, with what courage, holy magnanimity, heavenly chearfulneſs that appeareth in them: even weak women and children, triumphing over the moſt ſore afflictions, and grievous diſtreſſes, which made a Heathen, one *Calocerius* beholding this, break forth with this acclamation, Of a truth, great is the God of the Chriſtians! *Bernard* ſays, Thoſe whom God frees from troubles, have experience how ſweet the Lord is; and thoſe whom he exerciſes with many troubles, have experience how ſtrong the Lord is. The glory of Gods power is as clear in the raiſing the ſpirits of his ſervants in ſuffering, as if he ſhould deliver them from ſuffering by miracle. And therefore *Rupertus* ſaith, that God did more gloriouſly triumph in St. *Laurence* his patience and conſtancy when he was broiled on the Gridiron, then if he had ſaved his body from burning by a miracle.

Vere magnus eſt Deus Chriſtianorum. *Quam ſuavis Dominus, quam fortis Dominus.* Ber. de conſcientiâ, ca. 2.

3. The power of God is glorious, not onely in preſerving his Church, in raiſing the ſpirits of his ſervants in their greateſt afflictions, but in increaſing his Church by them: if it be a wonder to be upheld in them, it is much more to be encreaſed by them; the more we are cut down, the more ſtill we are, ſaith *Tertullian*. The Church never grew ſo faſt, as when it was under moſt affliction. *Sulpitius* ſays of the Chriſtians in the primitive times, that they then were

Plures efficimur quoties metimur.

as

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as greedy of Martyrdom, as in his time men were greedy of Biſhopricks. The blood of Martyrs was the ſeed of the Church. *Pliny* reports of the lilly, that it is increaſed by its own juyce that drops from it: ſo the Church which is the lilly that grows among the thorns, the very blood that falls from them, multiplies them; the ſufferings of one begets many to the love of the truth. Mr. *Knox* in his Hiſtory of *Scotland*, reports of a Gentleman one *John Lindſay*, familiar to Biſhop *James Bettoun*, that he ſaid to the Biſhop upon the occaſion of the burning of Mr. *Patrick Hamilton*, My Lord, if you burn any more, you will deſtroy your ſelves; if you will burn them, let them be burnt in hallow cellars, for the ſmoak of Mr. *Patrick Hamilton* hath infected as many as it blew upon. It is a report of one *Cecilia* a Virgin, that by her conſtancy and exhortations, before and at her Martyrdom, was the means to convert four hundred people. By blood and prayer the Church converts the whole world, ſays *Luther.*

Eccleſia totum mundum ſanguine, & oratione convertit. Luth. T. 2.

Fourthly, God ſhews the glory of his power, in doing ſuch great things as he doth, by a few afflicted, diſtreſſed, perſecuted, contemptible people: The greateſt things that ever God hath done in the world, have been by theſe: the more afflicted, the more mean and deſpiſed they have been, the more hath the arm of the Lord appeared in them. Gods power is made perfect in weakneſs, 2 *Cor.* 12. What great things hath God done by a few afflicted, perſecuted fiſhermen, the Apoſtles? What great things by St. *Paul?* who many times had not rags to cover his nakedneſs; who was whipped up and down, and put into ſtocks, and counted the baſeſt and vileſt of men, the

the very off-ſcouring of men, and the filth of the earth: and yet never were ſuch great things done in the world, by thoſe who had the greateſt learning, the moſt power, the moſt valor, the moſt glory in the world, as was done by theſe; they did even ſubdue the world unto them, and that by preaching the Goſpel, a Doctrine ſo above nature, ſo contrary unto nature. *Chryſoſtom* in a Sermon upon the 10. of *Matthew*, ſpeaking concerning this argument, calls forth *Plato*, and *Pythagoras*, and the reſt of the Phyloſophers, and challenges them to ſhew what they had done in compariſon of theſe. But becauſe ſome might ſay that amongſt the Heathens there have been moſt famous Captains, who have done great things, as *Themiſtocles* and *Pericles*: If you compare, ſays he, what they have done, with what hath been done by theſe poor fiſhermen, all their braveſt acts will appear but childes plays, and the enterprizes of ſimple men.

Cap. 6. *ubi* Plato, *ubi* Pythagoras, *ubi Stoicorum turba? Sed fuerunt apud Gentiles illuſtriſſimi, duces qualis Themiſtocles ille, qualis Pericles: puerorum, ludos, & inceptorum ſtudia res geſtas judicabis, ſi cum his, quæ Piſcatores geſſerunt conferre volueris.*

Thirdly, that which God ayms at, is the tryal of the graces of his people: an afflicting condition is a trying condition: Hence, *Dan.* 11. 35. *Some ſhall fall and be tryed*: This is a propheſie of the times of the *Maccabees* under *Antiochus Epiphanes*: in the 11. *Heb.* we have the Hiſtory of this, where *verſe* 36. we have the like expreſſion: others had tryals of cruel mockings and ſcourgings: We read of Queen *Elizabeth* in her ſiſter Queen *Maries* days, when ſhe was locked up cloſe in the priſon, at firſt ſhe was much daunted, but after ſhe brake forth into this ſpeech, The skill of a Pilot is unknown, but in a tempeſt; the valor of a Captain is unſeen, but in battel; and the worth of a Chriſtian does not appear, but in time

3.

Apparet virtus arguiturque malis, Ovid.

Cap. 6.

time of tryal and temptation. Fire tryes mettals what droſs is in them; ſtrong winds, ſtorms, and tempeſts, try what our foundation is, whether we be built upon the rock, or upon the ſands: they diſcover what ſap the leaves have from the root; withered leaves when the wind riſes, fall off, the green leaves that have ſap holds on: they try what ſoundneſs is in us: if you hang heavy weights upon the boughs of trees that are rotten, they preſently break, but if upon ſound, they bear them: hard weather tryes what ſoundneſs and health there is in the body; ſo afflictions and troubles, what ſoundneſs the Spirit hath. Wooden or earthen veſſels, if they be ſet to the fire empty, they are ſoon riven, and break, but not when they are filled with liquor: ſo empty hearts, when they feel the heat of afflictions, they ſoon break, but if filled with grace, and the comforts of the holy Ghoſt, they hold ſound. When a mans cloaths are on, the deformities of his body cannot be ſeen: but when he is ſtripped naked, then all appears. In Summer time, when the trees are covered with leaves, you cannot ſee the knots, and rifts, and moſſineſs of the tree; but in winter when the leaves are gone, then you may ſee all. Hence the Hebrew word that is uſed for Winter, comes from a word, that ſignifies diſgrace and ſhame, becauſe winter takes away the glory and beauty of the earth, and puts a kinde of ſhame and diſgrace upon it. The deformities and diſtempers of mens hearts, are much diſcovered in the winters of their affliction: although there was much glory and beauty on their profeſſion before, yet now they appear moſt vile and baſe. We read *Luke* 2. 35. That Chriſt was appointed for the fall of

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Nemo vices ſuas in pace cognoſcit, ſi enim bella deſunt, virtutum experimenta non prodeunt Improvidus eſt miles qui fortem ſe in pace gloriatur. Greg. Mor l. 23. c. 18.

Cap. 6. of many, and for a rock of offence, that is, in regard of the ſufferings that ſhould follow upon the profeſſion of the Goſpel: and mark what God ayms at in this, it is that the thoughts of mens hearts might be revealed; there are many ſecret thoughts, ſecret haunts of evil in mens hearts, ſecret windings and turnings of mens ſpirits, that are not revealed until then: when the cauſe of God, and our own ends come in competition, when they muſt part one from the other, then is the tryal what we are: as when a ſerving-man follows two Gentlemen, you know not whoſe he is, until they part one from the other: as we read *Ezek.* 21. 21. the King of *Babylon* ſtood at the parting way, at the head of the two ways, to uſe divination; the beſt divining of men, is at the parting way: although the times of afflictions, in regard of the darkneſs of them, one way be called the night of afflictions, yet they have light in them, and may be called a day, in regard of the diſcovery they make of a man what he is. In proſperity a man is apt to judge amiſs of himſelf, not onely becauſe ignorance deceiveth the minde; but becauſe of the preſent contentment he hath, he is unwilling to be diſquieted with any thoughts of diſparagement: Adverſity though it be a hard Tyrant, yet it is a true Judge; though it ſpeaketh roughly, yet it ſpeaketh truly.

Orat. 28. We read *Deut.* 8. 2. that God led his people through the wilderneſs to humble them, and to prove them, and to know what was in their hearts: God knew before, but he would make themſelves and others to know. I read of *Nazianzen*, walking by the Sea ſhore, ſeeing how the ſea wrought in a ſtorm, that it

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it caſt up light and empty things, but not things ſolid and heavy; he applies this to afflictions, and ſays, that light and empty ſpirits are toſſed up and down by them, and keep not their conſtancy; but ſolid ſpirits are like the rock that ſtands firm, and abides the ſame: men do not know their own hearts, they finde their hearts otherwiſe when troubles come, then ever they thought before; they never thought they had had ſo much pride, ſo much impatience, ſo much unbelief; they thought before they could have ſubmitted to the hand of God, that they could have born more then is now upon them with patience and meekneſs; but now they finde their wretched hearts murmure, repine, fret, vex; now they finde corruptions ſtir exceedingly: they had thought they could have depended upon God in ſtraits; but now they finde their hearts ſinking, they finde they have baſe ſhifting hearts. When the fire comes to green wood, there comes out abundance of watery ſtuff that was not diſcerned before; ſo when the fire of affliction comes, much evil runs out that you ſaw not, that neither you nor others thought to be in your hearts before. When a Pond is empty, then appears the mud and the filth, and Toads in the bottom: ſo when God empties men, when he takes from them his bleſſings, then much filth, many crawling luſts appear that did not before: ſometimes more grace appears in afflictions then did before: ſome of Gods people are low in their own eyes, they ſuſpect and fear themſelves, they think their graces will fail them in trouble, that their peace is falſe; yet when it pleaſes God to bring them into

Cap. 6. into trouble, they finde more peace, more assurance, more strength then ever they did before, or then they thought they should have done; never such sweet joy, never such full assurance, never such use of faith, and patience, and love, as in the sorest and strongest afflictions. This indeed is very rare, there are few that finde more good in their hearts in afflictions, then they thought they had before; but where this is, it may be a sweet seal to the soul, of the sincerity of it ever after. When Corn stands in the field we may guess what it may yield, but we cannot know fully, till it come to the flail, and then it yields sometime more, though often less then we made account of. When grapes come to be pressed, then is discerned what is in them.

4. Fourthly, an afflicted condition gives opportunity for much exercise of grace, it calls forth whatsoever grace there is in the heart to the exercise of it. *Rev.* 13. 10. St. *John* speaking of the sufferings of the Saints, Here (says he) is the faith and the patience of the Saints; here is matter for their faith and patience to be exercised about, this calls for the working of their faith and patience; and so for other graces, as humility, self-denyal, love to God. Physick stirs up natural heat, and makes it active; so afflictions the souls Physick. What mighty prayers, and lively stirrings of spirit are there many times in afflictions? *Esay* 26. 16. *They pour out a prayer, when thy chastening was upon them:* our prayers do but drop out before, now they are poured out, and one work of heart do's so follow another, that there is no intermission, it is all but one prayer they have poured out, not prayers, but a prayer; and it is observable, the word that

that here is tranſlated prayer, is a word that is uſed for inchantment לחש becauſe ſuch words were conceived to be full of efficacy, containing much in a little room. So the prayer now is not an empty thing, but full of efficacy, containing much in a few words. The graces of Gods Spirit are the moſt lovely things in the world in Gods eyes, and therefore God delights much to ſee the exerciſe of them. When ſpices are beaten, then they ſend forth their fragrant ſmell; ſo when Gods ſervants are in afflictions, then their graces ſend forth their ſweetneſs, in the activeneſs of them: when the box is broken, and the precious oyntment is poured forth, then it ſends forth its delightful ſavour; ſo when the heart is broken with afflictions, and the grace is poured forth, then they give a ſweet ſmell in the noſtrils of God and men. A tool that is daily uſed, is kept bright and ſhining; and ſo grace, when it is moſt exerciſed, it it is moſt beautiful: The glory of the things of the world miniſhes in the uſe of them, but grace is ever better for the wearing. Cap. 6.

Fifthly, in afflictions the power of grace does much appear; the abiding ſtrong againſt oppoſition, is a true argument of ſtrength: this was the honor of *Joſephs* ſtrength in his bleſſing, *Gen.* 49. 23, 24. *The archers have ſorely grieved him, yet his bow abode in ſtrength.* It is nothing for a man to go on in the profeſſion of Religion, while all things are well about him, while he feels no trouble, but God hedges about his way: if God ſhould always proſper his people in outward things, who would not be a profeſſor of godlineſs? When the people ſaw how *Mordecai* was raiſed, then many became Jews. I read of 5.

one

Cap. 6. *Fac me Pontificem & ero Christianus.*

one *Pamachius* a Heathen, that he said to the Pope, Make me a Bishop, and I will be a Christian. Every bird can sing in fair sun-shine weather: but here is the power of grace, not to be offended in Christs sufferings: *Blessed are they who are not offended in me*, says Christ, *to desire to know nothing, but Christ and him crucified*: To embrace Christ in his rags, in his poverty, in his shame, in his afflictions and sorrows; this argues a power of grace indeed: it argues the power of love, that much water cannot quench it. It is a note that *Josephus* hath, writing the History of the time of Christ; At that time, says he, Jesus a wise man did many miracles, and although he was condemned to the cross, yet did not those that followed him from the beginning forbear to love him, notwithstanding the ignominy of his death; He notes it is an argument of great love in his followers, as it was indeed, that they did not forbear to love, notwithstanding his ignominious death. As it is a sign our love to sin is strong, when we have many afflictions to quench our love, when we meet with much trouble and opposition in a way of sin, and yet our love to it is not abated; so it argues our love to God and godliness is very strong, when the greatest opposition cannot prevail against it: to account Christ precious as a tree of life, although we be fastened to him as to a stake to be burned, this is love indeed. It was the glory of *Scipio*, in which he much boasted, that there was not any of his Soldiers, but would venture his life for him, if it were to leap into the Sea, to cast themselves from a high Tower, or any other way that he should require of them, this argued their strong love to him; and it is the glory

Joseph. l. 18. c. 4.

of

of the Lord in which the Lord delights, that he hath a people whose hearts are closely knit to him, in the most afflicted distressed condition that can befal them, who are content to suffer any thing for him, to submit to his blessed will, to honor him any way that he shal please, though it be in the loss of deerest comforts, and suffering the sorest and hardest afflictions. Cap. 6.

Sixthly, by afflictions the graces of the Saints are much increased, as *Israel* never increased so much as when *Pharaoh* most oppressed; for two hundred and fifteen years before, they increased but to seventy; but in less time, when they were oppressed, they increased to more then six hundred thousand men fit for War, besides women and children: thus the spiritual increase of the true *Israel* of God is much in afflictions more usually then at other times. Gods people to whom afflictions are sanctified, never thrive so much in grace, as when they are watered with their own tears. The Rose is sweeter in the Still, then upon the stalk. Fish thrive better in cold and salt waters, then in warm and fresh: the largest fish are not in the fresh Rivers, but in the coldest salt Seas. The ground is most fruitful that is most harrowed. The most plentiful Summer, follows after the hardest Winter: The face of Religion is never so beautiful, as when it is washed with its own tears. The Walnut tree is most fruitful when it is most beaten: Camomel flourisheth most, when it is most trodden on, and pressed down: suffering for truths does much confirm men in them; that which a man hath bought at a dear rate, he is loath to part with: thus we finde it in men who suffer for errors, they are ever the more stiff in them: 6.

Cap. 6.

Tolle congeriem malorum & non erit plenitudo virtutum. Chryſoſt Hom. de lapſu. *Adami.*

like the Merchants, holding up their commodity, becauſe it coſt them dear. All oppoſitions, if they do not overcome, they ſtrengthen that which they do oppoſe: as water caſt upon the fire, it makes that fire burn hotter, that it does not quench. Wind ſhaking the tree, makes it grow more ſteady. Thus the tribulations of the godly, and the perſecutions they ſuffer, do oppoſe their graces, but becauſe they cannot overcome them, they ſtrengthen them: As we read *Pſalm* 45. when the Church forſakes all, when ſhe leaves her fathers houſe, and her kindred, then doth the King greatly delight in her beauty, her beauty is great then, and exceeding delightful in the eyes of the Lord: *Cant.* 2. 14. *O my dove* (ſays Chriſt to the Church) *thy voyce is ſweet, thy countenance is comely: let me hear thy voyce, let me ſee thy countenance:* This is ſpoken of the ſtate of the Church, after her deliverance from great afflictions, after her return from captivity; before her captivity ſhe was loathſom and vile in Gods eyes; God hateth her, as appears, *Jer.* 12. 8. *Mine heritage is unto me as a Lyon in the forreſt; it cryeth out againſt me, therefore I have hated it:* but now ſhe is delightful; Chriſt bids her ariſe his love, his fair one, and come away. God before cared not for her ſolemn meetings, they were a burthen to him, as appears *Eſay* 1. 11, 12, 13, *&c.* but now he expreſſeth his deſire of their ſolemn meetings, *O my dove, that art in the clefts of the rocks, in the ſecret places of the ſtairs,* thou who worſhippeſt me in ſecret places, in holes and corners, *let me ſee thy face,* let me ſee thee aſſembled into the face of a Church in my Sanctuary; *let me hear thy voice,* let me *hear thee there calling upon me, ſinging*

praiſes

praiſes unto me, Pſal. 66.12. *We went through fires, and through waters* (ſays the Church) *but thou broughteſt us into a wealthy place.* Thus God deals with his Church ſpiritually, by bringing them through the fire and water of afflictions, he brings them to a wealthy place, a wealthy eſtate. The Church of *Iudah* before the Captivity, was as a Vine that brought forth wilde Grapes, upon whom the Lord reſolved to command the clouds not to rain, and from whom he would take the hedge of his protection, *Eſay* 5. but after the captivity he ſpeaks otherwiſe of it, *Eſay* 27.2,3. In that day ſing ye unto her, a Vineyard of red wine (which was the beſt wine) now the Lord will keep it, and water it every moment. I have read of a Fountain, that at noon-day is cold, at midnight it grows warm: it is thus with many, they are coldeſt in their proſperity, and the nights of afflictions contract their heat, and intends it: fire never burns ſo hot as in froſty weather. The winter time of affliction, ſometimes proves to be the moſt fruitful time of a Chriſtians life; contrary to the work of nature, for all things ſeem dead then, and they flouriſh and grow onely in the Summer; but a Chriſtians Winter is ſometime better then his Summer; grace flouriſhes and grows moſt in his Winter. Our *Benoni's*, ſons of ſorrow, prove oftentimes our beſt *Benjamins*, ſons of our right hand: the beſt corn is that which lies under the clods in froſt and ſnow; *Paul* rejoyced much in *Oneſimus*, whom he had begotten in his bonds, *Philem. ver.* 10. *Baſil* in his Sermon upon the forty Martyrs, calls them the ſtars of the world, the flowers of the Church. And *Chryſoſtome* upon *Acts* 12. ſpeaking of thoſe who were praying for *Peter* in

Pomponi' Mela: *fons cognomento ſolis in Cyrenaica regione.*

ἀστέρες τῆ οἰκουμένης ἄνθη τῶν ἐκκλησιῶν.

Cap. 6. *Puriores cœlo afflictione facti* Chrysost. in Hom. 16. in Acta 12. *Virtutum mater.*

the night, says, That they were made by afflictions more pure then the Heaven. And some of the Ancients, as *Chrysostom* and *Salvian*, have called afflictions the mother of Vertue. *Manasses* his chain was more profitable to him then his Crown. *Hebr.* 12. 10. God is said to chastise his people for their profit, that they might be partakers of his holiness: God communicates of his own holiness unto the souls of his people by their chastisements, in a special maner: love is often encreased in affliction; sheep run together when the dog is set on them: after the Church was delivered from violent persecution, it suffered much by divisions, the very bowels were rent by their dissentions, it was then in a worse condition then before, the fire of their dissentions being worse then the fire of their persecutions; the one hindred, but the other furthered their growth. *John* 15.2. *Every branch in me my Father purgeth, that it may bring forth more fruit*: as Vines are made fruitful by pruning, so are Gods people by the pruning knife of afflictions; and hence it is, when the Lord hath some great employment, some great service for any of his people, he first sends them unto, and trains them in the school of afflictions, as *Joseph* and *David*. And as our *Benoni's*, our sons of sorrows, that which we get out of our sorrows, proves oftentimes our chiefest *Benjamins*; so Gods chiefest *Benjamins*, whom he useth as the sons of his right hand in special services, are first *Benoni's*, sons of sorrow. There is a great deal of difference, says *Luther*, between a Divine in outward pomp, and a Divine under the cross. It is a rare thing to have any mans eyes opened as *Jonathans* were, by tasting of honey, by prosperity; but in

Multũ interest inter Theologum gloriæ & Theologum crucis.

afflictions

afflictions many are: afflictions prove to them, as the clay to the poor mans eyes that gave him sight. They that are afflicted, do better understand Scripture, says *Luther*, but those who are secure in their prosperity, read them as a verse in *Ovid*. Amongst many others, this is one special means whereby an afflicted condition comes to be useful for the encrease of grace, because in it the soul gains much experience; experience of God and of his ways, experience of the good there is in, and faithfulness of his word; as we read, *Psal.* 107. Those who go down into the Sea, see the wonders of the Lord; much more those who come into the seas of troubles and afflictions, how do they see the wonders of the Lord? they can tell their friends much of the wonders of the Lord towards them: so *Israel* in the time of trouble cryes out, *Hos.* 8. 2. *My God we know thee*; now we know thee otherwise then before we did: and experience of the evil of sin. It was a speech of a *Germane* Divine in his sickness, *Gasper Olevianus*; In this disease I have learned how great God is, and what the evil of sin is, I never knew what God was to purpose before, nor what sin meant. When God spake to *Job* out of the whirlwind, *cap.* 38. he answers, *cap.* 40. 3, 4. *Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth.* And experience likewise of our weakness, and the vanity of the Creature more now then ever, *Psal.* 39. 11. *When thou with rebukes doest correct man, thou makest his beauty to consume away like a moth: surely every man is vanity, Selah:* he can then say *Surely*, and that with a *Selah*, that every man is vanity. It is very observable, that of all the seven churches that Christ wrote unto, in the second & third

Cap. 6. *Qui tribulantur sacras literas melius intelligunt, securi & fortunati eas legunt sicut.* Ovidii. *carmen.*

Hoc morbo didici quanta majestas Dei & quid sit peccatum.

Vexatio dat intellectum. Schola crucis schola lucis. Cyp. Ser. 4 de immorr.

Cap. 6. Chapters of the *Revelations*, there are onely two which he charges no evil upon; the Church of *Smyrna*, and the Church of *Philadelphia*: and these two were exercised with much trouble; as the Church of *Smyrna*, *cap.* 2. 9. is said to have endured much tribulation, and to be in poverty, yet Christ commends her, and says she is rich: her poverty made her rich, her tribulations made her glorious in the eyes of Christ. And the Church of *Philadelphia*, *cap.* 3. 8, 10. she had but a little strength, she was in a low, poor, afflicted, contemptible condition; yet she denyed not the name of Christ, she kept the word of Christs patience, that word for which she suffered much, being strengthened thereunto by the patience she received from Jesus Christ.

7. Seventhly, afflictions preserve from much sin, they are blessed preventing physick: our falls into sore afflictions, keep us from falls into sin. *Hosea* 2. 6. God says, he will hedge the way of his people; if the hedge of the command will not keep us from transgression, it is a mercy for God to hedge in our way by another hedge, the hedge of afflictions, they are blessed stumbling blocks cast in the way of sin, to hinder us in it. I have read of *Augustine*, that once by wandring out of his way, he escaped one who lay in wait to mischieve him; it falls out so many times with us, if afflictions did not put us out of our way, we should fall into the power of some sin or other which would mischieve us. *Gregory* saith of *Solomon*, that he left the house of wisdom, because the discipline of afflictions did not preserve him. Salt brine preserves from putrifaction: the salt marshes keep the sheep from the rot.

Cor Solomonis idcirco funditus Donum sapientiæ deseruit quoniam ipsum nulla disciplinæ interius custodivit. Greg. in pastorali.

Eightly,

Eightly, by afflictions, decayed grace comes to be recovered: These are Gods files, that file off the ruſt of ſecurity. Phyſitians uſe to cure a Lethargy, by putting their patient into a feaver: the ſpiritual Lethargy of ſecurity, is often cured by hot and ſtrong afflictions. When men are in a ſwound, we uſe to nip and pinch them, and ſtrike them, and caſt cold water upon their faces: Gods ſtrokes, and the cold water of afflictions being ſanctified by him, recover many from ſpiritual ſwounds: many who have ſo far decayed in their ſpiritual vigor and activeneſs, that they have ſeemed to be even dead, yet they have been recovered this way. *Job 36.* 15. God opens their ears in oppreſſion; many mens ears are clogged up with the world, but when God gives them up for a while to the oppreſſions of men, then their ears are opened. *It is good for me,* ſaith *David, that I was afflicted, for before I went aſtray, but now have I learned thy word.* In the 2. *Hoſea,* God threatens the Church to ſtrip her naked, and to ſet her as in the day that ſhe was born, and to make her as a wilderneſs, to hedge her way with thorns; and thus the Lord did to that Church: but mark what he ſays ſhal be the fruit of all, *verſe 7. Then ſhall ſhe ſay, I will go and return unto my firſt husband, for then was it better with me then it is now.* When *Abſolom* ſent for *Joab* once and again, yet he came not unto him, until *Abſolom* cauſed his corn fields to be ſet on fire, and then he comes: God ſpeaks and calls to his people who are grown ſecure, once and again, but they neglect God, until God comes with the fire of afflictions, and then they come. Afflictions are like the prick at the Nightingales breſt, that awakes her,

Cap. 6. 8.

Traditam nobis divinitus diſciplinam pax longa corruperat, jacentem fidem & pene dixerim dormientem cenſura cœleſtis excitat Cyp. ſer. de lapſis. 5.

and puts her upon her ſweet and delightful ſinging. *Gulielmus Pariſienſis* ſaith of Musk, when it hath loſt its ſweetneſs, if it be put into the ſink amongſt filth, it recovers it; this he applyed to decayed grace in the times of afflictions, in afflictions it revives, and recovers.

Cap. 6. *Muſcus odorem amiſſum juxta ſtercora vel ad latrinam poſitus recuperat; ſic humilitas.* Guliel. Pariſ. de Moribus Fol. 127. 9.

Ninthly, afflictions are of great uſe to mortifie luſts, to purge out filth and corruption. *Iſa.* 27. 9. *By this ſhall the iniquity of Jacob be purged, and this is all the fruit thereof.* When Phyſitians purge the body, they purge out that which is good, as well as that which is evill, but when God purges in the ſanctified uſe of afflictions, he onely purges out the evil, this is all the fruit thereof. As Aloes kills worms, ſo do bitter afflictions crauling luſt in the heart. Cold and hard winters do deſtroy much vermine, which otherwiſe would be very noiſom: ſo cold and hard afflictions vermine luſts. Violent ſtorms and thunder clear the air, ſtrong afflictions clarifie the heart; by them we are as it were poured from veſſel to veſſel, from whence the ill ſavour of our heart-diſtempers comes to be taken away. *Ier.* 48. 11. Foul and ſtained cloathes are made white by laying abroad in cold frosty nights, ſo the defiled heart. Salt marſhes purge rank humours, ſo do the ſaltneſs of afflictions rank luſts. Men let their armour lye ruſting by them in the time of peace, but in the time of war they ſcour all bright, to make fit for ſervice: ſo mens hearts in the time of peace grow foul, but in times of trouble, they are then cleanſed. It is a great mercy to have the act of ſin hindered; afflictions are very uſeful for this, and therefore, *Hoſea.* 2. 6. they are, as you heard, called

Venit tribulatio mea veniet & purgatio mea. Auguſt. in Pſ. 61.

Tribulatio eſt aqua ſalſa quæ ſcabiem purgat & abſtergit. Guliel. Pariſ. de moribus.

Qui tribulationem meis parant Balneum eis & Lavatorium exhibent. Guliel. Pariſ. ibid.

called a hedge of thorns; whereby the ways to ſin are hedged up: but to have the inward luſts mortified, this is a greater good. All the Prophets preachings could not purge the Jews from idolatry, ſo as the Babyloniſh captivity: it is obſerved, never ſince that time have idols been found amongſt them. Cap. 6.

Tenthly, Gods people are often in an afflicted condition, as chaſtiſements for their ſins, they bring many evils upon themſelves, by their looſe walkings, by their indiſcretions, by their pride, by their ſelf-ſeeking, by their forwardneſs, by their wilfulneſs, and worldlineſs: God chaſtens even whom he loves: the Apoſtle tells the Corinthians, that they were chaſtened of the Lord, that they might not be condemned with the world. Thoſe whom God would never condemn, yet he will chaſten: God will have his children feel ſomething of the evil of their ſins, and will have them and others ſee how diſpleaſing ſin is to him, in the fruits of his diſpleaſure, upon thoſe who are his beloved ones, who are exceeding dear, and precious in his eyes: becauſe the Lord is careful of his honour, therefore if his children ſin, he will chaſtiſe them, hence the Greek word for *chaſtiſement*, ſignifies *care of honour*. GODS children may come to be children under anger, though not children of wrath: yea God uſually holds a more ſtrict hand over his people, then over any, he quickly brings them under the rod, when he lets other go on, and rot in their ſins; yet he comes not upon his children as a revenging Judge, to deſtroy the perſon for the ſins ſake: but as a gracious Father, to deſtroy the ſin for the perſons ſake: he is angry that they have ſinned, but eſpecially angry that they might ſin no more. 10.

τιμωρία. *Filii ſub ira, non filii iræ.*

Eleventhly,

Cap. 6. Eleventhly, that which God ayms at in the afflictions of his people, is to make them conformable to Christ their head, that they may enter into their glory, as Christ did into his. *Ought he not to suffer these things, and so to enter into his glory?* Luke 24. 26. We read of S. *Paul*, Phil. 3. 10. that he earnestly desired to be partaker of the fellowship of Christs sufferings, and to be conformable to his death; God will have a conformity to the death of his Son. We read of *Godfrey* of *Bulloin*, that he would not be crowned in *Jerusalem* with a crown of gold, where Christ was crowned with a crown of thorns; because he would not have such a great disproportion between him and Christ. It is reported of *Origen*, when *Alexander Severus* the Emperor sent for him, he appearing to be meanly cloathed, there were divers costly garments prepared for him, and sent to him, but he refused them, and when he came near to *Rome*, there was a Mule and a Chariot sent for him, that he might choose which liked him best, but he refused them likewise, and would not go in pomp to the Emperor, saying, *He was less then his Master Christ, of whom he never read that he rode but once.*

12. Twelfthly, the afflictions of Gods people are in just judgement a rock of offence, and a stumbling block to the ungodly. Christ in regard of the afflictions that attend the profession of the Gospel, is said to be *a rock of offence*, and so appointed *for the fall of many*, Luke 2.34. How many thousands perish, because they are offended at the mean, afflicted, persecuted estate of Christ in this life? Thy heart is set upon vanity and outward pomp, this persecuted estate

estate of godlineſs is thy *ſtumbling block*, at which God in his wrath lets thee ſtumble, that thou mighteſt fall, break thy neck, and periſh for ever: hence is that ſpeech of Chriſt, *Bleſſed are they that are not offended in me:* O its a great mercy of God, not to let this be a ſtumbling block, it is a mercy that God grants but to a few; here and there a poor ſoul, who is able to ſee the beauty and glory of godlineſs, through all the dark clouds of *troubles, afflictions, perſecutions*, that attend it: but for the generality of men, this is that which hides the glory of it from them, unto their everlaſting perdition. Cap. 6.

Laſtly, Gods people are here afflicted, that Chriſt in them, and they in Chriſt, may in the concluſion of all be the more glorified. 13.

Firſt, in the overcoming of all evils, in the final deſtruction of all their enemies.

Secondly, in their happineſs after ſo many evils endured: the bitterneſs of foregoing grief, commends the ſweetneſs of following joys.

Thirdly, their afflictions work to the encreaſe of their glory. 2 *Cor.* 4. 18. *Our light afflictions work for us an exceeding weight of glory. Gordius* that bleſſed *Martyr* (whom St. *Baſil* ſo much commends in an Oration of his) accounted it a loſs to him, not to ſuffer many kindes of tortures; he ſays, that tortures are but tradings with God for glory.

Amaritudo præcuntis doloris cõmendat amplius gaudia ſequutura. Hier. ad virginem in exilium miſſam.

Tertullian hath an expreſſion to that purpoſe, *The greater the combates, the greater are the following rewards. Bernard* ſays of perſecuters, that *they are but his* Fathers goldſmiths, *who are working to adde pearls to the crowns of the Saints.* The ſeeds of happineſs are ſown in the deep furrows of affliction, and the

Majora certamina majora ſequuntur præmia. Tertul. ad Scapulam.

Cap. 7.

the deeper the furrows are, the more precious are the ſeeds that are there ſown, and the more glorious and plentiful will the harveſt be. When a curious glorious picture is to be drawn, the grounds uſe to be laid in black, but not in dirt: ſo our grounds may be laid here in afflictions, but let them not be laid in ſin. Here then we ſee, that although afflictions are a bitter root, yet there ſpring from them fair flowers, and pleaſant fruit: no marvel then though God hath a hand in ordering things ſo, that his people ſhould be in ſuch an afflicted condition in this world: from Gods determining things to be thus, let us learn,

Sæpe per dulcedinem fructus placet, quod amarum horruit in radice. Hieronym. ep. at Virginem in exilium miſſam.

CHAP. VII.

What uſe we ſhould make of Gods ordering his people to an afflicted condition.

FIrſt, that our reſt is not here in this world; let us not promiſe to our ſelves any ſuch matter, let us not ſeek it here: the promiſe will not bear it, the promiſe will bear no further, then that we ſhould have onely ſo much of the things of this world, as ſhall be ſutable to our condition; That which the Prophet ſpeaks in another caſe, *Micah* 2. 10. we may apply to all the things and places of the world; *Ariſe, here is not your reſt:* this is not the place, this is not the time, here are not the things that God hath appointed for our reſt: this is the place and time for troubles, and ſorrows, and afflictions, our warfare is here. No man in his warfare, will build himſelf a ſtrong and ſumptuous houſe in the field; if we ſeek for our reſt here, we miſtake;

Terra malis ſcatet adverſis pelagusque redundant.

as

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as if a man floating upon the waves of the sea, upon a board after shipwrack, should think to lie down and sleep, and settle himself there: or as a bird should build her nest in a bush, floating in the midst of the waves of the sea.

God, says *Bernard*, hath not cast man out of Paradise, for him to think to finde out another Paradise in this world; no, man is born to labour. Why do you seek the living amongst the dead? why do you seek for living comforts, where you must expect to dye daily? It is only Heaven that is above all winds, storms, and tempests; rest must be after labour, our rest is the crown of our labour; to seek it here, is to seek it preposterously, and *Why do you require that in one place* (says S. *Ambrose*) *which is due in another?* Why would you preposterously have the crown before you have overcome? Imagine the most setled condition you can in this world, and although you had it, yet it were but *vanity*: so says the Psalmist, *Psal. 39. 5. Man in his best estate, is vanity*: the word is in the Original, in his *setled estate* he *is vanity*; not onely *vain*, but *vanity it self.*

It was a heavy charge that S. *James*, *cap.* 5. laid upon some, *that they lived in pleasure upon earth*: as if he should have said, *earth* is not the place for pleasure; this is the place of sorrow, of trouble, of mourning, of affliction. Thus *Abraham* charged *Dives*, *In your life time*, says he, *you had your pleasure*: the emphasis lies there, *in your life time*, that should not have been the time: let us take heed we be not too hasty in seeking our rest, our pleasure and delight; we may perhaps have a little for the while to the flesh, and because we will not be content with that con-

Non ad hoc nos de Paradiso voluptatis ejecit, ut alterum hic sibi Paradisum adinventio humana pararet homo ad laborem natus. Ber. declamat. Ecce reliq. omnia.

Quid alibi poscis quod alibi debetur? quid præproperè coronam exigis antequam vincas? quid epulari gestis antequam stadium solvatur? Ambr. offic. l. 1. cap. 16.

Quærite quod quæritis, sed non ubi quæritis. August. Consel l. 4.

Cap. 7. *Ecce, turbatus mundus, & amatur; quid si tranquillus esset? Formoso quomodo hæreris, qui sic amplecteris fœdum? flores ejus quomodo colligeres, qui à spinis non revocas manum?*

condition that God hath appointed for his people, here we may loſe our parts in that glorious eternal reſt which God hath prepared for his people hereafter. Seek for that which ye do, namely for *reſt*, but do not ſeek for it where ye do: if we ſeek our reſt in this world, notwithſtanding we meet with ſo many troubles in it, what would we do if the Lord ſhould let us proſper? *Behold* (ſaith an Ancient) *the world is troubleſome, and yet it is loved, what would it be if it were peaceable? you embrace it though it be filthy, what would you do if it were beautiful? you cannot keep your hands from the thorns, how earneſt would you be then in gathering the flowers?*

2. *Non omne quod fæliciter bene, neq; in hac vita omne quod bene fæliciter* Greg Mor l. 30. c 3.

Secondly, hence it appears, that *proſperity* is not always a ſign of love and favor from God. *Rome* makes it a note of the true Church: if that were ſo, then the *Egyptians* were in a righter way then the *Iſraelites*: the *Philiſtims*, the *Ammonites*, the *Midianites*, and afterward the *Babylonians* and the *Perſians*, might have pleaded that their gods were true gods, and to be worſhipped rather then the God of *Iſrael*: and when the *ten Tribes* broke off from *Judah*, and yet often prevailed againſt *Judah*, and were more proſperous, they might have pleaded that they were in the right, that their worſhipping of God was more accepted, then that which was at *Jeruſalem*. And afterwards the *Heathens* might have pleaded this argument againſt the Chriſtians; and thus indeed they did, as we finde in the 30. Epiſtle of *Ambroſe*: he anſwers to one *Symmachus*, a great man, who pleaded ſtrongly againſt the Chriſtians, and for the maintenance of *Idols*, by this argument, ſaying, That they proſpered and flouriſhed more in worſhipping of their

Ambroſe Ep. 30.

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their gods, then the Christians did in the worshipping of theirs. Certainly, the ancient godly Fathers could not have heard this argument of outward prosperity, of outward pomp and glory in the world, pleaded as a sign of the true Church, and of Gods love, but with much indignation; How cross is this to Scripture? where we finde the estate of Gods people hath usually been a poor afflicted estate. And surely, the *Papists* could not always plead this argument; time hath been when the *Goths*, *Vandals*, *Hunnes*, and *Turks*, have been more prosperous then they. The *Emperor*, *Henry* the *fourth*, was much hated by the *Bishop of Rome*, and yet he was not unprosperous in his way: when the *Pope* cursed him, and made another *Emperor*, namely, *Rodulphus* King of *Swevia*; yet this *Emperor* of his setting up, prospered not at all, but was overcome, and slain by *Henry*: The *Pope* after set up another, and he was slain by a woman: yea, he set up a third after him against *Henry* the *fourth*; he likewise was taken in a Mill, and slain by the *Emperor*: at the last, the *Pope* himself was cast out of his Seat, and cast into Prison, and dyed in extreme dolours of minde, for that he had so wronged the *Emperor*; and as it is reported, he asked pardon of him.

Petra dedit Petro, Petrus *idem* Rodulpho.

Whitakerus de Eccles. controversia quinta. c. 16.

And as outward prosperity hath not been always an argument that they could make use of; so we hope that time will come, when they shall make use of it no more, when their judgements shall be altered, and this argument wherein now they boast, shall for ever fail them; but for the present, though now she be crowned with Diamonds, and cloathed with Scarlet, yet still she is the mother of Harlots, and the abomi-

Cap. 7. *Ego non habeo aliud contra Papæ regnum robustius argumentum quam quod sine cruce regnat.* Luth. T. 2 323.

abominations of the earth. *I have not*, says *Luther*, *a stronger argument against the Papal Kingdom, then this, that it is without the cross.*

Let none amongst us deceive themselves, by resting upon outward prosperity, as an argument of Gods love, for their everlasting estates. Many have no other hold to lean upon for their salvation but this; all those solemn protestations of God against this in his word; all the works of Gods providence towards his own people, in leading them on in an afflicted condition, and towards the wicked in giving them the fat of the earth, will not take mens hearts off from this false reasoning, but still they will think, if God did not love them, surely he would not let them prosper so as he doth. A painted face is as certain an argument of a good complexion, as this is of a good condition. When God shall come hereafter, to take up his own to himsef, he will not look so much amongst the great ones of the earth, the rich, the gorgious attires, sumptuous houses, furnished tables, as amongst the the persecuted, contemned, scorned company; out of them he will finde his own; *Mal.* 3. 17. *In that day when I make up my jewels*, saith the Lord: the phrase notes, that *Gods jewels* now *do lie scattered in the dirt*, and God hath his time to make them up; God passes by *Pallaces*, and looks in at *cottages*; he passes by the *rich*, and takes the *poor*; he passes by the *honorable*, and takes the *despised ones*.

3. Thirdly, hence we have a confirmation of another life after this; certainly these things cannot always continue, it is impossible that the godly should always be in this poor, afflicted, distressed condition: it is not against the rule of justice to suffer this for a while,

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while, that way may be made to other of Gods intentions, but that there never ſhould be any righting of their cauſe, that there ſhould never be ſeen a difference between him that feareth God, and him that feareth him not; that God ſhould never appear to judge in the Earth, that there ſhould never be a reward for the righteous, this cannot be. The ſouls that are *under the Altar*, which were of thoſe who were put to death for the Teſtimony of Chriſt, they cry, *How long, O Lord, holy and true, will it be before thou avengeſt thy ſelf for the blood of thy Saints?* S. *Paul* reaſons ſtrongly from this argument, 1 *Cor.* 15. 19. to prove the reſurrection; *For*, ſaith he, *if in this life onely we have hope in Chriſt, we are of all men moſt miſerable.* When therefore we ſee the godly to be wronged, and perſecuted, when we ſee iniquity to be in the place of righteouſneſs, and wickednes in the place of judgement, let us not be offended, but ſay in our hearts, *God ſhall judge the righteous and the wicked; for there is a time for every purpoſe and every work*; And as *Chap.* 5. 8. *When thou ſeeſt the oppreſſion of the poor, and violent perverting of judgement, marvel not at the matter, for he that is higher then the higheſt regardeth.* If God ſhould always proſper his ſervants in this life, then it would be thought he intended no other for them; but he withdraws his hand here, that we might be taught to look for another.

Eccleſ. 3. 16, 17.

Quid ni terrenas divitias poſſiderent Sancti cum ſola adhuc terrena palam promitterentur à deo Bern. declamat. de iſtis verbis

In the times under the *Law*, God did uſually more proſper his people in outward things, then now he does, and the reaſon may be becauſe then Chriſt was but darkly revealed, the riches of ſpiritual mercies were not much made known; there was but little

Cap. 7. *Promissio corporalis est ceu Nux quæ tegit nucem Christū & æternam vitam, itaq; veniente Christo testa seu cortex frangitur, in quem nucleus inclusus est, hoc est, cessat promisso temporalis & succedit spiritualis,* Luth. in Gen. c. 17

mention made of that eternal life, which is to come hereafter, we have very few texts of Scripture in the Old Testament, wherein there is any clear mention made of *eternal life*, but in the times of *the Gospel*, God calls his people to a more suffering condition then he did *then*; and therefore the mystery of Christ, the glorious promises of the Gospel, the Doctrine of the resurrection, and the ways of God in that eternity which is to come hereafter, are more clearly and fully revealed. It is an excellent expression that *Luther* hath to this purpose: *Bodily promises*, says he, *is as the shell or husk that covers the nut*, which is Christ, and eternal life; *wherefore Christ coming, the shell*, the husk, *is broken and taken off*, that is, *temporal promises cease, and the spiritual succeed*; he means in comparison of that it was under the *Law*.

The Reason why the *Pharisees* scorned at Christ preaching against seeking the things of the world, *Luke* 13. 14. was, because the promises were so large for temporal things. Wherefore when Christ would teach them not to seek those which they conceived the chief blessings of God contained in the promises, they deride him; hence Christ tells them *ver.* 16. The *Law* and the *Prophets* were till *John*, till then the promises ran much upon temporal things, but now *the Kingdom of heaven suffers violence*, there is now another maner of kingdom revealed, sought after in another way then ever formerly. I dare appeal to thy conscience, whosoever thou art; canst thou think otherwise in thy conscience, but that those who walk close with God, subjecting their hearts and lives unto his fear, must be most beloved of him? they must needs be nearer that eternal good, and foun-

tain

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tain of all happineſs, then vile wretched ſinners, who walk according to their luſts, who are vile and abominable in their ways. When thou ſeeſt Gods people to be ſo low, ſo diſtreſſed, ſo afflicted, either thou muſt be convinced ſtrongly that there is a time, wherein all ſhall be called over again, or elſe thou art an *Atheiſt*; God will convince thee another day by this argument, Did you not ſee what were the ways of my providence towards my people? Might you not have gathered from thence, that there was another time a coming?

Fourthly, Learn we hence to judge wiſely of the *poor*, of the *afflicted*, and perſecuted. *Pſalm* 41. 1. Far be it from us to think they are forſaken of God: let us not be offended at Religion, becauſe troubles follow the profeſſion of it; the bleſſing that comes by profeſſion of the truth, conſiſts not in ſuch a peace as frees from trouble, but in giving peace and reſt to the ſoul in the middeſt of troubles. *Luther* hath an excellent ſpeech for this in one of his Epiſtles *ad Tonitorem.*

You ſeek and affect peace, but prepoſterouſly, ſuch as the worlds peace, not Chriſts, who gives peace in the middeſt of troubles; as he ſaith, Rule thou in the middeſt of thine Enemies. Now the cauſe of the Church calls for a wiſe judging: How many carnal people are ready to think that *Popery* is rather the truth, and that the Religion of *Proteſtants* is not right, becauſe God hath of late years ſo grievouſly afflicted his *Church?* What, would God ſuffer his own people (ſay they) his own truth thus to be beaten down? As they formerly ſaid of Chriſt, *Let him ſave him, ſeeing he delighted in him*, ſo if

Pacem tu quæris & affectas, ſed præpoſterè, quia quomodo mundus lætus quæris, non quomodo Chriſtus Deus pacem ſuam poſſute in medium nullus pacis, id eſt omnium tentationũ ſicut dicit, Dominare in medio inimicorũ tuorum.

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if God delighted in this way, ſurely he would have ſaved it, he would not have ſuffered oppoſition ſo far to have prevailed againſt the profeſſors of it. It is no argument that Chriſt is not in the ſhip, becauſe *tempeſts* and *ſtorms* ariſe. It is no argument that our cauſe is not Gods, that Chriſt is not with us, becauſe of our afflictions, it may be we have not *awakened him* by our prayers, we are not yet fit to enjoy the ſweetneſs of a calm.

Salvian was fain to write a whole Treatiſe, above eleven hundred years ago, to anſwer this argument that men had againſt the people of God, and the profeſſion of the Goſpel. *Turks* judge all things according to outward ſucceſs, and ſo did the heathens of old. We read of *Brutus*, being overcome by *Anthony*, he cryes out, *Whatſoever things are diſputed concerning vertue, are but meer toys and fancies; for fortune rules in all humane things:* but it beſeems not Chriſtians to judge by this rule. *Clemens Alexandrinus* cites *Plato*, expreſſing himſelf thus, *Although a righteous man be tormented, although his eyes be digged out, yet he remains a bleſſed man.* Let none judge worſe of himſelf meerly becauſe of afflictions: before you were of the world, it may be you proſpered, it ſhined upon you; but now ſince you have given your name to Chriſt, many troubles and afflictions follow you: this is no other but that hath been, is, will be the eſtate of Gods people in this life: we muſt not draw ill conſequences from, or make ill conſtructions of our afflictions, for this is to charge God fooliſhly, which *Job* did not, *Chap.* 1.22. There are ſome kinde of ſufferings that a man meets with, that have a kinde of ſweet ſeal of God with them, even in the time of ſuffer-

Brutus victus ab Antonio exclamat, quæcunque de virtute diſputātur meras eſſe nugas, quia fortuna dominetur in rebus humanis. Clemens Alex. Strom. l. 4. p. 495.

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ſuffering, by which a man is more confirmed in his way to be from God, then ever he was before.

Fifthly, what ſhall become then of ungodly and wicked men? Thus Saint *Peter* argues, 1. *Epiſt.* 4. 17, 18. *Iudgement muſt begin at the houſe of God, and if it firſt begin at us, what ſhall the end of them be, that obey not the Goſpel of God? If the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinners appear?* If it be done thus to the green tree, what ſhall be done to the dry? *Behold, they whoſe judgement was not to drink of the cup, have aſſuredly drunken, and art thou he that ſhall go altogether unpuniſhed? thou ſhalt not go unpuniſhed; but thou ſhalt aſſuredly drink of it, Ier.* 49. 12. certainly there is ſhame and confuſion for you, there are tortures prepared for you. You heard what the *Martyrs* have ſuffered, but all that is nothing to the leaſt ſpark of Gods revenging wrath, when it is mingled with hatred.

That is a fearful expreſſion that we have, *Pſal.* 35. 6. *Let their way be ſlippery, and the angel of the Lord perſecuting them.* It is a more fearful thing to have the *Angel of the Lord* perſecute, then to be perſecuted by *men*; but how fearful a thing is it, when God himſelf, that infinite Deity, when he perſecutes a man? when Divine juſtice follows a man from one place to another and perſecutes him? You look upon thoſe poor deſpiſed miſuſed Servants of God, and you think vilely of them; let thoſe ſpectacles ſtrike terror into your hearts every time you ſee them! O what is reſerved for me then?

Sixthly, if this be the uſual eſtate of Gods people, let us learn then to prepare for afflictions before they come; although we have eſcaped many

Cap. 7. years, yet we may be called to ſuch an eſtate at laſt. *Polycarpus* eſcaped till he was fourſcore and ſix years old, and then he was called to *Martyrdom*. In the firſt *ten perſecutions* in the primitive times, the Chriſtians in *England* eſcaped all the *nine*, although the Goſpel not many years after Chriſt was profeſſed in *England*, yet the *tenth* and laſt perſecution fell heavy upon them. *Iulius Cæſar* eſcaped fifty ſeveral battels, in which he was perſonally preſent, and yet at laſt in the *Senate houſe*, he was unexpectedly murthered.

Now all is well with you, lay up for times of trouble: this is a gathering time, that will be a ſpending time; know that that which will ſerve turn *now*, will not ſerve turn *then*: many are not able to hold out now, what will they do then? O what will you do in the day of your viſitation? *Jer.* 12. 5. *If the footmen have wearied thee, how canſt thou contend with horſes? and if in the land of peace, how wilt thou do in the ſwelling of Jordan?* We read of *Polycarpus*, that as he lay in his bed, he ſaw in a viſion the bed ſet on fire under his head, forewarning him of his *Martyrdom*; we in our eaſe ſhould ſeriouſly think of our ſufferings, now while Sun-ſhine days of peace continue, we ſhould conſider of the days of darkneſs which may be many. Oftentimes we are thinking of, and ſeeking after great things, when we ſhould be preparing for ſuffering hard things: as *Mat.* 20. 20. when Chriſt had been ſpeaking to prepare for ſufferings, *Zebedees children* moſt unſeaſonably come, ſeeking for the higheſt places in his kingdom. This was the fault of *Baruc*, *Jer.* 45. when God was bringing ſore and grievous afflictions to his people, *he was ſeeking great things for himſelf.*

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Eleven Rules for preparation to ſuffer afflictions.

FIrſt, make account of them, do not ſay, *I ſhall never be removed*, although you know not what particular afflictions ſhall befal you, yet make an account, that an afflicted condition will be your portion: according to that of the Apoſtle, *Acts* 20. 22, 23. *And now I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there; ſave that the holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me.* It is our wiſdom thus to make an account of afflictions, that when they come, they may be no other then were expected before. As is reported of *Anaxagoras*, that when news came to him of the death of his *Son*, and it was thought he would have been much troubled at it; he anſwered, *I begat him mortal*: ſo when any troubles befal us, we ſhould entertain them with theſe thoughts, *I knew my condition was to be an afflicted condition*, I entred upon the ways of godlines upon theſe terms, to be willing to be in an afflicted condition; this is Gods ordinary way towards his people, it is Gods mercy, it is no worſe, I expect yet greater tryals then theſe.

If we make uſe of the Scriptures, foretelling troubles beforehand, we cannot for ſhame complain, when we meet with thoſe we acknowledge we were foretold of. It is a good expreſſion *Auguſtine* hath, in one of his Epiſtles to *Victorianus*, We muſt not be ſo contrary to our ſelves, as to believe what we read, and yet to complain when the ſame things are fulfil-

led. If we make account of evils aforehand, we may have time to gather together the forces of our mindes, which being united are ſtrong, otherwiſe they will come upon us, when our ſtrength is ſcattered, and ſo be very grievous unto us, and likely to prevail againſt us. *Thoſe evils*, ſays *Seneca*, *that others overcome by a long time ſuffering*, as being uſed to them, *the wiſe man overcomes by thinking before hand**.

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Secondly, the rule of Chriſt that we have *Matt.* 16. 26. is of great uſe; *If any will follow me, let him deny himſelf, and ſo take up his croſs.* Where *ſelf* is renounced, the *croſs* is eaſily born: it is *ſelf* that makes the *croſs* pinch: things puft up with wind, break when they come to the fire, ſo thoſe who are puft up, and filled with *ſelf*; the ſoul emptied of its *ſelf*, is onely fit to ſuffer: there is a ſix fold *ſelf* that muſt be denyed.

A Sixfold ſelf to be denyed.

1. Firſt, *ſelf-opinion:* We muſt be willing to lie quietly under the truth, to be convinced, and to be guided by it.

2. Secondly, *ſelf-counſels*, and ſelf-*reaſonings*, muſt be denyed; we muſt take heed of conferring with fleſh and blood: as it was the care of Saint *Paul*, *Gal.* 1. 16. immediately I conferred not with fleſh and blood, if he had begun to do it, he had been in danger.

3. Thirdly, *ſelf-excellencies*; our *parts*, our *priviledges*, our *credits*, and all thoſe things that are great in our own eyes, and that make us great in the eyes of the world.

4. Fourthly, *ſelf-will:* We muſt not think it ſo grievous a thing to have our wills croſſed, we muſt not expect to have our conditions brought to our wills;

* *Quæ alii diu patiendo levia faciunt, vir ſapiens levia facit diu cogitando.*

wills; and therefore it is our wiſdom, whatſoever our condition be, that we bring our wills unto them. As it is reported of *Socrates*, that when the Tyrant threatned death unto him, he anſwered, *He was willing*: nay then, ſays he, You ſhall live againſt your will; he anſwers again, *Nay whatſoever you do with me, it ſhall be my will*: How much more ought Chriſtians to have *their* wills bow to the holy and bleſſed *will* of God in every thing? the providence of God diſcovers his will, as well as his word. Cap. 8.

Fifthly, *ſelf-comforts*: Thoſe who give liberty to themſelves, to ſatisfie themſelves to the utmoſt, although in lawful comforts, will be unfit to ſuffer hardſhip when God ſhall call thereunto. *Tertullian* hath ſuch an expreſſion in his Treatiſe *de cultu fœminarum*, I fear that neck that is uſed to pearl chains, that it will not give it ſelf to the ſword. 5. *Timeo cervicem ne margaritarum & ſmaragdorum laqueis occupata locum Spathæ non dat.* Tertul. de cultu. fœm. c. 13.

Sixthly, *ſelf-ends* muſt be denied; we muſt aim at God, and not at our ſelves, in all our ways, and then how eaſie will it be for us to bear croſſes, conſidering that Gods ends do go on, though our ends be croſſed? 6.

Thirdly, be ſure to lay a good foundation, in a through work of humiliation: the more thou art willing to bear Gods hand in the work of humiliation for ſin, the lighter will all the burthens of afflictions be unto thee; *the ſeed* that fell upon *the ſtony ground* withered; and although for a while it was *received with joy*, yet when tribulation and *perſecution ariſeth*, by and by he is offended, *Mat.* 13.21. Mark the expreſſion of the Holy Ghoſt there, *by and by*, he is preſently *offended*, and all becauſe there was not 3.

depth

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depth of earth, there was not a through work of humiliation. We read, *Acts 9. 16.* that God would shew S. *Paul*, what great things he must suffer for his Names sake: and how did God prepare his heart? You shal finde in the former part of the Chapter, that *God smote him down to the ground*, his heart was smote lower then his body; he comes trembling and astonished before the Lord, saying, *Lord, what wilt thou have me to do?* He was three days without sight, and neither did eat nor drink; this was a great preparation of his heart, to those great things he suffered afterwards. You think the burthens of afflictions great, because you never felt what the weight and burthen of sin meant; I dare pawn my life for that soul, who constantly exerciseth it self in the work of humiliation for sin, who burthens it self with the weight of its sins, and is willing to lie under it, for the further breaking of spirit, that it shall be able to endure crosses, and stand under strong afflictions, and this must needs be so,

1. Deep humiliation fits us to endure great afflictions.

First, because the soul is acquainted with the sense of an evil, infinitely greater then any evil it can meet withal in afflictions; the sense whereof must needs swallow up the sense of lesser evils: as those who are acquainted with the pains of the stone, and strangury, and other dreadful diseases, account lesser pains (which yet are very grievous unto others) as nothing.

2.

Secondly, a soul exercised in the work of humiliation, by it is put under the power of Gods soveraignty, dreadful authority, and infinite majesty: it is not man that can terrifie that soul from duty, that lies under the power of these.

Thirdly,

Thirdly, this burthen of ſin, felt in the work of humiliation, mortifies thoſe inward luſts, puls down the ſtrength of them, which are ſo ready to riſe againſt, and withdraw the heart from the truths, and ways of God. Cap. 8. 3.

Fourthly, this ſoul knows how dear comfort is, if it hath any comfort, it coſt dear before it was got, and therefore it will not eaſily be parted withal. 4.

Fiftly, where conſcience by this is throughly wounded, and deeply ſtruck, it cannot eaſily gather any ſuch film upon it, as not to remain tender, but it ſoon feels the evil, yea it is ſenſible of the danger of the leaſt ſin. 5.

Sixthly, if ever God hath manifeſted any love in Chriſt unto it, the ſouls love to God and Chriſt muſt needs be exceeding great. 6.

Fourthly, be careful to preſerve your *inward peace*, your peace with God, and your own conſcience: If vapours be not got into the earth, and ſtir not there, they are not all the ſtorms and tempeſts abroad that can make an earthquake; but if vapours be within, and work there, an earthquake is cauſed: ſo where there is peace *within*, all troubles and oppoſitions *without*, cannot ſhake the heart; but if there be no peace within, every little thing troubles the ſpirit: terrours without, and terrours within, both are very hard, *Be not thou a terrour to me, O Lord*, ſays *Jeremy*, chap. 17. 17. for *thou art my hope in the day of evil*. I care not though all the world be a terrour to me, ſo be it thou beeſt not a terrour; if I have peace with thee, it is enough, what ever evil befal me: Oh therefore maintain, and keep this peace above all, it is no matter whether you have peace or no with the world, 4.

Cap. 8. world, so be it you have the peace of the Gospel in your hearts: it is one special part of that spiritual armory we read of, *Ephes.* 6. to be *shod with the preparation of the Gospel of peace:* that is, that blessed peace of the Gospel, which is a strong preparation to endure any troubles or afflictions that Christians meet withal: the reason of that phrase *to be shod*, is this, because we are to go amongst *briars* and *thorns*, in our way to Heaven; we are to meet with many hard things we are to pass through, therefore we had need be well *shod*; if a man be not so, he will be as one that goes upon sharp flints bare-foot, or amongst thorns, or bushes, so that the blood tricles down his feet every step he takes, surely such a man cannot hold out long; thus it is with the soul that is not fenced with the Gospel of peace: *Be careful in nothing, let not your spirits be divided* (for so is the word) *Phil.* 4. 6, 7. *And the peace of God which passeth all understanding, shall keep your hearts and mindes*; the word is, *shall guard your hearts*: afflictions and troubles are as enemies, compassing us about; but the peace of God *guards* our hearts from the evil of them: this enables Gods children, though not in the letter, yet in some sort *to tread upon the Adder* and *Asp*, to shake off Vipers, and receive no hurt. *Having peace with God, we glory in tribulations*; we are not onely *patient* under them, but we *glory* in them; How were the spirits of those blessed *Martyrs*, we read, and hear so much of, strengthened with this blessed peace of the Gospel?

φρουρήσει.

Rom. 5. 1, 2, 3.

Take heed therefore, that you never maintain peace with any sin. *Great peace have they that love thy Law, and nothing shall offend them*, Psal. 119. 165.

Oh,

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Oh, how many of you have broke your peace with God! at leaſt the comfort of it is exceedingly darkned: you would fain have outward eaſe, and peace, but you have neglected the comforts of this peace, and that is the reaſon you have no ſtrength, to ſuffer any thing for the truth, *Nehem.* 8.10. *The joy of the Lord is your ſtrength*, that joy that comes from this *inward peace*, but where this is not, there is nothing to ſweeten ſorrows, and therefore they muſt needs be very bitter. That time therefore that God gives you yet reſpite from afflictions, let it be ſpent in making up your peace more with God then ever, and getting clearer evidence, and ſenſe of his love. If ever you knew what peace with God meant, I appeal unto you, when at any time, the ſenſe of it hath enlarged your hearts with joy; whether then, have you not found your ſelves willing to ſuffer any thing for God? you could then go through fire, and water, your ſpirits could triumph with the Apoſtle, *I am perſwaded that neither life, nor death, nor principalities, nor powers, nor things preſent, nor things to come, ſhal ever be able to ſeperate me from the love of God in Chriſt Jeſus.*

5. The fulneſs of God diſcovered.

Fifthly, labour to ſee more into the fulneſs of all good in God: the Lord told *Abraham*, that he was *God all-ſufficient*, as the onely means to ſtrengthen him, againſt whatſoever evils he was like to meet withal. Labour to have the inſight into Gods fulneſs, in theſe three particulars.

1.

Firſt, look at all the *excellency*, *beauty*, *comfort*, and good in the *creature*, and know that it is all in him, in a moſt eminent and glorious maner. There is no good in the effect, but the cauſes together have it in them: now God is the firſt cauſe, and ſo all cauſes

Cap. 8. causes have their principle in him, and therefore all good must needs be in him.

2. Secondly, all possible good is in the Lord; that is, as there is no actual good, but is for the present in him; so there can be none, but it is in him already; there is such fulness of good in him, that it is impossible that there should be any good added to him in the least degree.

3. Thirdly, look at God as taking infinite delight in communicating himself, in letting out his goodness to his creature; let God be seen thus, and let these three meditations of the fulness of good in God, be wrought upon the heart, and they will mightily support the spirit in all afflictions: for what is the loss of any thing to me, when I see where I can have it made up? what is any bitterness, when I see such infinite sweetness to sweeten all. When tempests come upon Mariners, and they be in narrow seas, where they want sea-room, there is danger, but if they have sea-room enough, there is no fear. Thus if we are acquainted with the infinite fulness of good in God, we should see our selves safe in the midst of all tempests, we should feel our spirits quiet under the sorest afflictions.

6. Sixthly: A sixt preparation, for the bearing further crosses, is an humble cheerful bearing of *present* afflictions, and an humble submitting to the present condition: That soul that is willing to yield to God in the present condition, God will fit it for the future: many cast about in their thoughts what they shall do hereafter, if troubles should befal them, and yet in the mean time they neglect the duties of their present condition. Go on therefore humbly, and patiently

in

in the performance of the duties that God calls *now* for, and they will prepare you for whatsoever duties shall be required of you *hereafter*: there is no good to be expected from any in a new condition, who are not careful to perform the duties of the present: many are ready to promise, When we shall be in such a condition, then we will do thus or thus; but what do you in your present? never think to be able to suffer, if God call you to a new condition, if you cannot be patient under the troubles you meet with now, especially when these troubles are small and petty, in comparison of those you are like to meet withal. Mr *Bilney* the Martyr used to put his finger into the candle, to prepare him for the burning of his whole body; A patient bearing of less troubles for the present, will prepare the heart for the bearing of greater afterwards. Cap. 8.

Seventhly; enjoy all your comforts of prosperity as from God, and God in them, and them all for God. 7. How to enjoy all our comforts *in*, *from*, and *for* God.

First, from God: therefore whatsoever he takes away, it is but his own; and what are we, that we must always have comfort, and content, who are poor beggerly creatures, who have nothing of our own? 1.

Secondly, enjoy God in all: the enjoyment of God in all, is a mystery the world is not acquainted with, onely a gracious heart knows what it is; it looks at all creatures but as the pipe of conveyance, the sweet, and comfort, and blessing, is God in them; therefore in any affliction that befals, so long as God may be enjoyed, the comfort, and sweet, and blessing of all is not lost, although the creature be lost. 2.

Thirdly, all for God: Why then should not God have 3.

Cap. 8. have the glory of all his own way? We in the general acknowledge God ſhould have glory from all that we are or have, but we would have him have it our way, ſo as may ſtand with our eaſe, with our liberties, peace, and ends: but God muſt have the honor of all, that way that is good in his own eye.

And againe, if all we have be for God, then when he is honored by any thing we do enjoy, it hath its end and perfection: a comfort is then the moſt perfect comfort, when God hath the glory of it, when it is reſigned to him, either in a way of ſervice, or ſuffering, as he calls for it.

And laſtly, if our comforts be enjoyed for God, then our hearts are not let out to any of them, further then leads us to God; and if ſo, then when God calls for the parting with them, in a ſuffering way, the enjoyment of them cannot lead to God any further, but would draw off the ſpirit from God; and therefore ſuch a heart is willing now to part with them, it is not grievous to it to leave them, becauſe the excellency of them is not now in the enjoyment of them, but in the parting with them.

8. Eighthly, be often renewing your reſignations of all unto God, and your covenant with him, to be at his diſpoſe, that ſo when any trouble comes at any time, this reſignation of heart, and renewal of covenant, may be freſh upon your ſpirits: the ſoul will be ready to ſuffer much, if it be called to it, when an actual reſignation, and renewing of covenant hath been a little before, and the power of it is now freſh upon the heart: ſometimes immediately after a day of ſolemn humiliation, where this hath been, the ſoul thinks then it could do or ſuffer any thing; but in a little

little time, except this be renewed again, the heart grows droſſie, and cleaves to preſent things, and mingles it ſelf with them: the often renewing of this, keeps the heart very looſe from the creature; a thing that hangs looſe from another, may ſoon be taken off from it, but if it cleaves to it, it is not taken off without difficulty, it oftner rends in the taking off: thus it is when the heart cleaves to any creature-content.

9. How to be prepared for any affliction.

Ninthly, lay up proviſion againſt an evil day: There is a threefold proviſion we ſhould treaſure up to prepare us for our afflictions;

Firſt, treaſure up the *conſolations* of God that he affords upon occaſion, that at any time you feel in the performance of duties, in the exerciſes of graces, in the uſe of Ordinances.

Secondly, treaſure up the *experiences* of Gods ways towards you, and his gracious dealings with you in former ſtraights.

Thirdly, treaſure up *ſoul-ſupporting*, ſoul-quickning, ſoul-reviving, ſoul-comforting *promiſes*, and that of ſeveral kindes, ſutable to ſeveral afflictions, for thou knoweſt not what kinde of afflictions thou mayeſt meet with.

10.

Tenthly, labor much to ſtrengthen every grace, it is ſtrong grace that is ſuffering grace: a ſtrong wing will flye againſt the wind: as it is ſaid of the horſe, *Job* 33. becauſe he hath ſtrength, he mocketh at fear, and is not affrighted, neither turneth he back for the ſword, *ver.* 22. A candle will hold light in the houſe, but if we go abroad in the air, there is need of a torch, there muſt be a ſtronger light there; weak grace may ſerve turn to uphold us now, but in time of afflictions it had need be ſtrong, a little grace will

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soon be spent then, as a candle is soon spent, when it stands in the wind.

11. The sufferings of Christ described.

Lastly, set much before you the example of Christ and Gods people, who have endured very hard things. In the example of Christ, consider, first, who it was that suffered: the Son of God, who was God blessed for ever, the glory of the Father; when we suffer, base worms worthy to be trodden under foot, suffer.

2. Secondly, what he suffered: even the wrath of God, and the curse of the Law, he was made a curse in the abstract as the Scripture speaks, which was another maner of thing, then any of our afflictions.

3. Thirdly, for whom he suffered: it was for us vile worms, wretched sinful creatures, who were enemies to him: we suffer for God, who is infinitely blessed, to whom we owe all we are or have.

4. Fourthly, how freely he suffered: it was of his own accord, his own free grace moved him to it, he laid down his life, none could take it from him: it is not in our liberty, whether we will suffer or no, we are under the power of another.

5. Fifthly, how meekly he suffered: he was as a sheep before the sheerer, his suffering no way disquieted his spirit, but it kept in a sweet quiet frame in the middest of all.

6. *Ipse luctatur in nobis ipse congreditur, ipse in certamine agonis nostri, & coronat pariter, & coronatur.* Cypr. ep. 9

Sixthly, consider how his strength is with you in your sufferings.

And lastly, how he is honored in them: He strives with us in the combate, he joyns with us in the fight of our agony, he crowns and is crowned, says *Cyprian*.

Bernard

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Bernard would have us never to let go out of our mindes, the thoughts of a crucified Christ, *Let these* says he, *be meat and drink unto you*, let them be your sweetnes and consolation, your honey and your desire, your reading and your meditation, your contemplation, your life, death and resurrection: Would you learn obedience? would you learn contempt of honors? would you see the highest patience? set a suffering Christ before you: *Sureus* reports of a noble Earl *Elzearius*, when his wife wondred at his exceeding patience under sore afflictions, he answers her thus, What good will it be to be angry and impatient? certainly none at all: but I will open my heart unto you; you know sometimes my heart is ready to rise with indignation against such as wrong me, but I presently turn me to the thoughts of the wrongs offered to Christ, and I say thus to my self, desiring to imitate him, Although my servants should pull my beard, and strike me on the face, these were nothing to those which thy Lord suffered, he suffered more and greater things; and know assuredly, says he to his wife, I never leave off thinking of the wrongs my Savior endured, till my minde be still and quiet. *He that is afraid to suffer, cannot be his disciple who suffered so much*, says *Tertullian**.

Noveris me interdum sentiri aliquam inanimo adversus infestantes me indignationem, sed illico me converto ad cogitandas injurias Christo illatas dicoq; mihi ipsi, eum imitari cupiens, Etiam si famuli tui, barbam

Certainly the example of Christ, in humbling himself to suffer so much for us, should be mightily prevalent with us; if he emptyed himself so

tuam convellerent, & colaphos tibi impingerent, nihil hoc totum esset præ illis quæ Dominus tuus & plura & majora perpessus est; certoq; habeas (conjux mea) me nunquam cessare à commemorandis injuriis Salvatoris mei donec animus meus planè sit tranquillus, In vita ejus, c. 23. apud Surium To. 5. * *Non potest qui pati timet, ejus esse qui passus est.* Tertul. de fuga in persecut.

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much, to become the Son of man, how much more should we be willing to empty our selves, that we may be the Sons of God? Worthy is the Lamb that was slain, he is worthy of all honor from us, who being Lord of all, was content to be in the form of a servant, to suffer for us, and how can we express our honoring of him, our respect to him, better then in being to suffer for him? I have read of a *Roman* servant, who knowing his Master was sought for by officers to be put to death, he put himself into his masters cloaths, that he might be taken for him, and so he was, and was put to death for him: whereupon his master, in memory of his thankfulness to him, and honor of him, erected a brazen statue. Christ who was not a servant, but our Lord, yet when he saw we were like to dye, he took upon him the form of a servant, he came in our likeness, that he might dye for us, and he dyed; he requires not us to erect up brazen statues in memory of him, in honor to him, but that we should be willing to suffer for him, when he calls us thereunto; let not us put off the cloaths of our Christian profession, that we may avoid sufferings for him (as many do) who put on the cloaths of our humanity, yea of our servility, that he might suffer for us.

The best of Saints have been in sufferings.

The example of the servants of God in all times, suffering in his cause, is likewise a special help to us in our way of suffering: Let us warm our hearts often at the meditation of the fiery tryal of the *Martyrs*. Consider, what precious choyce-spirited men they were, how holy, heavenly, spiritual, what service they did for God, and yet that they should suffer such hard things as they did; what are we in comparison of them? *Chrysostom* in an

an Oration upon two famous Martyrs, raising their honor, and speaking how the worthies of God in former times endured hard things, How is it, says he, that thou, ô Christian, must be so delicate, a Soldier so dainty? canst thou overcome without fight, triumph without combate? And in his Sermons upon the *Colossions*, Remember the chains of *Paul*, and consider what an absurd thing it is, that he should be in bonds, and you should live deliciously: Does the desire of pleasures take? remember the Prison of *Paul*: Wouldest thou be cloathed in silks? remember *Pauls* chains, and silken cloaths will be more vile to thee then filthy rags: Wouldest thou be adorned with gold? remember *Pauls* chains, and they will shew you that such ornaments are no better then the dirt under your feet: Would you be beautiful with your hair? think of the filth of the deformity of *Paul* in the Prison, and thy heart will rise with indignation against such beauty, and will account it extream deformity: What, would you have sweet oyntments? consider of his tears.

I have read of *Phocion* an *Athenian* Captain, when he was condemned to death by his ungrateful Countrey, he saw one *Tudippus* condemned to the same death, but very fearful, he comforts him with these words, * *Is it not enough for thee*, Tudippus, *that thou art to dye with* Phocion? so we may

Cap. 8. *Unde tu Christiane, delicatus es miles? putas te posse sine pugna vincere, sine certamine triumphare? Chrys. in orat. in Juventinũ & Maximum. Memor esto vinculorũ* Pauli, *& vide quam sit absurdũ illum esse in vinculis te verò deliciari: deliciarum concupiscentia prehenderis? recordare carceris* Pauli: *velles sericis indui? memor esto vinculorũ* Pauli, *& videbuntur tibi serica*

indumenta fætulentis panniculis abjectiora: velles aureis indumentis amiciri? recordare vinculorum Pauli, *& ostendent tibi nihil illa cœno protrito melius habere: vis ornari capillis formosaq; videri? considera squalorem* Pauli *in carcere, & accenderis erga illam pulchritudinem, hancq; extremam deformitatem esse putabis: vis odoramenta? Copta illius lacrymas.* Chrysost. Hom. 12. in Coloss. * *Non tibi satis est Tudippe cum Phocione mori?*

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say to our own hearts, Is it not enough for us, that we have such a cloud of witnesses, such a noble Army of *Martyrs* before us and with us? be not therefore so afraid of the ways of God, because of afflictions, as thou hast been, but submit thy self to God in this way of his.

CHAP. IX.

Duties required of us when God calls us to an afflicted condition.

SEeing God hath so ordered things, that his people must be in an afflicted estate in this world, when God calls us to suffer afflictions, let us know there are three duties required of us.

First, that we be willing to yield to Gods call, to come under that condition he hath appointed us unto.

Secondly, that we behave our selves Christianly with all humble submission, patience, contentedness, in this condition.

Thirdly, that we labor to improve our affliction that shall be layed upon us.

1. The cross should be submitted to readily.

For the first, when our cross comes, we must be willing to take it up freely, and readily to submit unto it. It was the honor of the three children in *Daniel*, that they yielded their bodies to those fiery flames they were cast into, *Dan.* 3. 28. Let us not seek to put off sufferings by distinctions; certainly the best policy in dangerous times, is the greatest purity. The *Lacedemonians* were wont to say, It is a shame for any

any man *to flye*, in time of danger; but for a *Lacedemonian*, it is a ſhame for him *to deliberate*: How much more truly may this be ſaid of a Chriſtian, when God calls him to ſuffer? he ſhould be ſuch a reſolved man beforehand, that it ſhould be a ſhame now for him even *to deliberate*. Cap. 9.

It is argument enough for a Chriſtian to ſuffer any thing, becauſe it is the will of God, out of bare ſubmiſſion to God; but when it is not onely ſo, but in the cauſe of God, in witneſs to his truth, in vindicating his honor, this call to ſuffer comes with ſtrength indeed: it is unworthy of a Chriſtian, once to deliberate the avoyding of this; How much better is it, to ſuffer a little to prevent a ſin, and ſo prevent Gods wrath, then by avoyding ſufferings to fall into ſin, which being once committed, Gods wrath incenſed by it cannot be pacified, though we ſhould be willing to ſuffer a thouſand times as much. Our condition is ſuch, that we muſt ſuffer one way or another, while we live here; Is it not better then to ſuffer for God then any other way? This was *Chryſoſtoms* argument in his Sermons upon the 2 *Cor. chap.* 12. Sermon 26. If you ſuffer not for Religion, you will ſuffer for ſome other unprofitable light cauſe: Seeing then, ſays he, we following this or the other courſe of life, we muſt ſuffer affliction, why do we not chooſe ſuch a ſuffering, which with the affliction brings unſpeakable glory? Certainly it is infinitely better to ſuffer for Chriſt, then for our ſin. We read of Peace-offerings that were offered, there might be oyl mixed, but not ſo in Sin-offerings: in thoſe afflictions we endure for Chriſt, we offer up our ſelves as Sacrifices of Peace-

Siquidem etiam ſi hac ratione non affligaris, alia tamen ex cauſa, eaq; in utili, affligi tamen neceſſe eſt: quum igitur ſive hanc ſive illam ſectemur vitæ rationem, afflictiones ſubire neceſſe eſt, quare hanc non eligimus quæ cum afflictione innumeras affert coronas?

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Peace-offerings, and in them there is joy, much oyl of gladneſs is mixed in ſuch offerings; but when we ſuffer for our ſins, there is no oyl of gladneſs mixed there; Let us take heed, that we be not found guilty before the Lord, when the ſecrets of all hearts ſhall be opened, of being ſhy of the ways of Religion, becauſe of affliction; many when they ſee they muſt ſuffer in thoſe ways, although they be convinced of them, yet they are ready to ſay with *Auguſtine*, as he confeſſes of himſelf, *I do not love to paſs through thoſe ſtraits, it is too hard and narrow a way for them.* If ſuch thoughts work in thee at any time, take theſe conſiderations, for the rebuking of thy ſelf, and the raiſing of thy heart, to a more Chriſtian magnanimity of ſpirit.

Non placet tranſire per iſtas anguſtias.

1. Firſt, at what a low rate doeſt thou prize the ways of God, the glory of God, that ſuch and ſuch more low comforts muſt not be laid down for them, that ſuch light afflictions muſt not be endured for the maintenance of them?

2. Secondly, conſider if Chriſt had ſtood upon ſuch terms, as to have ſaid, I could be content indeed that theſe poor creatures might be delivered from miſery, but ſeeing ſuch grievous evils muſt be ſuffered for their deliverance, let them periſh; I am not willing to be their deliverer upon ſuch hard terms; What had become of us, if Chriſt had reaſoned thus, if this argument had prevailed with him againſt us, as it prevails with us againſt him.

3. Thirdly, thou who art ſo ſhy of ſuffering, mayeſt be forced to ſuffer in ſpight of thy heart; and what a ſad thing will that be to thee? What a ſad thing was it to *Cranmer*? after he had recanted for fear of ſufferings,

sufferings, yet he was forced to suffer; what a darkning was it to this spirit, his cause, and name? Mr. *Fox* relates of a *Smith* in King *Edwards* time, who was the means of conversion of a friend of his, who in *Queen Maries* time was cast into prison; whereupon he sends to this *Smith*, who had been the means of his conversion, wondring that he hears not of his apprehending and imprisonment; this *Smith* sends him word again, that it was true, that he had taught him such and such things, and those things were certain truths; but for his part, *he could not burn*; but a while after, the house of this *Smith* was on fire, *and he was burnt in it*; God made him burn whether he would or no: and so may he make you suffer, whether you will or no, who refuse to suffer for his truth. Cap. 9.

Fourthly, whatsoever prosperity thou enjoyest when God calls thee to suffer for him, is cursed unto thee, if thou blessest thy self in thy estate, thy liberty, thy name, thy life that thou enjoyest, having avoided the way of suffering that God called thee unto, thou deceivest thy self, for there is no blessing in them, they are all accursed unto thee. 4.

Fifthly, all duties of Religion that now thou performest out of a suffering condition, are not now accepted of God; thou must not think now, having avoided suffering for Gods truth, that because thou art willing to perform duties, to be diligent in some service for God, that God now accepts of thee; No, it was another work that God called thee unto, a work of suffering; seeing thou hast refused this, do what thou canst, God casts it as dung in thy face and regards it not; this is a sad condition, What joy 5.

can

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can such a man have of his life, if he hath an enlightned conscience?

6. Sixthly, what intolerable pride, and delicacy is this in thee, that thou wilt not venter the loss of any thing, the enduring of any thing for God, and his truth? the least truth of God is worth more then heaven and earth; and what is thy *ease*, thy *liberty*, thy *name*, thy *life* to it? *Thou art too delicate, O Christian,* says *Tertullian, who must have pleasure in this world.*

Nimis delicatus es Christiane, qui voluptatem hoc seculo concupiscis.

7. Seventhly, How vile is the unbelief of thy heart, who darest not trust God with thy name, estate, liberty? How canst thou trust God with thy soul, thy eternal estate? How lightly doest thou regard all the faithfulness, the mercy, goodness, wisdom, power of God, working for his people in their suffering conditions? Of what little account are all these gracious blessed promises of the Lord, for their encouragement herein? thy base shyness, and cowardise of spirit is such, as if there were no God, no faithfulness, mercy, wisdom, power to help, as if there were no promise to support and relieve thee.

8. Eighthly, there is a necessity of thy miscarrying in the ways of eternal life; for if God hath so ordered things in his providence, as that such ways must be in ways of affliction, and thy heart cannot bear affliction, how is it possible, but that thou must needs miscarry in them? It is a woeful thing, to have a mans heart opposite to Gods order, in any thing, but much more in things of infinite consequence; if afflictions be a block to thee in the way of life, you must have this block.

Ninthly,

Ninthly, How little love is there in thine heart to God, when thou art so shy of any thing to be suffered for God? love rejoyces in suffering for the beloved. The avoiding hell, and the getting Heaven, are no great things, says *Chrysostome*, where the love of God is: then surely the avoiding outward troubles, and the enjoyment of outward comforts, would be no great matter to us, if the love of God were in us. Cap. 9. 9. Chrysost. *de amore Dei & tolerantia in adversis.*

Tenthly, Did you never suffer affliction in your ways of sin? and will you not now be willing to suffer as much in the ways of God? Shall your sins have a greater testimony of respect to them from you, then God himself? Art thou nor confounded at the mention, the thought of such a thing as this, so unreasonable, so vile? 10.

Eleventhly, What honor should God have in the world? where would there be any witness to truth, against the rage and malice of devil and wicked men, if all should do as thou doest? If there be any Christian blood left in thee, if any spirit worthy of thy profession, be ashamed of thy baseness this way, and be not so shy of afflictions. 11.

Secondly, when thou art under afflictions, let there be an humble contented frame of spirit, as beseems a Christian; seeing thou art now under an Ordinance of God, take heed of the least murmuring, repining against God, as if he were a hard Master; or as if his ways were hard and burthensom, because of the afflictions thou meetest withal: when thy spirit begins any way to rise in such workings, charge thy soul to be silent unto God, it is a great shame for a Christian, not to be well skilled in that art, instructed in that 2. Submission of spirit requisite under affliction.

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that myſtery of Chriſtian contentation. Say with thy Savior, *Shall not I drink of that cup my Father hath given me to drink?* It is Gods appointment, that his people ſhould be in an afflicted eſtate in this world; it is the cup of my Father, and ſhall not I quietly, and contentedly drink of that cup? Now thou haſt an opportunity to manifeſt the power and excellency of thy grace, to ſhew what thy grace can enable thee to do; ſtrength of reaſon wil go far, in quieting and calming of the heart under afflictions; but grace ſurely, where it is true, will go farther.

It is the moſt unſeemly ſight in the world, to ſee a murmuring fretting Chriſtian; if thy God, if Chriſt, if Heaven were loſt, it were not much to ſee wringing of hands, and ſinking of heart; but to ſee this upon loſs of a few outward comforts, upon enduring of a few outward afflictions, this is a moſt unſeemly, a vile and an abominable thing in thee. S. *Auguſtine* upon the 12. *Pſalm*, brings in God, rebuking a diſcontented Chriſtian, thus: What is thy faith? have I promiſed thee theſe things? what, wert thou made a Chriſtian, that thou ſhouldeſt flouriſh here in this world? Well may God, and Conſcience, and all the Saints, upbraid a murmuring fretting Chriſtian; What didſt thou expect in the entrance upon profeſſion of Chriſtianity? what was thy aim? what, didſt thou make account to live at eaſe? to have no trouble to the fleſh? Where there is not quiet of ſpirit in paſſive obedience, the ſincerity of active obedience may be ſuſpected: How far art thou from rejoycing in tribulations, who haſt not a quiet contented ſpirit in tribulations?

Hæccine eſt fides tua? hæccine tibi promiſi, aut ad hoc factus es Chriſtianus, ut ſeculo floreres? Aug. in enar. 2. in Pſ. 12.

I will not enlarge my ſelf in this argument now, intend-

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intending a Treatiſe by its ſelf of Chriſtian contentation: onely for the preſent take this one argument, which ſurely hath much ſtrength in it, to quiet the heart under any affliction; It is this, God is willing to accept of thy ſervice, that thou tendreſt up to him, though it be mixed with much ſin; why ſhouldſt not thou accept of his ways towards thee, though there be a mixture of much affliction? The ſin of our ſervice ſhould be a greater cauſe for God to be diſpleaſed with what comes from us, then the ſorrow and affliction that comes in the ways of his providence, can be to cauſe us to be diſpleaſed with what comes from him: that ſurely is worſe that is mixed with ſin, then that which is mixed with ſorrow; yet as the one is accepted by God from us, let then the other be accepted by us from God.

Afflictions to be improved.

Laſtly, let us not onely be contented under Gods afflicting hand, but labour to thrive under it, to improve all our afflictions that befal us; Certainly there is a bleſſing in every Ordinance of God, if we have wiſdom and care to draw it forth, to make it our own; and ſo in this way of God towards his people, it is indeed a gracious work, to get our hearts lye quietly under affliction, but it is too low a work for a Chriſtian to reſt there, he muſt look to improve every affliction for his advantage. By improving them we make our *Benonies*, our *Benjamins*; that is, *the ſons of our ſorrow, the ſons of our right hand.* Although waters in the Sea be ſalt, yet if they be raiſed up to the Heavens, and ſent down again, then they are ſweet; ſo though afflictions be brackiſh, yea brine-ſalt, yet a ſpiritual heart can ſpiritualize them, and make them ſweet, and wholeſom.

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Afflictions are great opportunities for ſpiritual advantage, if we have hearts to improve them; and the loſs of an affliction is a great loſs. S. *Auguſtine* in his ſecond book of the City of God, cries out againſt ſuch, who did not profit by Gods judgement; *You*, ſays he, *have loſt the profit of the calamity*: he ſpeaks of it as a great loſs to them, that it was over, and they had got nothing by it: As it is a ſign of great wickedneſs, to turn *bleſſings* into curſes; ſo it is a ſign of great grace, to turn *curſes* into bleſſings. By this improvement we ſhall not onely get *water*, but *honey* out of the rock.

Perdidiſtis utilitatem calamitatis Auguſt. de civit. l. 2. c. 33.

Queſt. But how ſhould we improve afflictions?

Anſw. How to improve our afflictions.

Firſt, be jealous of your ſelves, leſt it ſhould paſs away unſanctified; be more afraid of the affliction *leaving* of you thus, then of the *continuing* of it upon you; and therefore, lay out your ſtrength more for a ſanctified uſe of it, then for deliverance from it.

2. Secondly, labor to know Gods minde in your afflictions. The man of wiſdom ſees Gods name upon this rod, and underſtands what God intends. Firſt, whether he ſends them for ſin, or for other ends; and if for ſin, for what particular.

1. For the firſt, it is true, God ſends affliction ſometimes for trial, and other ends, rather then for ſin, yet it is ſin that makes us capable of ſuch a way of trial; were we not ſinful, God would not deal with us that way, he would bring about his purpoſes by us ſome other way, therefore it is good in all to be humbled for ſin; you may be helped in the knowledge of Gods end.

1. Firſt, if the affliction be extraordinary, and come in an extraordinary way, and upon examination you finde

finde your ſelf not guilty of any ſpecial evil, beſides daily incurſions, then you may comfortably hope, Gods intentions are not ſpecially for ſin, but for ſome other end; ſo it was in *Job* and *Joſeph*.

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Secondly, you may know from the work of the affliction, which way it tends, and how God follows it, whether in it God ſettles not ſin upon your heart, for humiliation, more then ordinary: or whether the work of Gods ſpirit be not rather for the ſtirring up of the exerciſe of ſome other grace; for God in his dealings with his people, will work for the attaining the ends he aims at.

Thirdly, much may be learned from the iſſue of an affliction; when God comes chiefly for trial, in the iſſue his grace does much abound towards his ſervants, as it did in *Joſeph* and in *Job*; what honor was *Joſeph* advanced unto? and *Job* had given him twice as much as he had before, *chap. ult. ver.* 10. *In all the land there were no women ſo fair as the daughters Iob*, ver. 15. but when the afflictions is for ſin, it doth not uſe to have ſuch an iſſue, it is well if the ſinner may be reſtored into ſuch a comfortable condition as he was in before: When *David* was afflicted for his ſin, ſome ſcars ſtuck by him after his deliverance, he ſcarce ever was brought into that comfortable condition he was in before. 3.

Queſt. But how may we finde out the particular ſin?

Anſw. How to know the *particular ſin* which cauſeth our trouble.

Firſt, look what ſins and afflictions the word hath coupled together; although every ſin deſerves all kinde of affliction, yet the word joyns ſome ſpecial correction, to ſpecial tranſgreſſions; as God ſorts ſeveral promiſes to ſeveral graces, ſo he ſorts ſeveral afflictions to ſeveral ſins.

Se-

Cap. 9. 2. Secondly, conſider what ſins and afflictions providence couples in reſpect of ſimilitude; God often ſtamps the likeneſs of the ſin, upon the judgement, *Iudges* 1. 7,8.

3. Thirdly, enquire at the mouth of God, by prayer and humiliation, as *David* did, 2 *Sam.* 21. and *Iob cap.*10.2. and thoſe in *Jeremy, cap.*16. 10,11.

4. Fourthly, hearken to the voice of conſcience, that is Gods officer in your ſoul, eſpecially in time of affliction, conſcience will deal impartially; and take this rule for your help herein, After much humiliation, and ſeeking of God, then liſten to the voice of conſcience: for as it is with an Officer whom you would have ſearch the Records, if you would have him diligent indeed in the ſearch, you muſt give him his fee, elſe he will do the work but ſlightly: ſo you muſt give conſcience, Gods Regiſter, his fee; that is, let conſcience have much prayer, and humiliation which it calls for, and then it will tell you Gods minde more fully.

5. Fifthly, conſider what truths have been moſt preſſed upon your hearts before the affliction, for afflictions do uſe to come *as ſeals* to inſtructions, as *Iob* 33. 16. A writing hath not that authority with it before it be ſealed, as it hath after; but when the *ſeal* is ſet on, *then* it comes with authority: ſo it is in regard of Gods inſtructions; before, they did not come with power to your hearts, now God ſeals them, that they may prevail; and by conſidering what thoſe inſtructions were, you may be helped to finde out what God aims at in your afflictions.

3. A third Rule is, when you have found out your ſin, ſtir up your heart againſt it with indignation: This

This is that which hath cauſed me all this wo, that hath brought all this trouble and ſmart. As *Acts* 21. 28. the *Jews* took hold on *Paul*, crying, *Men of Iſrael, help, This is the man, that teacheth every where againſt the people:* So ſhould we take hold on our ſin, that we have found out, and cry to the Lord, *Help, O Lord, this is* that *ſin that hath made the breach, this is* that *ſin that hath been the cauſe of ſo much evil unto me.* As we read of *Antonius*, after *Julius Cæſar* was murthered, he brought forth his coat all bloody and cut, and laid it before the people, *Look here*, ſays he, *you have your Emperors coat thus bloody and torn:* whereupon the people were preſently in an uproar, and cryed out to ſlay thoſe murtherers, and they took their tables and ſtools that were in the place, and ſet them on fire, and ran to the houſes of thoſe who had ſlain *Cæſar*, and burnt them. Thus the looking upon our afflictions, and conſidering what miſchief ſin hath done us, our hearts ſhould be raiſed to flye upon our ſin with indignation, and not to be ſatisfied without the deſtruction of that which would have deſtroyed us. Cap. 9.

A fourth rule is, when God ſtirs your heart in affliction, to promiſe and covenant reformation; begin the work while the affliction is upon you, do ſomething *now* preſently, do not put off all till you be well, till you be recovered, and think *then I will do it:* there is much deceit of the heart this way, many miſcarry in their vows to God upon this ground, becauſe they put off all till they be out of their affliction, and by that time, the impreſſion that was upon their ſpirits is abated, their hearts are cooled, and ſo the duty is neglected; wherefore do ſomething 4.

 preſently,

Cap. 9. *presently*, and be always in doing, till that which is vowed be fully performed.

5. Fifthly, let every affliction drive you much to God in prayer. *Is any man afflicted? let him pray*, says S. *James*. It is a similitude of *Chrysostom*, As clouds darken the heavens, & cause lowring weather, but being distilled into drops, then sweet Sun-shine and fair weather follows: so sorrows and cares in the soul, cloud the soul, till they be distilled in prayer, into tears, and poured forth before the Lord, then the sweet beams of Gods grace come in, and much blessing follows.

Chryst. in Hom 5 de in comp nat. Dei.

6. Sixthly, treasure up all the experiences you have had of God, and your own heart in the time of your affliction, keep them fresh in your heart, and work them upon your spirit, and make use of them as God offers occasion.

7. Seventhly, what you wished you had done then, be sure now to set about, and never rest till it be done; that when affliction comes again, it may not finde it undone, if it does, it will make the affliction very bitter unto you. It was the advice of one *Theodoricus*, to *Segismund* the *Emperor*, who asked him how he should be happy, *Do*, says he, *that now, which when you have been tormented with a fit of the stone or the gout, you would wish you had done*: that which he said of that particular afflictions, is true of others: We should have glorious reformations, if this rule were well observed; surely, that which is true *in* times of affliction, is true *out of it*, and that which conscience upon ground judges to be right and good *then*, is right and good *now*.

8. Eighthly, take heed of trusting to your own promises,

miſes, that you have made to God for obedience, rather then to his promiſes that he hath made to you for aſſiſtance. Cap. 10.

Ninthly, often call your ſelf to account after the affliction is over; What is become of it? how was it with me then? and how is it now? have I more peace now, then I had then? and how comes it about? Hath my peace grown upon good grounds, ſo as it may hold? I had workings of Spirit then, what are become of them? have I been faithful to God, and to mine own ſoul? And thus we have finiſhed this doctrine of affliction, which by Gods ordinance is the portion of his people in this world. They have been, are, and ſhall be an afflicted people. 9.

CHAP. X.

Wicked men have pleaſures in ways of ſin, while Gods people endure much hardſhip in ways of holineſs.

THe ſecond point is, *that God ſometimes gives wicked men pleaſure in the ways of ſin, whileſt he ſuffers his own people to endure much affliction.* The *Iſraelites* make the brick, and are under ſore bondage, and the *Egyptians* dwell in houſes, living in jollity and mirth. Thus it was with *Elijah*, he muſt *flye for his life, and live in caves, and be fed by ravens*, whileſt *four hundred falſe prophets are fed deliciouſly at Jezabels table.* While the *King* and *Haman* ſits drinking in the city, *Shuſhan* is in perplexity, *Eſther* 3. 15. *Job* ſays of the wicked, *That they take the timbrel and harp, and rejoyce at the ſound* Doct. 2. Iob 21. 10. 13.

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of the Organ, they ſpend their time in wealth; but of himſelf he ſaith, that *his calamity was heavier then the ſand of the ſea, that the arrows of the Almighty were within him, that the poyſon of them drank up his ſpirit, that the terrors of God did ſet themſelves in battle array againſt him.* Chap. 6. 1, 2, 3. And *David* ſays of the wicked, that *they are not in trouble as other men, their eyes ſtands out with fatneſs, they have more then their heart could wiſh*; but for himſelf, *all the day long he was plagued, and chaſtened every morning*, *Pſal.* 73. Chriſt tells his Diſciples, the *world* ſhall rejoyce, but they ſhall have trouble.

Queſt. But why does God thus ſuffer wicked men, to enjoy their pleaſure thus in the ways of ſin?

Anſw. 1. Why the wicked proſper in this world. First, here is their portion, they are never like to have any other conſolation, but that they have here, here is their *All*. This is as it were their Kingdom; They are upon their own dunghil.

2. Secondly, God hath time enough hereafter to torment them, to make ſin bitter unto them, and therefore he does not care though they have their pleaſure, and go on for a while in the enjoyment of their delights: And God hath time enough to glorifie his Saints, to give them everlaſting conſolation, and therefore although here they be cut ſhort of the pleaſures of the fleſh, God does not regard that.

3. Thirdly, God hereby would ſhew to all the world, his own fulneſs, and how little he eſteems of theſe *carnal things*; they are but *bones*, therefore he gives them to *dogs*; they are but *ſwill*, even the very cream of them, therefore he lets *ſwine* have them. *Luther*

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in his Comment upon *Geneſis, cap.* 21. hath a notable vilifying expreſſion of the great things of the world, which God gives to wicked men; *The Turkiſh Empire*, ſays he, *as great as it is, it is but a cruſt of bread, which the rich maſter of the family caſts to dogs:* When *retainers*, when *dogs* have ſuch allowance, *it is a ſign of a great deal of plenty in the houſe.*

Cap. 10. *Turcicum Imperium quantum quantũ eſt nihil eſt niſi panis mica quam dives pater familias projicit canibus.* Luth. in Gen. cap. 21.

Fourthly, God grants pleaſure and proſperity in juſt judgement to them, to ripen their ſin, to harden them in it. The Sun-ſhine of proſperity ripens the ſins of the wicked apace, and ſo fits them for deſtruction; this hardens them againſt the ways of God, it makes them bleſs themſelves in their way, *They ſpend their days in wealth, therefore they ſay to God, depart from us, we deſire not the knowledge of thy ways; What is the Almighty, that we ſhould ſerve him?* There is no *truer miſery*, then *falſe joy*, ſays *Bernard.* There is a great difference between the proſperity of the wicked, and that which the godly have; God carries his people when he exalts them, as the Eagle her yong upon her wings, he exalts them to ſafety, according to that expreſſion that we have, *Job* 5. 11. that thoſe which mourn, may be exalted to ſafety; but when God exalts the wicked, he lifts them up as the Eagle lifts up her prey in her talons, he lifts them up to deſtroy them. It was a ſpeech of *Auguſtine* upon the 26 *Pſalm*; *Many are miſerable, by* loving *hurtful things, but they are more miſerable by* having them; it is not what men enjoy, but the principle from whence it comes, that makes them happy.

Iob 21. 13, 14. *Nulla verior miſeria quàm falſa lætitia.* Bern. Tract. de gratia & lib. Arbit.

Multi amando res noxias ſunt miſeri, habendo miſeriores. Auguſt. in Pſal. 26.

Fifthly, God is a patient God, and in the day of

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his patience, even the wicked are suffered to enjoy their hearts desire.

Obj. *Obj.* But it may be said, God is patient towards his people, and yet they are afflicted.

Answ. *Answ.* Those afflictions that come upon Gods people, may better stand with the glory of patience, then if the same things should be upon the wicked, because in the afflictions of the Saints, there is no revenge, there is no hatred in them, but if God should inflict the same things upon the wicked, they would come out of revenge against them, and hatred of them, and so there would not be such manifestation of that glory of patience, that God hath to manifest here in this world.

Use 1. Hence let Gods people learn not to be greedy in their desires after outward pleasures; they are but the portion of dogs and reprobates. It is true, godly men may have them, but never as their portion, God hath afforded you better pleasures, hath he not reserved better things for you? As when we enjoy outward prosperity, we must not bless our selves in it, because it is that which wicked men have; so when we are afflicted, our hearts must not be dejected, because we are onely deprived of that, which God gives most many times to those that he hates most. God will keep his people from being prevailed against by this temptation. *David* was in this temptation, *Psal.* 73. but he says, *verse* 23. that *God held him by his right hand:* When men see how the world lives in pleasure, and the Saints are afflicted, they are in danger of stumbling, but God holds his own by *his right hand*, that they fall not.

Nec magnipendamus terrenam felicitatem quæ multis etiam pernoctantibus conceditur. Augustin. lib. 2. de civ. Dei c 23.

Secondly, let us learn, not to envy the men of the world,

world, who live in pleasures, who wallow in the sensual delights of this life. The reason why they take so much delight in such things, is, because they know no better, they seek after no better.

Ambrose in his first Book *de officiis*, brings in godly men objecting thus, Why do the wicked rejoyce? why do they riot it out? why do not they labor as well as I? He answers, They have not put in for the crown; yea, says he, if you object thus, the wicked may answer you as the spectators in their *Olympiack* games, if those that labor and wrastle in them, should call the spectators, and say, Come you, and labor, and strive here as well as we; the spectators would answer, You without us shall get the glory of the crown, if you overcome.

Cur impii lætãtur cur luxuriantur? cur etiam ipsi non mecum laborant? Non subscripserint ad coronam. Veni nobiscum, &c. Laborate vos, sine nobis coronæ gloriã, si vicerit is vindictabitis. Ambros. li. 1. offic c. 16.

Besides, there is little cause we should envy all their jollity, they must give an account for it, and dear. When a *Soldier* was to dye for taking a bunch of grapes against the Generals command, and going to execution he went eating his grapes, one of his fellows rebuked him, *What, are you eating your grapes now?* The poor man answers, *I pray thee friend do not envy me these grapes, for they cost me dear*; so they did indeed, for they cost him his life: and so will these vain delights of wicked men, they will cost them their lives.

And yet further consider, ere long things will turn, Gods people shall have pleasure, and the world shall have afflictions: *Affliction* did I say? nay, *Misery* with torment; time is at hand, when it shall be said to every wicked man, *Son, remember in thy life time thou hadst pleasure, and my servants who walked faithfully with me had affliction,* but now thou art

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tormented, and they are comforted. Time is at hand when that Scripture shall be fulfilled, *Esay* 65. 13, 14. *Behold, my servants shall eat, and ye shall be hungry; my servants shall drink, and ye shall be thirsty; my servants shall rejoyce, and ye shall be ashamed; my servants shall sing for joy of heart, and ye shall cry for sorrow of heart, and shall howl for vexation of spirit.*

Use 3. *Parcitur virga quoniã invenitur iniquitas ejus ad odiũ utiq; non ad irã: he calls it misericordiam omni indignatione crudeliorem.* Ber. declamat. *Ecce reliquim' omnia. Vis audire indignãtis dei terribilem vocem? audi quod dicit per prophetam, Non visitabo super filias vestras, &c. hoc est terribile, hoc est extremum, cum non corripimur, propeccatis.* Orig. Hom. 8. in Exod. 20.

Thirdly, let not wicked men bless themselves in the enjoyment of their pleasures; you have no other then thousands have had before you, who are now in Hell. If that you have were of any great worth, you might be sure you should not have it; if you knew how the Lord brings about your destruction by your pleasures, you would have little cause to rejoyce in them; *Haman* rejoyced, when *Esther* invited him rather then others to the *banquet*, but if he had known that in his banquet there was a snare laid for his life, his heart would have faln, it would have been but a sad banquet to him: certainly there is a great deal of evil, and misery, and wrath, in being suffered to go on with delight and pleasure in a sinful way.

* *Bernard* says, when God spares men in a sinful way, it is becaus God is not onely angry with men, but hates them, he calls his mercy more cruel then all indignation. *Origen* in his Sermon upon *Ex.* 20. quotes that place, *Hos.* 4. 14. *I will not punish your daughters when they commit whoredom*; and he hath this pathetical expression upon it, *God chastiseth every soul whom he loveth*: but would you hear the terrible voyce of Gods indignation, hear him by the Prophet *Hosea*, when he had reckoned up many wicked things which the people had committed, and he adds this,

this, *I will not visit your daughters when they commit whoredom*; this is terrible, this is in the height. And *Bernard* speaking of the same thing, in the 42 Sermon upon the *Canticles*, At the hearing onely of this, says he, I tremble, *then God is most angry, when he shews no anger*; God keep me from this mercy, this kinde of mercy is worse then all anger.

Luther hath an expression much like, upon the 37. of *Genesis*, O unhappy, and miserable men, whom God leaves to themselves, not resisting their lusts; wo to them whose sins God seems to wink at. And *Jerome* writing to a sick friend, hath this expression, I account it a part of unhappiness, not to know adversity, I judge you to be miserable, because you have not been miserable. *Bernard* in his Book *de consolat. cap.* 3. Freedom from punishment, is the *mother* of security, the *step-mother* of vertue, the *poyson* of Religion, the *moth* of holiness. Yea, this was seen by the purblinde eyes of the *Heathen*. *Seneca* in his *fourth Chapter* of his Book of *Providence*, hath the same words, that before was said of *Jerome*, *I judge him miserable, that was never miserable.* And *Demetrius*, *Nothing seems more unhappy to me, then he to whom no adversity hath happened.* It were easie to multiply abundance in this kinde; it may be, testimonies of men may have some force to prevail with such, who are given up by God to their pleasures, to the enjoyment of earthly prosperity, and sensual delights; certainly they are not so happy as they judge themselves to be; that which God denies to another in mercy, he may give thee in wrath. And thus much for this. I come to that which is a main thing in *Moses* choyce.

Cap. 10. *O infœlices & miseros quando relinquit Deus homines sibi ipsis, nec resistit eorũ furori & cupiditatibus, sed væ illis ad quorũ peccata connivet Deus.* Luther in Gen. c. 37. *Infœlicitatis est adversa nescire; miserũ te judico quod non fuisti miser* Ierom ad amicum. ægrot. *Impunitas securitatis mater, virtutum noverca, religionis virus, tenia sanctitatis.* Ber. *Nihil mihi videtur infelicius eo cui nihil unquam evenit adversi.* apud. Sen. de. Prov.

CHAP.

Cap. 11.

CHAP. XI.

Afflicted godlineſs, is better then delightful wickedneſs.

Doct. 3.

NOtwithſtanding both theſe, though Gods people *are afflicted*, and the wicked have *pleaſure*; yet, *afflicted godlineſs, is better then delightful wickedneſs.* It is better to joyn with Gods people in a way of godlineſs, in all afflictions, then to enjoy all the pleaſures that poſſibly any man in the world can have, in any way of ſin: the tears of the godly, are better then all the jollities of the wicked: it is an expreſſion of an Ancient, The very tears of thoſe that are ſeeking of God, are more ſweet, then the joys that any have in the world; the worſt part of godlineſs, is better then the beſt part of any way of ſin: though Chriſt be a crucified Chriſt, and bring never ſuch afflictions, hard things to his people, yet he is more delightful to them, then all the pleaſures that are in the earth, and delightful in another way. It is a notable ſpeech *Luther* hath, *I had rather fall with Chriſt, then ſtand with Cæſar*; rather ſuffer any thing in the world with Chriſt, then ſtand and enjoy all the pleaſure of *Cæſars* Court.

Dulciores lacrymæ orantium quàm gaudia theatrorum. Aug. in Pſal. 128.

Malem ruere cum Chriſto quam ſtare cum Cæſare. Luth.

Thus a godly man, a gracious heart conſidering and muſing of things, and laying one thing with another, had rather have affliction with the people of God, then enjoy all the pleaſures of the world for a ſeaſon. Now the main work in this point, is to ſhew unto you, how a godly heart doth reaſon with its ſelf, and caſt about its ſelf, as it were to bring him-

himself, and his thoughts to this issue, to choose rather afflicted godliness, then all the pleasure of sin.

First, it casts about what the ways of godliness are.

Secondly, what those afflictions are that do attend the ways of godliness.

Thirdly, it casts about what the ways of sin are, and what the afflictions and pleasures are, that do attend upon them, and puts them into a ballance, and compares them both together, and so makes its choyce.

Cap. II.

Why afflicted *godliness* is preferred before delightful *wickedness*.

1.

First, a gracious heart considers the ways of godliness. If I walk in them, then I walk with God, I live to the honor of the blessed God, who is infinitely worthy of all honor and praise from his Creature; those ways are the ways of infinite wisdom, they are the ways of holiness, of righteousness, in those ways I attain to that end for which I was made.

2.

Secondly, in those ways I enjoy *peace*, peace of *conscience* to my soul; whatsoever trouble I meet withal abroad, I am sure I shall have peace *within*: a little with outward peace, is better then a great deal where outward peace is wanting; *Eccles.* 4. 6. *Better is a handful with quietness, then both the hands full with travel, and vexation of spirit*: A little with outward quiet, is better then a great deal with vexation; if a man be in a quiet family, a little there, is better then to be where there is a great deal with frowardness and vexation; surely, a little is better with *inward* peace, with peace of conscience, then a great deal without; wherefore these ways wherein I walk with

Cap. 11. with Gods people, though the world may rage and persecute, I shall have joy in my own spirit; *A good conscience will be a continual feast:* while they rail, conscience will encourage.

3. Thirdly, again, when I walk in these ways, my soul shall enjoy the love of God, and that little I have, I shall have it in love, and from the love of God; Now thy love, O Lord, is better then wine, better then all the comforts of the world. The Lord satisfies his people with love, as with marrow and fatness; a little that the soul hath that comes from the love of God, by vertue of a promise, how sweet is it? how sweet is sleep when it comes from that promise? Thou wilt give thy beloved sleep, and all comes this way; I have all in the love of God, though I have but a little in the world, and though I be in affliction, & am short of that which others have.

4. Fourthly, and in those ways, my soul shall enjoy communion with God; God will let out himself to me in a gracious maner, he will reveal the secrets of heavenly joys to my soul, and one beam of the light of his face, is more worth then all the world, and is able to carry through all the hardships of the world. My soul shal have communion with Jesus Christ; and *Cursed is that man*, says that noble Marquess *Galeacius, that counts all the world comparable to one days enjoyment of communion with Christ.*

5. Fifthly, while I walk in these ways, I shall be safe for eternity, I shall not be in danger there; and when the fear of eternity falls upon the heart, it sees it is a most dreadful thing to miscarry to eternity; the thoughts of eternity work mightily upon my spirit, let me be safe for eternity, whatsoever become of me

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in theſe ways. It is reported of one *Myrogenes*, when great gifts were ſent unto him, he ſent them back, *I onely deſire this* one thing *at your Maſters hand, to pray for me, that I may be ſaved for eternity.* Now in theſe ways of godlineſs, I ſhall walk with God, I ſhall have peace of conſcience, I ſhall have that I have in love, I ſhall enjoy communion with the Father, with Chriſt, and with the holy Ghoſt, and I ſhall be ſafe for eternity: ſurely there can be no evil that can countervail this good, whatſoever I ſuffer, whatſoever I endure in this world, yet my ſoul ſhall ſay, It is good for me to draw near to God; ſure I ſhall chooſe, and like well of the ways of godlineſs, whatſoever I endure. Capito.

But you look onely upon the beſt ſide of godlineſs, but turn the other ſide, you ſhall finde a great many afflictions that attend the ways of godlineſs, and when you ſee them, you will not be ſo in love with theſe ways. A gracious heart is willing to examine both ſides. *Obj.*

What are the afflictions you ſpeak of, that will diſcourage any from delighting in Gods ways? *Anſw.*

First, they are but ſuch as are upon the body, thoſe things that do afflict the godly are bodily things, they do therefore but bring pain and trouble to this carcaſe, to this body of clay, to this lump of earth, to this *body of ſin*, to that body that is to be *beaten down* in this world: to that body of vileneſs, for ſo it is called, *Phil.* 3. 21. *Who ſhall change our vile body*; in the Original it is, *this body of vileneſs.* It was the ſpeech of a Heathen, when as by the Tyrant he was commanded to be put into a morter, and be beaten to pieces with an Iron peſtel, he cryes out to his 1. σῶμα τῆς ταπεινώσεως.

his perſecutors, You do but beat the *veſſel* of *Anaxarchus*, you do not beat me, *You do but beat the Caſe and Veſſel, that contains another thing*; yea, the word in the Greek, that *Clemens Alex:* hath, relating the Story, ſignifies a husk; his body was to him but as a husk: A Heathen counted his body but the Caſe, the husk; he counted his ſoul himſelf: If a man had a precious Jewel in a Caſe, and the Caſe was torn in pieces, and the Jewel be ſafe, it is no matter; and ſo by all theſe afflictions a gracious heart knows, it is but the Caſe that is torn in pieces, the Jewel is ſafe. *Fear not*, ſays Chriſt, *thoſe that can kill the body, and do no more*; Chriſt would have us know, afflictions that do but reach the body, are but ſlight things.

Cap. 10. Clem. Alex. ſtorm p. 496. *Tunde vaſculum* Anaxarchi. Or as others have it, *capſam* Anaxarchi.

And for theſe troubles, let them be the moſt terrible that can be, they are ſuch as may ſtand with Gods love, the deareſt of Gods love, ſuch as the deareſt of Gods people have met withal: ſays God in *Ieremiah, I gave the dearly beloved of my ſoul, into the hands of her enemies*. Indeed if they were ſuch as could not fal, but from Gods hatred, it were another matter, but they may ſtand with Gods love, yea, with the very ſame love wherewithal God the Father did love Jeſus Chriſt, and would you have better love then that? you may be ſure that all your afflictions that you do endure for godlineſs, and the ways of godlineſs, they are not ſuch but you may have them in the ſame love that God loved Jeſus Chriſt, and one would think that were enough to ſatisfie any ſoul in the world. *John* 17. *ult.* there Chriſt prays, that his Diſciples might be loved, with the ſame love where with he was loved: now notwithſtanding the love of the Father

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to the Son, he was afflicted, and ſuffered as much trouble, as you are like to ſuffer; and if you in ſuffering may be in no worſe caſe then he was, and may have the ſame love that he had, notwithſtanding your ſufferings, ſure your ſufferings are no great matter; there is no more evil in your ſufferings, then may ſtand with the love of God to your ſouls, the ſame love wherewith God loved Chriſt: and if a ſoul knows this, it will not be diſcouraged from the ways of godlineſs, notwithſtanding afflictions: indeed if in affliction there were the venome of Gods wrath, and the curſe of the Law, it were ſomething, but the ſting and venome is taken out, and there is no great evil.

Again, theſe afflictions that the world ſo ſpeak of, they may not onely ſtand with Gods deareſt love, but are ſuch as may proceed from *Gods deareſt love*; as thus, they may come as fruits of the love of God, and therefore ſure they are no great diſcouragements from the ways of godlineſs; you heard what abundance of good God brought out of the afflictions of his people, and therefore there may be abundance of love from whence they come, they may be onely but to fit, and ſquare, and faſhion the ſoul, to be fit to be laid in the higheſt place of new Jeruſalem: The ſtones that are laid below in ſome mean place, are not hewed and hacked, as the ſtones that are in the higheſt part of the building, or the forefront of the building, to the view of all; thoſe that are moſt for the beauty of the building, are moſt hacked, and framed; and ſo thoſe that God does intend to be the moſt beautiful ſtones in that glorious Temple that is in Heaven, God ſuffers them here to be faſhioned and hacked,

Cap. 11. hacked, moſt afflicted, and therefore they may come from love.

Beſides, they are no great matter, take them at the worſt, they are but little things; *theſe light afflictions*: there is no ſuch grievous burthen in them, as the world thinks there is, for there is the hand of Chriſt, to hold them up in all their afflictions: they are but ſuch things, as rather ſeem grievous then are grievous indeed, as *Heb.* 12. 11. *No chaſtening for the preſent ſeemeth to be joyous, but grievous*; they are things that are grievous in appearance, and in ſhew onely, rather then in truth; as the proſperity of the wicked is but in ſhew, ſo the affliction of Gods people are rather ſhews, they do rather ſeem grievous, then have any realty of grief in them, and therefore they are not ſo much to be feared.

5. Again, they are but for a little time, but *for a moment*: As it was the ſpeech of *Athanaſius*, when he was baniſhed, and his friends came to bewail his miſery, ſays he, *It is but a little cloud, and will quickly be gone*: All the time of the rage and malice of wicked men, is but as an hour; ſays Chriſt, *This is their hour, and the power of darkneſs*; it is but an hour, and is quickly gone. Chriſts ſufferings both in himſelf and in his Church, is but drinking of the brook, not a ſpring of water for perpetuity.

Nubecula eſt, citò tranſibit.

6. Beſides, the afflictions of Gods people are in *their ſeaſon*; it is *now* the very ſeaſon to be afflicted, and ſhall we be troubled to have affliction in its ſeaſon? this time of our life is appointed for this end, it is our winter time; will a man be troubled to ſee froſt and ſnow in winter time? It is better to ſee froſt and ſnow in winter time, then to ſee the corn blooming or ear-

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ing in *January* and *February*: so while we are in the body, the winter of affliction is in season, it is not the time to be delivered from affliction now, that is hereafter, and therefore why should we be troubled that we meet with affliction? Cap. 11.

Lastly, these afflictions that you say will discourage, they will bring forth a *gracious end*, they are but as a dark entry into your Fathers house, a dirty lane to a Palace; do but shut your eyes, and there will be a change, and as a Martyr said, Though we have an ill breakfast, we shall have a good dinner: Now put all these together, what great matter is there to discourage any from the ways of God? 7.

Misery of a sinful way.

But now come to the other part: A gracious heart discourses of *the ways of sin*, what if I should choose the pleasure of sin, and should go on that way? 1. If I go on in those ways, I shall be sure to go on in a way of direct opposition against the God of all the world, and so treasure up to my self the wrath of an infinite God. And is it nothing for a poor creature to go on in a way of opposition and enmity to an infinite Diety? how much better were it for me if I had never been born, then thus to do? 2. I shall be sure to have no peace in those ways, in my own spirit, in conscience; I shall have within me a conscience galling, girding, and lashing of me, the worm gnawing of my heart, my conscince continually damping of my soul, telling of me, Surely I am not in those ways an immortal soul should walk in; I shall never have any pleasure, but when my conscience shall be stopped; and what cursed pleasure is this for a man that he can never have it, but onely when he can stop his conscience? if his conscience had but

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the mouth open, he could not have pleaſure, and all the pleaſure that he hath, he muſt ſteal it at that time, when his conſcience is aſleep, he can never have it upon other terms; if a mans conſcience be enlightned, and awaked, it is impoſſible to have pleaſure in the ways of ſin: it is poor living, when a ſervant or childe can get no victuals, but as they ſteal it, when the maſter or miſtreſs is aſleep, or is on the to ſide; and ſo it is poor pleaſure that the world hath, when it muſt be ſtoln when conſcience is aſleep; What good is it for a man to have a broken leg, and a ſilken ſtocking? and what great content is it for a man to have outward pleaſure, and inward dampings of ſpirit?

3. Again, in theſe *ways of ſin*, as I ſhall have no peace, ſo do what I can, I ſhall have ſome trouble in ſpight of my heart; let me go on in the ways of ſin as I will, and ſeek for my contentment, I ſhall have ſome trouble in ſpight of me; and how grievous will that trouble be, that ſhal come with the curſe of God, and the wrath of God, and the hatred of God? what ſhall I have to ſupport me in trouble? A little water in a leaden veſſel is heavy, ſo a little trouble in an evil conſcience.

4. And in theſe *ways of ſin*, I ſhall be ſure to be a ſtranger from God, never to know what any communion with God means, go up and down in the world as a forlorn, forſaken creature of God; that when as others of Gods people have communion with God, and with Chriſt, and have the light of Heaven, and the joy of Angels, I ſhall be ſet to my ſwill.

5. And as for my eternal eſtate, I ſhall hazard to miſcarry

miscarry therein; and oh my soul, dost know what it is to miscarry to eternity? Surely there need be some great matter, that should procure the least peace to a man in the way of sin, much more to procure delight to a man. Cap. 11.

But you will say, You take sin at the worst side at first, sin hath a delightful side, and that will please you, and allure you, though the other would not; therefore let us see the fairest side of sin; a gracious heart will look on every side. *Obj.*

The *pleasures* that you speak of, what are they? are they not fleshly? onely reach to the sensual part? What, must *God, Heaven, eternal life* be neglected for these? What shall that *body*, that must within a while be gnawn on by worms, and lie rotting as a filthy carcase, now be so regarded, now have such content given to it, as all that is to be had in God and Jesus Christ, must be neglected for it? When thou shalt hereafter at the great Day meet with this wretched carcase of thine, and see how vile it is, what confusion will be upon thee? when thou shalt think, Was this the vile carcase that must have such content, for which God, and Heaven, and all the good in Christ is now lost for ever? *Answ.* 1.

Secondly, it hath been the care of all Gods dearest servants to keep down their bodies, to deny contentment to the flesh, and wilt thou give it all the content thou canst? *Daniel* was afraid of taking liberty to his flesh, in eating the *Kings* meat; and the time when he had his most *heavenly visions*, he ate no pleasant bread, neither came flesh nor wine in his mouth, neither did he anoint himself at all. You know the mean provision that *Iohn* the *Baptist*, the Fore- 2.

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runner of Christ had, *his fare was locusts and wilde honey*, and yet there was not a greater born *of a woman* before him. St. *Paul* was careful *to beat down his body*, to club it down, *even till it was black and blew*, so the word signifies. *Timothy* although he was sickly, yet would not take liberty *to drink a little wine*, but *onely water*, till *Paul* wrote to him; and in that liberty there was but a little granted, and that *for his stomacks sake, and his often infirmities*, not for his lusts sake, and to maintain riotousnes. If I should tell you of the mean provision for the flesh, that many of the *Ancients*, who were the most worthy instruments of God, the most eminent in all true excellency, were contented withal, and that before the superstition of *Popery* prevailed, it would be even incredible unto you.

ὑπωπιάζω

Basil in an Epistle to *Iulian* mentions the mean fare he and others with him lived withal, he ate no *flesh*, they had need of no *Cook*, the leaves of *plants*, and a little *bread*, was all their provision. And *Ierome* reports of *Hilarion*, that he never ate any thing before the Sun went down, and that which at any time he ate was very mean: From the *fifteenth* year of his age to the *twentieth*, his onely diet was fifteen *dryed figs a day*; for three years after that, onely *bread and water*; for nine years together, *six ounces of barley bread in a day*; yet he lived till he was fourscore years old. And *Ierome* himself lived exceedingly abstemiously, *with cold water, and a few dryed figs*, so that by him, and others with whom he lived, to eat any thing boyled, was even accouted luxury. And *Augustine* hath such an expression concerning himself; *Thou Lord hast taught me this, that I should go to my meat*

Ut coctum accepisse luxuria sit Ep. 22. ad Eustochium *Hoc me docuisti, ut tanquam medicamenta, sic alimenta sumpturus accedam.* August. l. 10 Conf.

meat as to a medicine: He meant not to ſatisfie his appetite, but to repair nature.

And amongſt the *Heathen* likewiſe, ſuch as have been moſt eminent with them, have been moſt above ſenſual pleaſures. When one asked *Plato*, how he got ſo much knowledge, his anſwer was, *I have ſpent more oyl in the Lamp then wine in the cup.* We read of *Cato*, ſeeing a *Roman* who pampered his belly, had this ſpeech of him, Wonder if this man ever do any thing for the honor or good of the Commonwealth. Theſe who provide ſo much for their bellies, have their brains ſunk down into the quagmire of their bellies. Their parts, thoſe common gifts of underſtanding they were wont to have, are now as the light of a ſnuff ſunk into the ſocket, even drowned with the filth of their luſts, and what are ſuch as theſe fit for? *A fat belly*, ſays *Bernard*, *ſeldom produceth any witty invention.*

Thirdly, what are theſe pleaſures, but ſuch as may ſtand with the infinite hatred of God, ſuch as reprobates have had as large a portion in, as thou canſt? And art thou ſo eager upon that, which is no other portion then a Reprobate may have? To have no other portion then a beaſt may have, is low enough; but to have no other then a reprobate may have, is lower: How many are now in Hell under the eternal hatred of the infinite God, who when they lived, had as much pleaſure as ever thou haſt had, or ever ſhalt have? as many merry meetings, ſate it out in drinkings, gamings, riot, chambering, wantonneſs, ſports, paſtimes, now what pleaſure is it to them to think what mirth and jollity once they had?

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Fourthly, take them at the best, yet they are *such*, as the excellency of true vertue consists in the moderation of them, yea, in the raising the heart above them, so as to disdain and contemn them, if they would come in as our portion; certainly if they were the highest good, the glory of vertue would be in expatiating the heart towards them, in letting out the heart fully to them, in enlarging the heart in enjoyment of them, in satisfying the heart in the sweetness received from them; but it is otherwise, much of the commendation of vertue, hath been in the ability to moderate affections towards them, to deny themselves in them. It is the beginning of a good minde, says *Seneca*, not to rejoyce in vain things. Yea, *there is no greater pleasure*, says *Tertullian*, *then the contempt of pleasures.*

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Fifthly, there is *much evil* in sensual pleasures; as,

First, there is much mixture of much inward sadness, many damps of heart; in the midst of laughter the heart is sad. *Ambrose* hath a notable expression for this, Thou seest, says he, the wicked mans feasting, but question with his conscience, does not that stink more filthily then any sepulchre? thou seest his joy, his lustiness, thou wondrest at the abundance of his riches, children; but look within, and see the wounds, the strokes of his soul, the sadness of his heart.

2. *Divina consolatio delicata, & non datur admittentibus alienam.* Bern.

Secondly, they keep out better delights then themselves: There is an opposition between them and spiritual delights. Those who long after the onyons of *Egypt*, cannot taste the spiritual Manna: Divine comfort is a delicate thing, says *Bernard*, and it is not given to him that admits any other.

Thirdly,

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Thirdly, there is a mixture of a curſe with them: What good is there in having a brave ſute with the plague in it? Is not plain ruſſet or leather better that is free? What delight is there in feeding upon dainty diſhes ſweetly poiſoned? Is not mean wholſom fare rather to be deſired? We read of *Agrippina*, in poiſoning her husband *Claudius*, ſhe tempered it in the meat he moſt delighted in; poiſon in wine works more furiouſly then in water: Poor men who are wicked, have Gods curſe mingled with the water of their poverty; and rich men who are wicked, have Gods curſe mingled with the wine of their proſperity.

4. Baſil de Ingluv. & ebrietate, concio. 16. *Quod quidem eos feciſſe ad ſignificandum quòd voluptuoſa erant cauſa mortis & ſepulchri.* ἀσώτους, *Intemperantes.* ἀσθενεῖς, *Valetudinarios.* Cl. Alex. pæd l. 2. c. 1. λαιμαργία & γαστριμαργία. Cl. Al. ib. Chryſ. Phil. 3. Ser. 14.

Fourthly, there is much bodily evil comes in by theſe, they make the bodies of men cinques of filth, and all maner of loathſom diſeaſes. *Baſil* hath an expreſſion of the evil of intemperance, that it turns men into mire and dirt, and makes men like veſſels, rotten and putrified, fit for no uſe. The *Romans* were wont to have their funerals at the gates of *Venus* Temple: This they did, ſays *Plutarch*, to ſignifie that *luſt was the haſtner of death.* And *Clemens Alexandrinus* obſerves, that the *Græcians* called the *intemperate*, and thoſe who *wanted health*, by the ſame name, onely with difference of *one letter*, to ſhew the great affinity there is between intemperance and ſickneſs: And again in the ſame place, he ſays, The *Græcians* call *Gluttony* by the name of *Bellyphrenſie*; for what greater madneſs, then for a ſhort brutiſh pleaſure to loſe the comfort of continual health, and endure the long and tedious pains of ſickneſs, and miſerable torturing diſeaſes? what a folly is it to fill a Ship with water, and then to hire

pumps to pump it out; so by intemperance, to fill our bodies with noisom humors, and then to hire Physicians to purge them out? *Chrysostom* in his Sermon upon the third to the *Philippians*, demands, *What do men gain by their riches*, but *drunkennesse*, *gluttony*, and absurd *pleasures* of all sorts, which do more hurt and torment us, then most cruel Masters their slaves and bondmen? Give me, says he, a voluptuous man that is idle, that hath his health, you cannot finde one; though he had many hundred Physicians, it would not be.

Cap. 11. *Da mihi hominem sanum qui pingueſcit et laboribus caret, non invenies: nam licèt ſexcentorum medicorum turba adveniat à morbis illum nequa quã liberare poſſunt.* Ch. in Act. 7. hom. 17. *Nemo eſt dignus nomine hominis qui unum diem velit eſſe in voluptate.* Cicero lib. 2 de Fin. Plut. in Lacon. Apoph l. 1 Ariſt. ethic l. 1 c. 5. *Præclare M. Tul. Si nemo eſt quin emori malit quàm converti in aliquam figuram beſtiæ, quam vis hominis ſit mentem habiturus,*

Fifthly, There is an evil of soul-abasement, they make men become vile. *Cicero* a Heathen, thought not that man worthy of the name of a man, who spent a whole day together in sensual pleasures. And *Plutarch* tells of *Agesilaus*, that he cast off voluptuous pleasures to his slaves, as better beseeming a base quality and servile nature, then himself. Thou mayest think to live in pleasure is a brave life, but it is the basest life that is; so God judgeth it: Hence the same word which *the* Scripture useth for *the sensual glutton*, *Deut.* 21.20. is used for *a vile person*, *Jer.* 15. 19. the word is the same in the Hebrew. Luxurious sporting people have high conceits of themselves, as if they lived the onely brave lives, but 2 *Pet.* 2.13. they are called *spots* and *blemishes*, for they are indeed base, the most base spirited men that live. These do most vilely lowre mans nature, they are infinitely beneath the happiness of an immortal soul.

The Heathen accounted a life *of pleasure*, a life *of beasts*: What man would not rather dye, says *Tully*, *quanto eſt miſerius in hominis figura animo eſſe efferato?* Lact. l. 5. c. 11. cited

cited by *Lactantius*, then to be turned into the form of a beast, though he should retain the minde of a man? How much more miserable is it for one to be in the form of a man, and to have the minde of a beast, yea, of a wilde beast? *Guliel. Parisiensis* calls luxury *a scab*, and says, the salt-water of tribulation must purge it; and he brings in *Augustine* giving the same name unto it, confessing that he was wont to delight in the *scab* of his lusts. This scab, says *Parisiensis*, makes the minde of man ulcerous, running with filthy putrified stuff, and abominable to God, above that, that any man would think, which no bodily filth does.

Sixthly, The evil of nourishing of all maner of wickedness: All sin in Scripture is called flesh, and the work of the flesh, because the pleasure of the flesh is the cause of so much sin in us. When Christ spake of the servant who gave himself to riotousness in his Masters absence, he calls him the evil servant. There are swarms of all maner of evils in sensual hearts; they are the fennish grounds, that breed filthy poysonsom creatures; so all venemous lusts are bred and nourished by these, *Job* 40.21. it is said, the *Behemoth* lieth in the fens, which *Guliel. Parisiensis* applies to the Devil in sensual hearts; he lies in moist places, says he; that is, in those whose spirits are moistened by their lusts: Wherefore it is said of the unclean spirit, *That he walks in dry places, seeking rest, and found none*; But, says he, men giving themselves to pleasures, they seek what they can to give the Devil rest in their hearts, and to keep off all that may hinder his quiet. Flies and Wasps use to come

Cap. 11. *Tribulatio est aqua salsa quæ scabiem purgat, abstergit. Hæc scabies luxuria est; delectabar scalpi scabiem libidinum mearum. Facit animam humanam ulcerosam, sanie abominabili, defluentem, propter hoc Deo incredibiliter abominabilem.*

In locis dormit humentibus, hoc est in omnibus delitiis madentibus; propter quod Luc. 11. *dicitur quòd immundus spiritus ambulans per loca aprida & inaquosa quærens requiem & non invenit,* G. Par. de moribus. p. 129.

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Honestum ei vile cui corpus nimis carum est. Senec. ep. 14. *Regno voluptatis virtus non potest consistere.* Cicero de senectute.

come to honey and sugar, and such sweet things: The Devil who is called *Beelzebub*, that is, the God of flyes, loves to be in soulsglutted with sensual pleasures, yea swarms of Devils love to follow such: Hence such as these are most desperate enemies unto godliness, contemners and scorners of all Religion; *That which is honest, is vile and contemptible to him, who makes too much of his body*, says a *Heathen*; Where *pleasures* reign, *vertue* connot be, says another. When the *Jews* accuse Christ of the worst their malice could devise, they call him a *Wine-bibber*.

7.

Seventhly, they likewise harden in all manor of evil; when men are heat in sensual delights, their hearts are so glutted, that they never think of their pain. It is observed, that when the people of *Israel* had got *Aaron* to make the *Calf*, and *they set down to drink, and rose up to play*, they offered burnt-offerings, but no sin-offerings were thought of: These beset the heart, and make it even uncapable of any spiritual good. St. *Paul* says of the Widows that live in pleasures, they are dead while they live, 1 *Tim.* 5. 6. *Let us eat and drink, to morrow we shall dye*: Why do you say, *to morrow?* says *Chrysostom*, ye are *dead already*. We read *Ezek.* 47. 11. that when the *waters of the sanctuary* flowed, the miry places could not be healed: How seldom does the waters of the Sanctuary heal miry souls? *Augustine* says of such, As the earth by too much rain becomes nothing but mire and dirt, so as it is made unfit for tillage; so these, *Whoredom, and wine, and new wine, take away the heart*, Hos. 4. 11.

Aug. de vitanda ebriet.

Who are the most desperate enemies to the Cross of Christ, but such *whose God is their belly*, *Phil.* 3. 18, 19.

18, 19. Who are they that cannot ceaſe from ſin, but ſuch as ſport themſelves with their own deceivings, while they feaſt amongſt you, having eyes full of adultery? 2 *Pet.* 2. 13, 14. Who are thoſe that are wholly void of the Spirit, and even uncapable of it? ſuch as walk after their own ungodly luſts, and ſenſual, *Jude* 18, 19. Who are they that ſay to God, Depart from us, we deſire not the knowledge of thy ways, but ſuch as take the Timbrel and Harp, and rejoyce at the ſound of the Organ, and ſpend their days in wealth? *Job* 21. 11, 12, 13. Pleaſures do not ſo much delight the fleſh, as they endanger the ſoul; therefore better it is a great deal to be preſerved in *brine*, then to rot in *honey*, to be fed upon the ſalt marſhes, and ſhort commons, and to live, then to be glutted in rank paſtures, and ſo fatted up for deſtruction.

And thus you ſee the *evil* of them, whereupon *Chryſoſtom* in one of his Sermons concerning the *Martyrs*, The joys of this preſent world are to be feared by Chriſtians; and certainly ſo they are, rather then to be deſired.

Sixthly, if there were not ſo much *evil*, yet they are vain flaſhy things, there is no reality in them, they are all *res nihili*, things of nought. The *Heathen* could ſay, *Believe me*, true joy *is no light thing*; but what windy frothy contents are theſe pleaſures to the fleſh? do they leave any ſweetneſs behinde them, after they are over? as it was wont to be ſaid of *Plato's* feaſt, his diſcourſe of Phyloſophy at the table, though the chear was mean, was ſweet divers days after: ſoul-delights leave a ſweet reliſh in the ſpirit, after their acts are paſt; but the day after fleſhly pleaſures,

Cap. 11. *Væ, væ tibi Clerice, mors in olla mors in ollis carnium, mors in hujuſmodi delitiis eſt.* Bern. Declamat. *Ecce, Reliquimus omnia.*

Timenda ſunt Chriſtianis præſentis ſeculi gaudia. Chryſ de Martyr. Serm 7.

6. *Crede mihi res ſevera eſt gaudium verum.* Sen. *Quid nobis cum fabulis. cum riſu? non ſolum profuſos, ſed etiam omnes jocos arbitror declinandos* Ber. de Ordin. vitæ.

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sures, what is left but bitter humors in the body, and a sting in conscience? what wise man can please his thoughts after his pleasures are over, in thinking what pleasures he hath had? much less will any man of wisdom, glory in what he hath eat or drunk, or that he hath filled his sensual appetite with all the delights he could: Who can at night, after a day of sports, and fulness of delights to the flesh, bless God from his soul, that he hath had a day so full of pleasure in his flesh?

Plutarch in his *Morals* hath an excellent discourse upon this argument, to prove, that according to the Rules of *Epicurus*, No man can live a true pleasurable life; not that by his Rules no man can live a *vertuous life*, that perhaps would be granted by many; but that no man can have *a life of pleasure* by those Rules, that is the thing that he undertakes to prove, and amongst other arguments he hath these:

First, That it is not probable for any modest and temperate men, to give way to let their thoughts abide upon any such pleasures, he accounts them so vain and slight; for the pleasures of the minde, men that are wise and sober, delight in the thoughts of such.

A second argument that he useth, is, That never, as he says, to this day, were known any that would offer sacrifice to their God, in thankfulness for the enjoyment of their pleasures with their Minions; but wise men have offered sacrifices, in thankfulness for the pleasures of their minde; as he instances in *Pythagoras*.

A third argument that he uses, That we never heard of

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of any ſo given to their appetite, that would boaſt of their pleaſure, that they had devoured ſo much, or given to their luſts, that would *boaſt of their luſt, how they had ſatisfied it:* (although if he lived in theſe days, he might hear of ſuch men; it ſeems men are grown more ſenſual, then they were in thoſe times) but for the pleaſures of the minde, many would break forth in rejoycing and glorying expreſſions, that they had had them: as he inſtances in *Archimedes*, when he had found out a Phyloſophical experiment, that he was ſo filled with joy, that he ran up and down, crying, I have found it, I have found it.

A fourth argument, That no man would ſo prize their pleaſures in belly-chear, as to be willing preſently to dye, that they might be filled therewith; for the pleaſures of the minde, many have ſo delighted in them, ſo prized them, as they have been willing preſently to dye for the enjoyment of them: as he inſtances in *Eudoxus*, who would be willing to be burnt up by the Sun preſently, upon condition he might be admitted to come ſo near it, as to learn the nature of it. Thus *Heathens* could argue againſt the ſlightneſs and vanity of ſenſual pleaſures, and the ſolidneſs and excellency of the pleaſures of the minde.

Seventhly, as they are *ſlight* for the preſent, ſo they are *ſoon gone*, they are not onely *vain*, but *vaniſhing*.

7. The vanity of ſenſual delights.

Firſt, they vaniſh in us, even in the enjoying.

Secondly, they vaniſh from us, ſo that we cannot enjoy them long.

For the firſt, The faſhion of this world paſſeth away,

1.

Cap. 11. away, and the luſt of it; it does not onely paſs away at the laſt, but the luſt of it paſſeth away, before the thing it ſelf be gone. Although at firſt ſenſual things delight, yet within a while they come to be uſed as neceſſaries, not as delights; the delightfulneſs is over, and yet they cannot be without them: in this, ſuch are more miſerable then other men, for thoſe things that are ſuperfluous to others, are neceſſary to them. The more things a man wants that he cannot be without, the more miſerable he is. It is Gods infinite happineſs, that he hath need of nothing out of himſelf: and the leſs need a creature hath of any thing out of its ſelf, the nearer it comes to happineſs: all their pleaſurable things do but ſerve to make up that imperfection in them, which is not in others; their pleaſures now are but to help againſt the diſeaſes of Nature, now theſe cannot be ſo delightful as the true natural delights, that are ſutable to the principles of Nature, which others enjoy.

2. But ſecondly, they vaniſh from us preſently: *Solomon* compares all the proſperity of the wicked to a candle; *How ſoon is the* candle *of the wicked blown out?* All are like a mountain, yea, like a little hill of ſnow, that melts away preſently. Pleaſure gives us a deadly wound, and is gone, it makes us miſerable, and then it leaves us.

8. Eighthly, if they ſhould not be ſoon gone from *me*, yet I muſt be ſoon gone from *them*. It were ſomething if thou mighteſt abide by them, and they abide with thee, but within a while, thou and all thy pleaſures together muſt vaniſh away, you muſt be dragged from them, if death draw the curtains and look in upon

upon thee, then thou muſt bid a farewel to all; never laugh more, never have merry meetings more, never be in jollity more; All, All, now is gone. as the Pope *Adrian* ſaid, when he was to dye, O my ſoul, whither goeſt thou? thou ſhalt never jeſt it, ſport it out more; when thou ſhalt be called to eternity, then all thy delights will leave thee, and bid thee farewel for ever: if you ſhould call to them, O now go with me, now I have moſt need of you; alas, they cannot, all now is but a ſhadow, but a dream that is paſſed away; Alas, I was made for eternity, and what good is it for me to have ſuch pleaſures for a ſeaſon? What is it to be jocund, to trifle up and down a year or two, and there an end? O how doleful will this ſound be to you, Your ſeaſon is done, you have had your time, it is gone, it is paſt, and cannot be recalled! Cap. 11.

And yet this is *not the ſeaſon* neither, that ſhould be for pleaſure. *Son, remember in thy life time, thou hadſt thy pleaſure*; it ſhould not have been then: St. *James, cap.* 5. lays it as a great charge upon thoſe in his time, that *they lived in pleaſure upon the earth*; this is a charge of folly. This is a time for vertuous actions, to do the great buſineſs for which we were born. It is a notable expreſſion we finde in that Tractate, in *Plutarch*'s *Morals*, before quoted; he puts this caſe there: Suppoſe (ſays he) any man were to dye, and either *God*, or the *King*, who had power of his life, ſhould lengthen it out one hour, that he might make uſe of that hour, either to do ſome famous action, or to ſpend it in pleaſure, and when that hour is at an end, then to dye again; What is it like that this man would do? What, would he rather 9.

Cap. 11. rather have his luſt with *Laïs*? (that was in thoſe times a famous Whore) or would he rather drink ſtrong and delightful Wine? or not rather do ſome famous exploit for his Countrey; as to ſlay *Archias*, and to deliver *Athens*? and he determines the caſe; I am perſwaded, ſays he, no man in ſuch a caſe, but would rather chuſe the latter: Surely our lives are in Gods hands, we know not whither ſo much as an hour be granted us or not, we may be gone to our long home the next hour; but what do we chooſe to do?

Certainly, did we know that our eternity depended upon this little uncertain time of our lives, we would not think ſenſual pleaſures to be in ſeaſon now; this time ſhould be ſpent, in ſeeking to make our peace with God, to humble our ſouls, to get off the guilt of ſin: this is a time of ſuing out our pardon, of mourning, of ſorrow, and trouble of ſpirit, and not the time for jollity and fleſhly delights. If a condemned man had two or three days granted him, that he might ſue out his pardon, were that a time for pleaſure? and ſports? thus it is with thee, the ſentence of death is upon thee, onely a little uncertain time is granted thee to get a pardon; know then what is thy work thou haſt to do, and apply thy ſelf to it.

10. And were it that thou hadſt thy pleaſure freely, it were another matter, but they muſt all be called for again and thou muſt give a ſtrict account for them all; *Eccleſ.* 11. 19. *Rejoyce O yong man in thy youth, walk in the way of thy heart, and in the ſight of thine eyes*, live after thy luſts, and do what thou wilt; a thing that yong men love as their lives: it is an Ironical confeſſion: but remember withal, there muſt be

be an account for theſe things; know then this is certain, it is no fancy, a conceit; know it, be throughly convinced of it, as a thing moſt certain: for all theſe things, there is not one merry meeting, not one hour ſpent in pleaſure, yea, not one pleaſurable act or thought, but an account muſt be given for it; God will bring thee, though thou be unwilling to come, yet thou canſt not avoid it, God will bring thee to judgement. You think ſuch delights as you have, are no ſuch things as God takes notice of, they are but matters of ſport; thou thinkeſt thou haſt liberty in them, to do what thou liſteſt, thou ſhalt never hear of them again; but aſſure your ſelf, God will bring you to judgement, to be examined, condemned and puniſhed. Of all men, voluptuous men leaſt think of judgement, they put far from them the evil day, *Amos* 6. 2. but above all men, God hath an eye upon them, to bring them to judgement, and therefore 2 *Pet.* 2. 9, 10. *The Lord reſerves the unjuſt unto the day of judgement to be puniſhed, but chiefly them that walk after the fleſh, in the luſt of uncleanneſs*; mark, *chiefly them*; if it were poſſible for any to eſcape, it is impoſſible for you, for God looks at you chiefly. Thou now art riotous, and calleſt for all the delights thou haſt a minde to, but there comes a reckoning behinde that will damp all.

There are three heads, upon which the enquiry at the day of judgement will be concerning thy pleaſures.

Firſt, What *kinde of pleaſures* they were, whether wicked in their own natures, or not.

Secondly, What *time was ſpent* in them.

Thirdly, How far thy *heart was let out* upon them.

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Lastly, let the fearful end of these delightful things be considered. Those morsels which were so sweet in going down, they must come up again as bitter as gall: *Job* 20. 12, 13. *Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth, yet his meat in his bowels is turned, it is the gall of Asps within him.* And *Prov.* 23. 31, 32. it is said of the wine that moveth its self, sparkling in the cup, *at the last, it biteh like a Serpent, and stingeth like an Adder.* The yong man that follows the enticings of the Whore, *Prov.* 7. 22, 23. *He goes as an Ox to slaughter, and as a fool to the stocks, till a dart strike through his liver, he knows not that it is for his life.* And *cap.* 5. *ver.* 11. he is said to *mourn at the last, when his flesh and his body is consumed*; and he cryes out, *How have I hated instruction, and my heart despised reproof? and have not obeyed the voyce of my teachers, nor enclined mine ear to them that instructed me?* Sensual pleasure leads to, and fits for destruction. *Esay* 5. 14. *Hell hath enlarged her self, and opened her mouth without measure, he that rejoyceth shall descend into it*: Job 21. 12, 13. *They take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their days in wealth, and in a moment go down to hell.*

The fish swim down pleasantly in *Jordan*, but fall at last into the dead sea: the black sea of eternal horror, is the conclusion of all these sweet delights. As *Abner* to *Ioab*, 2 *Sam.* 2. 26. *Knowest thou not that it will be bitterness in the latter end?* These are they who come to a fearful end, yea many times in this life; as *Esay* 50. 11. *Behold, all ye that kindle a fire,*

fire, that compaſs about your ſelves with ſparks, walk in the light of your fire, and in the ſparks that you have kindled, this ſhall ye have of my hand, ye ſhall lie down in ſorrow. You now frame a delightful life to your ſelf; well, *walk in the light of your fire*, enjoy your delight, ſatisfie your ſelves in your own ways, but this ſhall you have of the Lord, *You ſhall lie down in ſorrow*, yea, and that in proportion to your pleaſure; *Rev.* 18. 7. *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment give her.*

And how grievous will eternal pain be to thee, who art now altogether for delight and pleaſure? Thou canſt not now endure any ſad thoughts, thou cryeſt out, they make thee melancholy; how wilt thou endure the diſmal thoughts of an accuſing tormenting conſcience everlaſtingly? thoſe fearful gnawings of that never-dying worm that was bred in thy ſweet delights? Now thy fleſh is dainty, delicate and tender, it muſt lie ſoft, and fare deliciouſly, it muſt have all to ſatisfie it that can be deviſed; how will it endure thoſe everlaſting burnings? If after every intemperate draught, there ſhould be a draught of ſcalding lead poured down, how grievous would it be? the end of thy intemperate pleaſures will be worſe; for, as *Iob* 21. 20. Thou ſhalt drink of the wrath of the Almighty, and this ſhall be the portion of thy cup, now thou delighteſt in thy long ſittings at it, thou ſhalt drink of this eternally, thoſe curſed delights in burning luſts, ſhall end in eternal burnings.

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CHAP. XII.

Who are the truly wise men; with the encouragement to the Saints in the happy choice they have made.

HEre you see who are the wise men in the earth; wisdom does most discover its self in *choice*, for *choice* requires understanding to compare and weigh things: The will of every man is for some good he would have; every man wills to be happy; this is as natural for every reasonable Creature, as for the fire to burn: But herein appears wisdom, to make a right *choice* of those means that may bring us to that happiness that we do will; here is the infinite mistake of the world, they would be happy, but they choose means that are quite contrary to happiness; but those that choose right, and pitch upon the means that will indeed bring to that happiness that an immortal soul is capable of, surely those are wise; this is the wisdom that is from above, that can dispose of such means, as to obtain this end, and the greater the means are, and the more excellent the end is, the greater is the wisdom that orders thereunto, & guides therein: every one can propound an ordinary end to himself, and means to attain it; but if the business be of high consequence, as for a *General* to manage an Army, his end is a high end, that concerns the prosperity of a whole Countrey, and because his end is so high, that wisdom that can order means to attain this end, is admired in the world, it is not an ordinary skil that is able to do this.

Now

Now the attaining of God himſelf, the being bleſſed to all eternity, if there be any end that is high, this muſt be it; for one therefore to be able to order and diſpoſe of means, ſo as not to miſcarry in ſuch a high end as this, ſuch a glorious and great work as this, it muſt be wonderful wiſdom. The men of the world think themſelves wiſe men, and bleſs themſelves in their wiſdom, becauſe they can order and diſpoſe of means to get money and fine cloaths; they are poor, and baſe, and low ſpirits, who minde and regard no higher, and no better things then theſe baſe things that are below; whereas the godly, becauſe God hath let the fear of eternity fall upon them, and they regard nothing but in ſubordination to that, therefore they ſometimes miſcarry in the things of the world; hereupon the men of the world looking at them, and ſeeing no higher end but the enjoyment of pleaſure, and the like, they count them a company of fools that will undo themſelves, and prove to be beggers, and ſo ſlight them in that reſpect.

But there is an infinite miſtake in this; were it that Gods ſervants did propound that end to themſelves, and had no higher then that which other men have, they would ſhift as well as they; but becauſe they have a higher end, therefore their thoughts in wiſdom are drawn out about that: As St. *Paul* ſaid, 1 *Cor.* 2. 12. *We have not received the ſpirit of the world*; we cannot *ſhift* and *plot* in the world; but we have received the *Spirit of God*, that ſpirit that ſhall order us, and diſpoſe us to enjoy communion with God and his Angels for ever. A ſwine that wanders up and down, can make better ſhift to get

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home to the trough, then a ſheep that wanders to get home to the fold: The men of this world are indeed wiſer in their generation then the children of light, but the children of light have their ends and ways, wherein their wiſdom appears to be full of excellency and glory.

The wiſdom of *Politicians* is ſeen in this, They will let go things that are low, and be content to be croſſed in things that are mean, if their great plots may go on; ſo it is in all true ſpiritual wiſdom: A gracious heart, when it looks at the enjoyment of God in the way of godlineſs, ſo be it that great plot may go on, it does not ſo much look at things that are under: and therefore let men know that there is a miſtake in this, one day God will make it known, who are thoſe that are wiſe on the earth. Surely the world did not commend *Daniel* for his wiſdom, that he would not *omit prayer* one day to ſave his life, but had rather loſe all: Would not the worldly-wiſe ſay, What a fooliſh thing is this, not to omit prayer *one day* to ſave a mans life, and he muſt open his window too; that ſpiritual wiſdom which God gives unto his people, it is fooliſhneſs to a carnal heart; and therefore you ſhall have ſome Parents themſelves, when children come to be ſtrict in their way, will ſay, *What, ſhall we have a fool of you?* And one neighbor to another, when they ſee any have a tender conſcience, who before gave himſelf to the pleaſure of the fleſh, *We ſhall have a fool of you now*: Though you count them fools, they know your way is folly. They think the matters of Religion are but niceties, and and to venture the loſs of ſo much for ſuch niceties, what a fooliſh thing is it? As *Pilate* wondered at Chriſt,

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Christ, when his life was in question, he talks of truth, *What is truth?* Your life is in danger, and do you now talk of *truth?*

That which is honest and vertuous, is vile and contemptible to him whose body and sensual part is dear to him, says *Seneca.* I remember *Lactantius* brings in a *Heathen* scorning at the ways of Christians in this maner, thinking Christians to be fools, when they see they should endure such things, and yet they would be Christians; says he, *Scorn us, contemn us, and despise us, we know our foolishness profits us, let us alone with our foolishness, we do not envy your wisdom:* We do not care though you count us fools, so you disturb us not in our way. *True wisdom,* says he, *lies hid there, where there is the title of folly;* for God with affliction, and with the name of folly, doth hide the beauty of godliness from the eyes of men; but this is the onely wisdom, to know God, to worship God, to be Religious; and for this, says the same *Author,* with the greatest voyce that I can speak, I testifie and proclaim, and denounce, That this is the greatest wisdom. Let us be established in this, that it is the onely wisdom to choose the ways of God upon any terms, let come what will come, let all sorrows and afflictions to the outward man come that possibly can come, this is the absolute wisdom, and this, says he, is my opinion and judgement, it is that I am throughly convinced of, and shall for ever rest, and be setled in.

Honestum ei vile est cui corpus nimis carum est. Sen. ep. 4.

Contemnite, ridete, si libet; nobis enim stultitia nostra prodest, non invidemus sapientiæ vestræ hanc stultitiam malumus, hanc amplectimur. Lact. lib. 5. c. 12.

Illic potissimum esse quærendum ubi stultitiæ titulus apparet cujus velamento Deus thesaurum sapientiæ & veritatis abscondit. Lact. lib. 4. c. 2. *Omnis sapientia hominis in hoc uno est ut Deum cognoscat & colat, hoc nostrum dogma, hæc sententia est; quanta itaque voce possum, testificor, proclamo, denuntio.* Lact. lib. 4. c. 30.

Cap. 12. Mark how *Solomon* ſo glorious for wiſdom teſtifies of grace, *Prov.* 1. 2, 3, 4, 5. he heapeth up ſeveral expreſſions to manifeſt what *wiſdom* comes to the heart by godlineſs, for that is the ſcope there; it cauſes, 1. To know *Wiſdom*; 2. *Inſtruction*; 3. To perceive the words of *Underſtanding*; 4. To receive the inſtruction of *Wiſdom, Juſtice, Judgement, Equity.* 5. To give ſubtilty *to the ſimple*; not onely underſtanding, but *ſubtilty*; and that notwithſtanding all natural ſimplicity, in thoſe who the world accounts ſimple ones, yet are by grace made *ſubtile*, they can deſcry the danger of ſubtile temptations, they will not be undermined for their ſouls, they will not be couſened and cheated by the ſubtile policies of *Devil* or *World*, in the matter of their ſouls, and the great things of eternal life, ſo as the great wiſe men of the world are. 6. Knowledge and diſcretion *to the yong man*; of all men, yong men are moſt ignorant, moſt raſh and heady; but grace gives knowledge and diſcretion both, even *to the yong man*; How many gracious yong men have more underſtanding in the ways of God, and can guide their way to Heaven more diſcreetly then many ancient men, who have repute in the world for wiſe and underſtanding men? Yea, 7. grace teaches *wiſe counſels*; their counſels about their ſpiritual eſtates are wiſe. Who now dare accuſe the ways of godlineſs, of folly, when the holy Ghoſt hath honored them with ſo m any ſeveral expreſſions of wiſdom in them? This then *is* true wiſdom, *to chooſe with Moſes, rather to ſuffer afflictions with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.*

Secondly, here is much encouragement to all Gods people

people in their way and *choice* that they have made. Hath God given you a heart to make choice of his ways? O bleſs God! There was a time when you went on in giving pleaſure to the fleſh, and you ſaw then no better thing then ſuch a kinde of life, and the Lord hath been pleaſed to diſcover better things to you, ſo as to make you renounce your former ways, and to make choice of another way, in which your ſouls have found other maner of comforts, and ſatisfactions, and contentments then ever you did before: bleſs God as *David* did, *Bleſſed be the Lord that hath given me counſel, and made me to underſtand aright*: So may ſuch a ſoul ſay, for *had I been left to the counſels of mine own heart, I know what ſhould have become of me*. I have as vile a heart as any, and my heart did take as much delight in the fleſh as any, and I ſhould have gone on, God knows whither, and might by this time have plunged my ſelf into the bottomleſs pit: my friends would have given me other counſels to harden me in my ways of ſinful pleaſure, but bleſſed be God that hath overpowered my heart. How many do I ſee every day, whoſe parts of nature exceed mine, and yet they are miſtaken in the things that concern their everlaſting welfare; they minde no other things but the pleaſures of the fleſh, and ſtumble at the meanneſs of Gods people, and this hides the beauty of godlineſs from their eyes; and what a great mercy is this, that God hath taken this ſtumbling block from me, and that he hath opened mine eyes to ſee pearls, though wrapped up in rotten rags, and to ſee the excellency of godlineſs, notwithſtanding all afflictions that do attend upon them? Certainly it is no other but a beam

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It is a remarkable paſſage that we have *Eſay* 44. 20, 21. where God ſhewing the difference between thoſe who *forſook the true God*, and his people who choſe him to be *their God*; ſtirs up his people to remember for ever this mercy of God towards them, that they ſhould be delivered from the deceit and vanity whereby others were deluded, and guided in a right and ſafe way, to be the ſervants of the bleſſed God; As for the *Idolater*, he feedeth upon aſhes, a deceived heart hath turned him aſide that he cannot deliver his ſoul, nor ſay, *Is there not a lye in my right hand?* Now mark what follows, *Remember theſe, O Jacob and Iſrael, for thou art my ſervant, &c.* As if he ſhould ſay, Do you ſee how others have left God, and God hath left them? *They feed upon aſhes*, a ſeduced heart hath *deceived them*; but it is otherwiſe *with you*, God hath put it into your hearts to be *my ſervants*, to chooſe me for your God: Remember for ever theſe things, O *Jacob!* here is a mercy indeed, never to be forgotten; How comes it to paſs that your hearts ſhould not be ſo ſeduced as theirs? it is Gods free grace and rich mercy towards you.

And his mercy is the greater, in that it is in ſuch a weighty thing, that the Lord hath given thee counſel to make a right *choice* in: If a man makes an ill choice in a matter that is of moment, that will bring him trouble in his life, how is he grieved? as in *marriage*, when he is to make choice in that one thing, upon which he knows, the comfort or trouble of his life does much depend; if the Lord hath ſo provided

vided for him, that he hath made a good choice onely in that, how does he bleſs God? it is that which ſweetens all his life: If it be ſuch a mercy, to be guided to make a good choice in *marriage*; what a mercy is it to be guided to make a good choice for ones ſoul, to be happy to all eternity? if the Lord ſhould leave a ſoul in that choice, what a lamentable condition had the ſoul been in? And therefore, thoſe that have any ſavour of godlineſs, if they be to change the condition of their lives, they will ſeek God, and be earneſt that God would guide them, and not leave them to themſelves, and take advantage to puniſh their former ſins, in their choice now. If you be to make a choice that concerns the outward comforts of your lives, you will earneſtly deſire God, not to leave you there; Now you are to make your choice for your eternal condition, if God ſhould leave you now, what a lamentable condition would you be in, as he does leave moſt in the world?

As ſoon as we come to years of diſcretion, we come to make our choice, to go on in the ways of God, or in the ways of death; How many yong ones make a woful choice in the beginning, and go on, and are hardened in their *choice*, and periſh for ever? And hath the Lord looked upon you, and conſidered how like you would be to fail in your choice? And hath the Lord been pleaſed to come in with his Spirit, and a light from Heaven to ſhew you the way? Have you *heard a voyce from heaven*, ſaying, *This is the way, walk in it?* Though God ſhould leave you in all outward things, yet you are made for ever; and therefore thou mayeſt ſay as

Judas,

Cap. 12. *Judas*, not *Iscariot*; Lord, wherefore is it that thou revealest thy self to us, and not to the world? *Lord, wherefore is it, that in this great business of my choice, that concerns my eternal estate, thou art pleased to reveal thy self to me, a poor contemptible creature, rather then to the world?*

1. The happiness of a *gracious* soul.

1. Hence it is, because thou art one of the *chosen ones* of the Lord, because the Lord hath made a choice of thee, and hath separated thee from all eternity to do good to thy soul: hence it is manifest, that thou art the chosen one of the Lord; when thou seest most in the world, to follow the pleasures of the world, if God hath given thee a heart to choose his ways upon any terms, take this as an argument, that thou art a chosen vessel of God. Reciprocal signs of Gods grace are the most sweet; as if I *love God*, this is an argument God *loves me*; if Gods honor be dear *to me*, then my soul is near *to God*; so if I *choose God*, then God *hath chosen me*.

2. 2. This choice is that for which thousands of Gods people have blessed God upon their deathbeds; they counted it a blessed time, and blessed the means, *the Word*, and the Instrument that God was pleased to work by, to incline their hearts to such a choice as this.

3. 3. Yea, this choice of thine, though it be suffering affliction, it is that thou shalt bless God for, to all eternity in the highest Heavens; it is such a great mercy, as this little, poor, *span-long* life of ours, is not sufficient to give God glory for it, therefore there is an eternity reserved to praise God for it; when thou shalt see what good comes of thy choice, then thou shalt bless God indeed. Certainly, God takes it well

well at thy hands now. *Jer. 2. 2. I remember the kindeneſs of thy youth, and the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs.* God takes it kindely, that men will chooſe him and his ways in affliction: if there were always proſperity in the ways of God, it were nothing, but when it is with affliction, it is ſo much the more an argument of thy love to God, and thy ſincerity, and therefore he takes it ſo kindely. Bleſs God for it; and bleſs him the rather, becauſe he hath begun with you betimes: If the Lord hath given you a heart when you are yong to make this *choice*, what a great mercy is this? what abundance of ſin does ſuch a one prevent? If one that is *yong*, goes on in the ways of Religion, though he ſuffers much in the family wherein he lives, his brethren ſcorn at him, and his Parents hate him, yet he hath cauſe to rejoyce, and bleſs himſelf in the goodneſs of the Lord. Cap. 12.

4. Again, thou haſt further cauſe to bleſs God, becauſe he hath given thee ſuch encouragements ſince thou haſt made thy choice: thou madeſt thy choice many years ago; I ask thee, *Haſt thou not had encouragement in thy choice? Haſt any cauſe to repent thee?* O no! bleſſed be God, I have found more good then I looked for. 4.

5. And know, within a while, the end of thy choice will be attained, and then it ſhall appear before men and Angels, thou madeſt a good choice, and all the world ſhall bleſs thee for thy choice. Bleſſed be that man or woman that ever they were born, to make ſuch a choice: and thou ſhalt be honored of all thoſe that do deſpiſe thee now, and they ſhall wiſh they had made thy choice. It is reported of a yong 5.

man

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man who loved his pleaſures, ſtanding by St. *Ambroſe*, and ſeeing his excellent death, he turned to other yong men by him, and ſaid, *O that I might live with you, and dye with him!* Thou haſt little cauſe to envy them that will chooſe *vanities* for their portion, let them have them: though thou haſt loſt ſomething of thy bravery, of thy carnal delight for this *choice*, be content, it is made up infinitely here, and ſhall be made up more hereafter.

And ſeeing God hath thus enclined your heart to himſelf, be for ever eſtabliſhed in your *choice*: ſeeing God hath ſhewn to you his ways, ſay, as *Pilate* in another caſe, *That I have written, I have written*; ſo, *That I have choſen, I have choſen.* If any temptation come to tempt you from your choice, as *fleſh* and *blood* would be ready to mutter, and think, I might have lived as brave a life as ſuch a one, & might have had as much pleaſure as ſuch a one; I have loſt ſo many friends, and ſo much means, and brought my ſelf into a great many ſtraights; indeed, they ſpake much of Gods Ordinances, and I was taken with it, and I ventured, and I have brought my ſelf into troubles: and upon the mutterings of fleſh and blood, you are beginning to bethink your ſelves again, and examine things again, and think whether you did wiſely or no: O take heed of that firſt degree of Apoſtacy, namely, that ſuſpition of your choice.

Many in their yong time are very zealous in the ways of Religion, while all is well with them, and now they meet with other things then they looked for, and they begin to think they were too forward, and wiſh they were not ſo far engaged as they are:

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they begin to repent, as chapmen who have out-bid themſelves: Many go on in a profeſſion, and ſuffer much, becauſe they are engaged in that way, and they know not how to get off; if they could get off, they would: take heed of repentings of your choice, leſt God lead you out with the workers of iniquity, do not liſten to the reaſonings of fleſh and blood. *Caſſianus* reports of a yong man, that had given himſelf up to a Chriſtian life, and his Parents miſliked that way, and they wrote *Letters to him*, to perſwade him from it; and when he knew they were Letters come from them, he would not open them, *but threw them into the fire*: and ſo fleſh and blood will come and ſay, Do thus and thus, you may do well enough at laſt; throw away theſe *letters*, theſe ſuggeſtions *of fleſh and blood*, and do not anſwer them, but be reſolved in thine own heart, *I know in whom I have believed*, I know whom I have choſen, I did not chooſe raſhly, but I felt the power of God upon my heart, before I made my choice, and I had grounds and arguments of my choice; and what, ſhall I by ſuch an argument as this be perſwaded to the contrary? Therefore go on, and be eſtabliſhed in your choice, and the Lord confirm you in it, and give my ſoul part with you in that choice you have made: let *fleſh*, and the *world*, and *temptations* ſay what they will, peace will be in the end.

You have found ſome good already, that might make you ſay with *David*, *Surely it is good for me to draw near to God*: and though I do meet with ſome troubles and temptations that do cry down this way, yet let my ſoul ſay, It is good for me *to draw near to God*: it is good for me *that I left ſuch and ſuch*

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such things; it is good for me that I have these Ordinances, though it be with the loss of some outward comforts, and my estate be abated, and my trading less: say as *David*, in the 73. *Psalm*, *Truly God is good to Israel*; however it be, yet *God is good to Israel*, though many things seem to the contrary: and therefore, conclude with thine own heart, Though I should never see good day in the world, yet that comfort I have received in the ways of God, it is enough to make me prize them for ever: if now I should dye, and be annihilated, if God should deprive me of the joys of Heaven, and turn me into nothing, yet that good that I have had already in Gods ways, should be enough to countervail all the troubles that I have met withal in the world, or ever shall meet withal: though God should withdraw himself in all the course of my life, and I should be in darkness, and have nothing but trouble, yet I have had enough in God already, to countervail all.

Hath God thus spoken peace to thy soul? remember that text in *Psal.* 85. 8. *Return not again to folly*: the Lord hath spoken peace already to thy soul in afflictions, and therefore, God forbid that thou shouldst *return to folly*, but continue in thy way, and go on constantly in thy way to the end, and the Lord bless thee in thy way. And this is for the encouragement of the hearts of Gods people, that have with *Moses* made *this choice*, *Rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.*

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The evil of an ill choice, *discovered.*

Use 3.

IN the third place, hence those are justly rebuked, who have made an *ill choice:* this was a blessed choice of *Moses*, and whosoever makes this choice, are blessed of the Lord; but how few have we of *Moses* his minde? it is a woful choice that many make. Most people are offended at the afflictions of Gods people, their hearts are set upon pleasure and delight, *and pleasure they must have*; pleasure to the flesh is that they choose, and that they follow after; but as for the afflicted ways of godliness, they cannot relish them, their carnal sensual hearts do turn aside from them, they give themselves up to the pleasures of the flesh, and satisfie themselves in the enjoyment of their hearts desires, and God does give them up likewise to their own lusts, to let them have their choice; so that they shall spend their time in mirth and jollity, in eating and drinking, and gaming, and in this they bless themselves, as those who have wisely provided for themselves, to make their lives so full of comfort, and soul-content as they imagine: these are set upon carnal, frothy, sensual things; as if the chief good and happiness of man consisted in them, and therefore they give themselves liberty in them, to the utmost.

ἢ ἥδιστα ἢ ἥκιστα, *aut jucundè aut non omnino.*

That wherein a mans happiness consists, he may desire infinitely, and he cannot but do it, it is as natural for him to do it, as for the *fire* to burn, or the *stone* to descend; and because men put happiness in the pleasures of the flesh, therefore their hearts are

Cap. 13. *Si nunc Adam resurgeret & videret hanc iusaniam omnium ordinũ, profectò credo quòd præ stupore tanquã lapis staret.* Luth. in Gen c. 3 Syono-Patrich. p 21. Church-Story. Arist. Eth. l. 1. c. 5.

set infinitely upon them; that is, to set, as they give themselves liberty, without any bounds, and desire that if it were possible, no limits might be set either by God or man. If they have means, they account the chief good of what they have, is, in that they may have larger opportunities then others, to satisfie the flesh in the sensual pleasures of it: and hence is the infinite excess of meats, and drinks, and carnal delights, in those whose means afford them opportunities thereunto. *Luther* speaking of this excess, hath this expression, *If Adam should now rise again, and see this madness of all sorts of men, I believe he would be so amazed at it, that he would stand as a stone.*

A. Gellius tells of *Caligula*, that he made one supper that cost three hundred thousand Crowns. I have read also of *Vitellius* the *Emperor*, that at one supper he was served with Two thousand sorts of fishes, and Seven thousand several fowls. In such profuse expences, for the satisfying of the flesh, how many do glory, as if it were the highest happiness attainable upon the earth? And the baser sort of people, seeing the great ones set upon such a kinde of life, in satisfying the flesh, they think there is no other happiness to be had; therefore all their care, thoughts, endeavors are, how they may live jocundly, and give satisfaction to their lusts. *Clemens Alexandrinus* tells of a fish that hath the heart in the belly, differing from other living Creatures, which the *Philosophers* call the *Sea-Ass*: This is like sensual men whose hearts are onely set upon the things of the belly; so as it may be said of many in regard of satisfying the flesh, as *Aurelianus* said of one

Plebii mãcipiorum prorsus simules, dum pecudũ vitam præligũt; habent autem hanc causã quòd multi ex iis, qui terũ haberi potestatem, simili modo afficiantur Cl. Al l. 2 Pæd. c. 1.

Bonoses,

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Bonoſes, He was born, *not that he might live*, but *that he might drink*; So do theſe ſeem to be born, not that they might live, but that they might eat and drink, and pamper the fleſh; the whole world is too ſtrait to ſome for the pampering their bellies.

Non ut vivat, ſed ut bibat natus fuit. Totus orbis ventri nimis angustus eſt.

Oh, how beneath is this to the true excellency of a rational and immortal ſoul! What pity is it, that an immortal reaſonable ſoul ſhould be of no other uſe, then to keep the body alive to taſte the ſweet of the fleſh of beaſts, and of the fruit of the earth? How many draw all their ſubſtance thorow their throats, and their belly? their houſes, lands, yea, and devour their poſterity like *Cannibals*; when men in company ſpend their eſtates, their wives and children wanting bread at home, what do they, but even drink the very blood of their wives and children? It was the prophaneneſs of *Eſau*, for which God hath branded him, *That he ſold his birthright for a meſs of pottage*; yet that was in the time of extreme hunger; theſe men ſell God and Heaven, and all *for drink*, not *to ſatisfie thirſt*, but their luſt.

But O thou vain man, know thou art utterly miſtaken in thy choice, if thou continueſt in this way of thine, that thou haſt choſen to ſatisfie thy fleſh in, thou art undone for ever, thou wilt ere long cry out of this thy choice moſt bitterly, and curſe thy ſelf for it moſt fearfully: It is *a ſeduced heart* that hath deceived thee, and thou feedeſt upon aſhes, and thou canſt not ſay, *Is there not a lye in my right hand?* *Eſay* 44. 20. It is true, not onely of Idolators, but of all other ways

Væ illi qui tunc habuit terminum luxuriæ, quando vitæ. Bern. de ord. vit.

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of evil; thou feedeſt upon aſhes, they are but aſhes thou feedeſt upon, and delighteſt in, and it is a *ſeduced heart* hath turned thee aſide from the ways of God, that makes thee offended at them; it is the God of this world that hath blinded thy eyes, ſo that thou ſhouldeſt not ſee the glorious excellencies, and beautiful pleaſures, and ſweet delights, that are in the ways of God, but that thou ſhouldeſt pleaſe thy ſelf in thoſe ways that tend to death: What hath the whole courſe of thy life been, but playing with the Devils bait, under which is a hook that will ſnatch thee into the ſorrows of eternal death? Howſoever thoſe that live in jollity and delight in the fleſh, may bleſs themſelves, yet Gods people whoſe eyes God hath opened, would not be in their condition one quarter of an hour for a thouſand worlds. There are divers ſorts that come under this uſe of reprehenſion, for that ill and woful choice they have made.

Divers ſorts of *evil chooſers.*

1.

Firſt, ſuch as chooſe to ſatisfie themſelves in ſuch pleaſures as are in themſelves ſinful, ſuch who take pleaſure in filthineſs and ungodlineſs: theſe are the dregs of men, theſe are the baſeſt of all, that can take delight in the very act of ſin it ſelf: All that is ſaid concerning the dreadful evils of ſin, and that venome and curſe that there is in ſin, is ſo far from making ſin to be bitter to them, as they account more pleaſure to be had in many ſinful ways, then there is to be had in the enjoyment of all the glory that there is in God and Jeſus Chriſt, in Heaven and Eternity: O curſed heart, and curſed choice is this, that when God hath revealed in his Word ſo much concerning the evil of ſin, that might make any heart in the world

world tremble at it, that thou ſhouldſt not onely not apprehend the evil of it, or not taſte any bitterneſs that is in it, but ſhouldſt count it delightful, yea, ſhouldſt eſteem ſo much pleaſure to be had in the act of ſin it ſelf, more then there is to be had in God, in Chriſt, or in the Promiſes, or in Heaven, or Eternity.

Surely a curſed ſeduced heart hath deceived thee, theſe are infinitely out of the way. What is there in ſin that is thy pleaſure, that thou chooſeſt as the chief contentment of thy ſoul? Is it poſſible that the chief contentment of a creature ſhould be in ſinning againſt an infinite God? That thy chief contentment ſhould be in departing from God? in ſtriking at God? So thou doeſt in the way of ſin: That thy chief contentment ſhould be in incenſing the wrath of an infinite *Deity* againſt thy ſoul? That thy chief contentment ſhould be in putting thy ſelf under the everlaſting curſe, that bindes thee over to eternal death? That thy chief contentment ſhould be in that, which being committed, if ever it comes to be pardoned, muſt coſt more then Heaven and Earth is worth? Thou goeſt out in the morning, and goeſt into thy company, and counteſt thy ſelf happy that thou haſt money to ſpend, and ſo takeſt thy pleaſure: This day thou haſt done that, which if ever it be pardoned, it muſt coſt more then Heaven and Earth is worth. There muſt be a price paid, more worth then a thouſand worlds, to purchaſe the pardon of it.

Canſt thou chooſe that for thy chief contentment, which was ſuch a dreadful burthen to Jeſus Chriſt; that made the ſoul of Chriſt to be heavy to the very

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death, that ſqueazed out clods of blood from him? What is the chief pleaſure and delight of thy ſoul in that, which a true enlightened gracious heart would rather ſuffer all the torments in the world then do it? If ſo be it were put to him, either ſuch a ſin muſt be committed, or elſe all the tortures that can be deviſed by all the world muſt be inflicted upon him; A gracious heart had rather chooſe all the tortures that can be inflicted, then do *that* which thou makeſt the great pleaſure of thy ſoul: What an infinite difference is between thy baſe heart, and a gracious heart? Thy wretched heart doth chooſe this deliberately, as the great pleaſure of thy life, which a gracious heart would rather ſuffer all the torments of the world, then be brought to do it. To delight in ſins againſt conſcience, is the moſt deſperate folly in the world: No man rejoyces in any error or fault in other things, but is rather aſhamed; onely in the errors, in the rule of life and obedience men owe to God, they rejoyce in.

Omnium aliarum artium peccata artificibus pudori ſunt, offenduntq; de errantem vitæ peccata delectãt. Sen. ep. 98

2. Secondly, thoſe come under this reprehenſion, who though they do not chooſe things for their chief pleaſures that are ſin, yet do chooſe to themſelves pleaſures that come in by ſin; and though this be not ſo ill as the other, yet ill enough; that is, thoſe that ſhall ſtrain their conſciences to get ſomething in the world, to raiſe their eſtates, and when they have got eſtates, and money, and things well about them, then they can be merry, then their tables are furniſhed, and they can eat and drink, and this they delight in: O poor deluded heart! what is this that can give thee ſo much content? Thou haſt cauſe to look upon thy table, and every morſel that thou eateſt,

eateſt, as having death in it; and every draught you drink, as having the curſe of God in it: Little cauſe thou haſt, if thou kneweſt all, to rejoyce in theſe pleaſures that come in by ſin, certainly there can be no good that comes in by ſin as ſin: I know God may turn ſin to the good of ſome, but that which ſin brings in of it ſelf, it is impoſſible good ſhould come of it; that which thou takeſt pleaſure in, that which thou art merry and jocund in, delighting thy ſelf withal, is, it may be, the calamity and miſery of others; and how hard is that heart, that can make that his mirth and joy, that is the ſorrow and diſtreſs of his brother? *Chryſoſtom* in a Sermon againſt luxury and exceſs, cryes out againſt thoſe who riot in thoſe things that they have got by making others miſerable, and ſays, It is the moſt grievous thing that can be. Cap. 13.

Chr. Hom. *contra luxū & crapulam, Omnibus gravius eſt, inquit, quòd ex alienis calamitatibus collecta ſunt.*

Thirdly, thoſe who do neither of theſe, they chooſe not to themſelves the pleaſures that are ſin, nor the pleaſures that come in by ſin, but ſuch pleaſures, in the enjoyment of which they do ſin; though the pleaſures be in themſelves lawful, they chooſe to let out their hearts unto them, and ſpend the ſtrength of their ſpirits on them; they think becauſe there is no hurt in them in themſelves, therefore they may give liberty to themſelves; there is a great deal of miſtake in this: we may ſin exceedingly in things that are lawful; when men ſhall ſpend ſo much time (as many that are profeſſors do) in giving themſelves content in ſome *ſports* and *delights* to the fleſh, as they cut God ſhort of his time; that time that ſhould be ſpent in examining their hearts, humbling their ſouls, ſeeking the face of God, is ſpent in ſome ſlight, vain, idle ſport. 3.

Licitis perimus omnes.

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Many are guilty of this, especially those that have means, and their callings do not require such a necessity of continual attendance: How is that time spent wherein you have liberty from your callings? Certainly, no good account can be given of that time, much might be gained to your souls in it, and much converse and communion you might have with God; and what ill choice do you make, when as many poor Christians would bless God, if they could have a little liberty from their callings? On the one side there is this liberty for you to enjoy communion with God, and furnish your souls with heavenly excellencies: On the other side, there is a little vain delight and carnal content, and ease to the flesh, and you rather choose this. It may be, though God hath helped you in the main, you chose right, yet be convinced this day of the evil of this particular choice, in giving such inordinate contentment to your selves, in giving that ease to your bodies, *liberties* to the sluggishness of your spirits, and reform. You have not honored God as you ought, and therefore your lives are not so beautiful: In the general you continue in the ways of Religion, but there is not that convincing lustre and beauty in your lives; you do not draw others to that love of godliness, because your hearts become so vain, and so slight, in choosing inordinate liberties to your selves, in spending your times and strength in the pleasures of the flesh, and therefore when you come to spiritual employment, you have no strength, but your hearts are dead. I appeal to your consciences, when you have given your selves leave to have content to the flesh, when you come to communion with God, what dead flat hearts have

have you? Let me speak to such this day from the Lord, this liberty you take to your selves in the pleasures of the flesh, hath been the root of the *Apostacy* of many; as 2 *Pet.* 2. 18. those who fell off were allured through the *lusts of the flesh*; even though they are said to be *clean* escaped from them who live in error, yet through *wantonness* they were drawn aside. Wanton professors seldom prove lasting professors, at least in any power of godliness. Cap. 13.

Take this one note about this, That man or woman that shall not esteem the hardest work of godliness at a higher rate, then the most delightful contentment to the flesh, hath not chosen right, and may suspect that yet he is to choose in the way of eternal life. It is true, that the hardest duty of godliness, may be burthensom to the flesh for a while, yet there is no gracious heart, but esteems of this duty at an infinite higher rate, then the pleasures of the flesh, though never so lawful; it looks upon the pleasures of the flesh as mean low things, though lawful, but looks upon the duties of godliness as precious things, though hard, and those are the things that are most suitable to a gracious frame of spirit.

Again, fourthly, those come under this reprehension of making an ill choice, who have had some stirrings of the Spirit of God, some workings of their consciences, that their way hath not been good, and right, and these have been but for some time, afterward they have given themselves, and do give themselves too too much liberty in satisfying the flesh. These are like the *Israelites*, of whom we read, *Exod.* 24. 11. according to the note that some have upon this place, *They saw God, and did eat and drink*; That 4.

Cap. 13. That is, say they, although they had seen God, yet they turned again to temporal pleasures, to *eating* and *drinking*, in a *sensual way*, as if it had reference to that sensual *eating and drinking, and rising up to play*; upon the dedication of their Calf they sate up, which was presently after.

Thus many, although they have seen the Lord, and this sight of God hath wakened conscience, their hearts have been much stirred for a while, yet they have after faln to eating and drinking, to sensual pleasures, all their good beginnings hath come to nothing. These when they have been in company, and come away, they have had many sad thoughts, and next day, or in the night many sad sighs and groans have come from their spirits, because their spirits are enlightened, and make them fear all will not be well in the end; and yet these continue still in giving themselves pleasure, and delights to the flesh inordinately; if company call, they cannot refuse: when they are stirred in their consciences, they will take a book and *read*, or *pray*; yet they are presently weary, and cannot bear such a kinde of life, they think they shall grow melancholy, and they must again go to their former ways.

Many have the *pleasures* of the flesh, and their *consciences* strugling together; and many times the pleasures of the flesh, and conscience struggle a great while, before there be a victory on either side: sometimes conscience gets the victory, and there is a gracious work upon the soul, especially if God set on conscience, by some great affliction or sickness: sometimes conscience is overcome, though conscience does propound a better way, and they see, and are con-

convinced of it, yet at length *lust* overcomes, and conscience yields, and they become meer sots, hardened in the way of the lusts of their hearts; and this is a most dreadful thing, whenever this befals any. Cap. 13.

Again, there are others that have had some *taste* of the ways of God, have begun to make a *choice*, and have tryed the ways of Religion, and continued a while in them, and yet come to be weary and tired: yea, it may be some upon their sick-beds, and death-beds, have cryed out of the folly of their former choice; and yet, when God hath delivered them again, they have gone on in the same excess of riot, and giving liberty to the satisfying of the flesh, in the same way, if not in a further degree then ever formerly; what a dreadful thing is this! To all those that are thus deluded, in making this evil choice, let me speak a word or two. 5.

First, Wouldst thou be willing at the day of judgement, to be accused and found guilty before the Lord of this; that thou hast esteemed more pleasure to be had, either in *sin*, or in any lawful content, then in all the pleasures that are to be had in God, so as it should be said before men and Angels, *Lo! this is the man that made not God his portion*; Lo! here stands the man, that for many years together did account more good to be had in the pleasures of the flesh, then in all the good that was to be enjoyed in all the attributes of God, and all the merits of Jesus Christ, in all the promises of life, in all the ways of grace? What doest thou think will be thy condition, when as thou shalt be brought as guilty before men and Angels, that all shall look upon thee as a *cursed* fool in *Israel*? God and his Angels look now upon thee 1. Misery of a *sinful choice*.

Cap. 13. thee as *a fool in Israel*; when thou shalt be brought to have all the world look upon thee as guilty of such a cursed folly as this, how bitter will it be to thee? wouldst thou be willing to be in such a condition as this?

Who are haters of God.

Again, Wouldst thou be willing at the great day to be found guilty of hating the ways of God? I I hope I do not so, (will some say) though I give pleasure to my flesh. Yes, that man or woman that chooseth the way of giving content to the flesh, rather then the strict ways of godliness, such a one hates Gods ways, and so hates God himself in hating Gods ways: as, mark that place in *Prov.* 1. *For that they hated knowledge, and did not choose the fear of the Lord*; How was it proved they *hated knowledge?* They hated that truth of God, and that which should bring them into the ways of God, and guide them in it; How does that appear? They did not *choose the fear of the Lord*; if thou doest not choose the ways of God, thou hatest the ways of God, and so by consequent art a hater of God himself.

3. Thirdly, Wouldst thou willingly have God reject all thy services, and account them as abominable to him? Thus he threatens against those who choose their own ways, *Esay* 66. 3. *He that killeth an Ox, is as if he slew a man; he that sacrificeth a Lamb, as if he cut off a dogs neck; he that offereth an oblation, as if he offered swines blood; he that burneth incense, as if he blessed an idol*; and the reason of all is given, *They have chosen their own ways, and their soul delighteth in their abominations*. There are not such four expressions of Gods rejecting a mans services that he tenders up unto him, in all the Book of God,

and

and this is given as the reaſon of all, becauſe *they have choſen their own ways.* Cap. 13.

Again, Wouldſt thou not be loath, that in the time of greateſt anguiſh of ſpirit, and affliction of body, when thou ſhalt be crying to God for mercy, that God ſhould take pleaſure in thy miſery, and be ſo far from relieving of thee, as to mock at thy deſtruction? now thou canſt laugh, and be merry, and jocund; but what if it does prove, that this way of mirth and delight to the fleſh, ſhall procure unto thee Gods laughing, and Gods mocking at thee in thy anguiſh, and greateſt diſtreſs that ever thy ſoul ſhall be in? Certainly, if thou walkeſt in the way thou art in, this will be thy portion: mark that place in *Prov.* 1. 24. what God ſays, *I have called, and you refuſed; I have ſtretched out my hand, and no man regarded; but ye have ſet at naught all my counſel, and would none of my reproof: I alſo will laugh at your calamity, I will mock when your fear cometh, &c.* 4.

Be it known unto thee, that in whatſoever ſin thou bleſſeſt thy ſelf, the more thou bleſſeſt thy ſelf in it, the more curſed ſhall it be unto thee. What comfort will the pleaſures of the fleſh be to thee, when as Chriſt ſhall come and ſay, Was I content to part with the pleaſures of Heaven, the boſome of my Father to redeem poor man? and was it not the pleaſure of a little meat and drink thou couldſt be content to part with for me? Could I be content to part with my blood, and couldſt not thou be content to part with thy luſts? Was not all my ſufferings worthy of enduring thoſe little things thou wert called to ſuffer in thy life? What, was not all that glory of mine that I revealed in my word, and works, ſufficient to

ſhew

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ſhew me to be worthy, that thou ſhouldſt have given ſuch a teſtimony of thy reſpect, and honor to me, as to be willing to part with ſuch empty, poor, ſlight things, and to ſuffer ſuch poor little things? When God ſhall bring the Saints before thee that did make a better choice, and thou ſhalt ſee them to be in a moſt glorious bleſſed condition, and thou thy ſelf caſt off for ever; how will this confound thee another day? Conſider of this, you that have made an ill choice, now while it is time; conſider of the evil, of the folly, of the danger, of the curſedneſs of that choice that you have made, in that you have choſen rather to give content to your fleſh, then the ways of godlineſs. Wherefore for the following of this in a word of exhortation.

CHAP. XIV.

The drawing mens hearts to a happy choice.

Uſe 4.

THE Lord then perſwade thy heart to change thy *choice*; change it, or elſe thou art loſt, better thou hadſt never been born, then that thou ſhouldſt not change thy *choice*; O that now thou hadſt wiſdom for eternity! whatſoever your ways have been, now at laſt in this your day, learn to know the evil of them, to renounce them, to embrace the ways of godlineſs, and let it be ſufficient, that you have ſpent ſo much time in the ways of ſin, and giving content to your fleſh. O that this may be the day of your new choice, that you may bleſs God for this day, that God did this day dart in ſome truths, to turn the ſtreams of thy ſoul another way, to make

another choice! that there might be before thou goeſt out of the preſence of God, a ſecret frame of ſpirit, ſurrendring thy ſoul unto God, being convinced of thy *evil choice*, and ſay, O Lord, how have I lived? What hath my courſe been? the Lord knows my courſe hath been to give content to my fleſh, and to live bravely in my life; now God begins to make me afraid, leſt I have been in a dangerous falſe way; the Lord have mercy upon me, what have I done? Is it not time to look about me? I have all this time miſcarried in the choice of my ſoul for my everlaſting eſtate, I have choſen the ways of death all this while. Cap. 14.

O that the fear of God might fall upon your hearts this day! and then the promiſe of God is, *Pſal.* 25. 12. *Who is the man that feareth the Lord, him will he teach in the way that he ſhall chooſe.* The fear of God will put you into a teachable frame, and the Lord delights to teach ſuch; and ſurely it is an unſpeakable bleſſing of God, to be taught in the way of our choice. How happy were it, if the Lord would put a reaſoning frame into your hearts, that you might begin to ponder, and weigh things, and if ſpiritual arguments cannot prevail, yet let us ſee whether they you reaſonable Creatures or no; *Eſay* 46. 8. *Remember, and ſhew your ſelves men, bring to minde, O ye tranſgreſſors!* Come, let us reaſon together; Is there not infinite reaſon for Gods ways more then thoſe ways you have walked in? Is not God infinitely worthy of honor and praiſe from you, other maner of honor and praiſe then he hath had from you, your own conſciences being judges? Hath not God given you immortal ſouls? and are they not capable

Cap. 14. capable of better things then theſe things that you have choſen for your chiefeſt good? Hath not God made you for a higher end, then to *eat*, and *drink*, and *play*? What, did the bleſſed Trinity conſult to make a glorious creature, *Come, let us make man, according to our own image*: and when this great work is done, is he made for no other end *then* to eat and drink, and commit wickedneſs? What, is not man to live by rule? indeed no creatures but *Angels* and *men*, have a rule to walk by, no creature is capable of knowing a rule but they.

What if ſo be that now thou wert to dye, what would comfort thee? if God ſhould put an end to thy days, and call thee to an account for thy ways, what account couldſt thou give to the great and dreadful God, of thy ways and life? would thy ways be peace? It may be thou thinkeſt thou mayeſt have thy pleaſure, and that which is ſpoken out of the word by the Miniſters, thou canſt avoid, and there are no ſuch things as thou heareſt; but what if thoſe things that we deliver, concerning the evil of ſin, and the danger of that way of ſin, ſhould prove true? then wo unto thee, if all thy comfort depends upon this, thou hopeſt theſe things that we preach are not true; and is not this all the ſupport of thy comfort, which if it fail, thou art loſt for ever? Certainly, if that glory of God, and that eternal eſtate we preach ſo much of be true, it is worth the venturing of the loſs of greater pleaſures and delights, then any thou haſt in thy ſeeking after them: make but a ſuppoſition, What if it ſhould be ſo, is it not worth the venturing? You will do ſo in other things, the very ſuppoſition of a great gain, or poſſibility of great evil, will make you

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you venture much: God does not call you to venture much, they are poor things that you are perſwaded to leave, and be not too confident in your way, all that is written in the word may be true, and if it be but poſſible, yet be ſo wiſe as upon a ſuppoſition to venture.

O that you would make tryal of the ways of God! If once your hearts were in them, whereby you would be ſatisfied, as to want none of theſe pleaſures, it would make the moderation of them more pleaſant then the exceſs: You would finde more pleaſure in the very act of ſelf-denial, then in all the pleaſure of your lives; and if there be ſo much pleaſure in the denying falſe pleaſure, what then is there in the enjoying true? Surely God hath pleaſure enough for you, if you had a heart to truſt him with your pleaſure; you ſhall onely loſe your ſin, not your pleaſure. *Bernard* hath a notable expreſſion in a declamation of his *De bonis deſerendis*; If you be willing, ſays he, to ſacrifice your *Iſaac*, which ſignifies laughter, that is your *pleaſure*, your *Iſaac*, your pleaſure *ſhall not dye*; it is the Ram, that is, your ſtoutneſs of ſpirit, your ſelf-willedneſs that ſhall dye; but *Iſaac* ſhall live, you ſhall have pleaſure ſtill. Do not harbor ill thoughts of God, to think that God is an enemy to your pleaſure, and delight, he does not delight to grieve the ſpirits of men; if you would truſt him with your pleaſure, you ſhould have pleaſure, it may be in this world, but howſoever in the concluſion you ſhall have pleaſure enough, my ſoul for thine. You muſt truſt God with your ſouls, and eternal conditions, and will you not truſt him with your pleaſures? Do you think Chriſt came to

Non Iſaac, ſed Aries morietur; non peribit tibi lætitia ſed contumacia; non mactabitur Iſaac, ſed vivet: ſi vocem Domini audieris ut offeras Iſaac, id eſt, ut gaudium immoles, conſtanter obedire ne timeas.

Ipſa eſt beata vita gaudere ad te, de te, & propter te Domine, ipſa eſt et non altera. Aug. Conf. c. 21.

Non nego indulgendū corpori, ſerviendū nego. Sen. Ep. 14.

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dye, and shed his precious blood to bring men into worser conditions then before? O no, certainly Christ did not come to take away any pleasure from his people, but to bring them the pleasures of Heaven, and of earth too, so far as they are needful. Is it not more like thou shouldst have pleasure when thou art reconciled to God, then when thou art an enemy?

We read of *Cajus* the *Emperor*, (*Agrippa* having suffered Imprisonment for wishing him to be *Emperor*) that afterward when he came to be *Emperor*, the first thing he did was to prefer *Agrippa*, and gave him a Chain of Gold, as heavy as the Chain of Iron that was upon him in Prison: And so if any do suffer for God, do you think that God will let him lose by him? Suppose you have a Servant about your business, and he suffers much trouble and opposition, will you not recompence him for that which he suffers for your sake? Do you think that God will let his people sink in their sufferings for him? God forbid we should have any such thoughts of him.

Do not judge of the ways of God by outward appearance, but judge according to the true value and worth of things: Shall we in other things judge according to the value and worth of things, and onely in the ways of God, judge by outward appearance, and not according to the worth? Do but come near to the ways of godliness, you will finde them other things then you imagine: As *Peter Martyr* had a speech in his Sermon, that was the means of that Marquess *Galeacius* his conversion: *If so be*, says he, *one should see a company of Musitians, that are playing*

playing and dancing according to their art, a great way off, *he would think that they were mad men*; but if he come nearer and nearer, and hear the melodious ſound of the muſique, and obſerve their art in all they do, *he will be of another minde:* And ſo men of the world look upon Gods people *afar off*, and think them mad men to take ſuch courſes; but if they would come nearer, and obſerve their ways, and ſee the equity and reaſon, and obſerve the excellency and beauty that is in them, they would be of other mindes.

You that have hard thoughts of Gods way, you have looked upon them as things a great way off; come nearer, pry into them a little further, make tryal of them a little, that you may have experience of them, you will think otherwiſe of them; if it were poſſible for you to enter upon Gods ways with the ſame baſe hearts that you have, Gods ways would indeed be tedious, but if you enter into the ways of God, your hearts will be changed, and you will be other men; and when your hearts are changed, thoſe things that were grievous to you, will be delightful to you. St. *Auguſtine* in his Confeſſions hath this notable expreſſion: How ſweet was it to me of a ſudden, to be without thoſe ſweet vanities? And thoſe things which I was afraid to loſe, with joy I let go, for thou who art the true and onely ſweetneſs, didſt caſt out thoſe from me, and inſtead of them didſt enter in thy ſelf, who art more delightful then all pleaſure, more clear then all light, but it was not thus with me heretofore when I ſate in darkneſs.

Quã ſuave mihi ſubito factum eſt carentibus ſuavitatibus nugarum! & quas amittere metus fuit, dimittere gaudiũ erat: ejiciebas enim à me, vera tu & ſumma ſua vitas, ejiciebas, et intrabas pro eis, omni voluptate dulcior, ſed non carni et ſanguini, omni luce clarior, ſed non jam ſedenti in tenebris, &c. Aug. Conf. l. 9. c. 1.

Now if you have any conviction at all, tell me,

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Are you willing to enter into the ways of God? Do you think them worthy of regard, if it were not for trouble and affliction? Then ſo it ſtands, if you were not to ſuffer affliction, you would embrace them; and what an ignoble ſpirit is this, unbeſeeming a Chriſtian, whoſe ſpirit ſhould have true Nobility and Magnanimity, and you come off thus baſely, If you ſhould never ſuffer, if have no trouble! Truly God is much beholden to you (as we may ſpeak with holy reverence;) you would have God chooſe you, notwithſtanding all your ſins that are grievous to him: Why will not you chooſe God and his ways, notwithſtanding the afflictions and ſufferings that are grievous to you? Do you think the ſufferings you are like to meet withal in Gods ways, are more grievous to you, then your ſins are to him? Yet notwithſtanding your ſins, he chooſes you; Why notwithſtanding the ſufferings you may meet with, ſhould not you chooſe him? Suppoſe Chriſt had ſtood upon theſe terms, and ſaid, It is true, I ſee poor wretched ſinful man ready to periſh, and muſt lie under the wrath of an infinite God, and it pities me to ſee his miſery, and I could be content to redeem him, but I muſt ſuffer ſo much, be in the form of a ſervant, and be deſpiſed, and perſecuted, and ſuffer a curſed death, and therefore let him rather periſh: If Chriſt had ſtood at this, what had become of you? Yet you ſtand at this. Gods ways are *good*, my ways are *evil*; I could be content to embrace Gods ways; but I muſt ſuffer: If Chriſt did not make a ſtand at this, when he ſaw thy miſery, but was content to redeem thee, and brake through all ſufferings; Why ſhould not you be content to embrace

embrace him in his ways through all ſufferings? Why ſhould not your hearts be convinced by that which hath ſo much reaſon in it?

It is reported of one *Marinus* a Soldier, when it fell to him to be preferred in ſome place, he was like to loſe it becauſe he was a Chriſtian, and he began to ſtagger, and to have thoughts rather to leave off Religion, then to loſe his place: Then came one *Theodiſtus*, and brings him into the Temple, and laid by him the *Sword* and the *Teſtament*, the *Goſpel*, and bade him take his choice: Here is the *Sword*, which is an emblem of thy place, and here is the *Goſpel*, chooſe the one, you muſt have but one: Then his heart gave in, and ſo left the Sword, and *choſe* the Goſpel. *The wiſdom of God* this day hath ſtood, and ſtill ſtands before you, pleading with you, crying to you to come in and embrace her, to make a happy choice for thy ſoul; *folly* likewiſe hath her pleadings, and perſwaſions to draw thee to the luſts of the fleſh, *both* make their offers unto thee; as they ſay of *Hercules* when he was yong, he ſaw *vertue* and *vice* in the likeneſs of *two Virgins* wooing him, *vice* like a painted *Harlot*, and *vertue* like a ſober chaſte *Virgin*, both preſenting themſelves with wooing offers unto him.

It is very obſervable that we finde, *Prov. 9.* concerning wiſdom and the fooliſh woman, both pleading to draw the hearts of men to them, and they begin in the ſame maner, they both make offers to draw the heart, *ver. 4. Who ſo is ſimple, let him turn in hither; as for him that wanteth underſtanding, ſhe ſaith to him*; and verſe 16 the fooliſh woman uſeth the ſame words to draw after her:

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and as *wiſdom* is upon the high places of the City, *ver.* 3. ſo is *folly*, *ver.* 15. yet wiſdom is above the fooliſh woman, for the Text ſays of *wiſdom*, ſhe is upon the higheſt places, and of the *fooliſh woman*, it is onely ſaid, ſhe is in the high places: And obſerve further, *Wiſdom* calls to eat her bread, and drink her wine, *ver.* 5. and the *fooliſh woman* makes her offer, *her delights are ſweet*, ſhe ſays; but they are but *ſweet waters*, and that ſtoln too; and her *bread*, ſhe ſays, is *pleaſant*; but it is ſecret, ſuch as ſhe is even aſhamed of her ſelf: In the *choice* that wiſdom preſents, and that which *folly* preſents, you have life and death ſet before you; as *Moſes* therefore ſaid to the people, ſo I to you, *I have ſet before you this day life and death*: Now what anſwer will you give to God? Will you go on in the ways of the pleaſure of the fleſh? Are your hearts ſo bold and venturous, that you dare venture to go on in theſe ways? Wo unto you for the curſed hardneſs of your hearts. Were it indeed that you never heard the ways of God opened to you, it were another matter, but in that you have, and yet you go on in your choice after this Sermon, God may ſay, Be it unto thee as thou haſt choſen; God may ſet to his ſeal, thou haſt choſen *vanities*, and a *lye*, and baſe pleaſures; and vanities, and a lye, and baſe pleaſures to thy fleſh thou ſhalt have.

Wherefore that thou mayeſt be delivered from this ſeal this night, O conſider what a mercy of God it is that thou haſt yet time to make thy choice. How many hath God caſt off? And now it is too late to chooſe; God hath determined the buſineſs; O that yet there ſhould be time! O that this would move your

your hearts! We are fain thus to labor, and ſtrive with mens ſpirits to take them off from vain pleaſures, to urge the ſtrength of all arguments we can, with all our might; were it that mens hearts were not very ſenſual, and hardened in their ſenſuality, it would not be needful thus to ſtrive, the very propounding ſome one argument, might be ſufficient to prevail. It was a ſpeech of *Gregory Nyſſen*, who lived almoſt thirteen hundred years ago; He that does but hear of Hell, is without any further labor or ſtudy taken off from ſinful pleaſures: Mens hearts are grown harder ſince. Cap. 14.

But what if I ſhould come in now? I who have given ſo much pleaſure to the fleſh, would God accept of me, and regard me? *Queſt.*

Be it known unto thee, thou that haſt given thy ſelf liberty in injoying the pleaſures of the fleſh to the utmoſt, thou that haſt been moſt wretched, if thou haſt a heart to come in this day, and turn thy choice, God is yet ready to embrace thee; we have commiſſion to offer grace and mercy to thee upon thy recalling thy ſelf, yea, we have a promiſe, you ſhall have abundance of mercy, if you have a heart to come in. *Prov.* 1. 22, 23. *How long ye ſimple ones will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge? Turn you at my reproof, behold I will pour out my Spirit unto you, I will make known my words unto you.* If any of you have gone ſo far when we have ſpoken againſt the pleaſures of the fleſh, and for the ways of godlineſs, you have ſcorned the word of the Lord; if you have been ſcorners, and contemners, yet turn and make your choice better. *Behold, I will pour out my Spirit to* *Anſw.*

Cap. 14. Mercy to be had for the greatest sinners

you; When God pours forth his Spirit, he pours forth his *grace*, and mercy and goodness; you see the offer of God, if you have hearts yet to make choice of his ways.

And consider, the longer you have stayed in the satisfying your selves in the pleasures of the flesh, the more unfit will you be to suffer hard things for God. O give in your answer, and say, The Lord forbid I should go on in my former ways; I see other things I have to regard, peace with God, pardon of sin that I have to look after, let God reveal to me what his good will and pleasure is, and though I should never enjoy good day in the flesh, yet I give my self up to that way of God. O that there might come this voice up to Heaven this night, that your souls may be blessed for ever in this days choice! And if God do begin to stir your hearts, now take the opportunity, choose the things that please him, and take hold of the Covenant; if you be convinced of the good ways of God, now close with them, cleave to them, let your hearts fasten, take such fast hold of the Covenant, as you may never let it go. Observe how these two are joyned together, *Isaiah* 56. 4. *Choose the things that please me, and take hold of my Covenant*; Take hold now, for it is your life.

CHAP.

CHAP. XV.

The true pleaſantneſs of all the ways of godlineſs.

NOw that you may be further convinced that in the choice of the ways of godlineſs, you ſhall not loſe, but *change* pleaſures; you ſhall finde pleaſures ſweet and ſatisfying, of a higher nature in them then ever before your ſouls were acquainted with; conſider what *Solomon* ſaith of the ways of *wiſdom*; *Solomon*, who had experience of all other pleaſures whatſoever, yet of them he ſaith, *Proverbs* 3. 17. *Her ways are ways of pleaſantneſs.*

That the yoke of Chriſt was an *eaſie yoke*, and the ways of godlineſs had eaſe in them, we have ſpoken largely: As they have *eaſe*, ſo they have *pleaſantneſs*, all the ways of godlineſs are *pleaſant*, to that at this time. Ordinarily we cannot expect any dependence in theſe Proverbs, but yet in this you have, there is a dependence of theſe words upon the 13. *ver.* and ſo from thence there is a connextion of the ſeveral Proverbs.

In the 13. *ver.* you have the commendation of wiſdom, and the bleſſed eſtate of that man ſet out, that findes wiſdom: *Wiſdom* is commended by many arguments, and amongſt the reſt, not to ſpend time about the other, this is one, becauſe *all her ways are ways of pleaſantneſs*; and therefore happy is the man that findes it out. *All her ways*, that is, the *ways of wiſdom*, the ways of godlineſs, they are *ways of pleaſantneſs*, not onely *ſhall be*, but they *are* lo, they

Cap. 15. they are ways in *themſelves* pleaſant, and lead to pleaſantneſs: They are ways not onely pleaſant, but ways *of pleaſantneſs* in the abſtract. Wherefore the point that is to be the ſubject of this exerciſe, is, as you have it plain in the words:

That the ways of godlineſs are delightful ways, full of pleaſure, yea, they are pleaſantneſs it ſelf.

There is nothing that mans heart is ſet more upon then pleaſure; and nothing hinders a man from the ways of godlineſs, more then fear he ſhall not finde pleaſure in them: Wherefore it is an argument of great concernment for us, throughly to be convinced that there is pleaſantneſs in the ways of godlineſs, *they are ways of pleaſure*; and I hope I ſpeak unto ſuch, whoſe hearts cloſe with the point as ſoon as it is named, who can ſay, Yes, and we finde it ſo. The ways of wiſdom are either the ways of Gods *Ordinances*, or the ways of exerciſe of grace, or ways of *obedience*; all theſe are the ways of pleaſantneſs. *How amiable are thy Tabernacles, O Lord! they ſhall be ſatisfied with the fatneſs of thy houſe, the beauty of holineſs*; And the like is ſaid of the *Ordinances* of God: The *exerciſes of the graces* of the Spirit, they are the ways of wiſdom, and are full of delight and pleaſure: *Cant. 7. 13. The Mandrakes give a ſmell*, and at our gates are all maner of fruits, new and old, *which I have laid up for thee, O my beloved:* In the Church of God the exerciſe of the graces of Gods Spirit among them is pleaſant. The duties of obedience are pleaſant: *O how I love thy Law!* Thy Law *is my delight:* and a hundred ſuch expreſſions in Scripture.

The Scripture ſets out the pleaſantneſs of Gods ways,

ways, by all maner of pleaſure that men finde in the world, the pleaſure of the *eye*, of the *taſte*, of the *ſmell*, of the *ear*. The way of the righteous is *as a light that ſhines more and more, to a perfect day*: Now it is a good and pleaſant thing for an eye to behold the light; no ſuch beauty as in the ways of godlineſs. *The ſavour of oyntments and ſpices*, in Scripture ſets out the fragrancy of Gods Spirit. The melody of the *ear*, that is alſo for the ſetting out of the *joy* of Gods people; *Bleſſed are they that hear the joyful ſound*. The *taſte*, O come *and taſte how ſweet the Lord is*. And the delight that Gods people have with the Lord in his ways, is ſet out by the *marriage delight*, that is the greateſt natural delight amongſt the children of men. Cap. 15.

But wherein does the pleaſantneſs of the ways of wiſdom appear? what kinde of pleaſantneſs is it? *Queſt.*

I ſhall anſwer ſome *quæres* about this, and make ſome *application* of it, and ſo proceed. Then a Maſter is like to prevail with his Scholars, and make them good Scholars, when he can make them love their Books: and it is the duty of Miniſters, not only to convince people, that they ought to walk in the ways of godlineſs, but to make them love them; that we may make you in love with the ways of godlineſs, we ſhall ſhew what pleaſantneſs is in them: Surely they muſt needs be ways of pleaſantneſs, *Anſw.*

The pleaſantneſs of Gods ways.

First, becauſe they are the ways *of wiſdom*: if they were but onely *rational ways*, ſuch ways as were ſuitable to the principles of right reaſon, there were abundance of delight in them: certainly, there are *rational* delights, as well as *ſenſual* delights; 1.

Cap. 15. delights; he is not worthy of the name of a man, that does not think there are rational delights, as well as ſenſual: Many of the *Heathens* that knew what rational delights were, thoſe things ſuitable to the rules of right Reaſon, ſcorned ſenſual delights, as inferior to them; give me that man that hath but the rules of right Reaſon, and I dare undertake to convince him, that all the ways of godlineſs are ſuitable to thoſe principles, though ſome be above them: But being ways of wiſdom there is more pleaſure, becauſe they are not onely ſuitable to the rules of right Reaſon, but are able to elevate Reaſon: Wiſdom does make the face of a man to ſhine, and puts a luſtre upon a man, and puts a glory upon any thing; the beauty and glory that wiſdom hath, is put upon the ways of godlineſs, therefore pleaſant.

2. Secondly, they are pleaſantneſs, becauſe in them the ſoul of a man is in the true and right temper and frame of it: Now the delight of nature, it is the right temper and frame, ſuitable to the principles of nature in every thing; And therefore, that Text that you all know, where it is ſaid, *A good Conſcience is a continual feaſt*; the word is in the Original, a *good heart*, a *merry heart*, and ſome tranſlate it, a heart that is in a *right temper*, that is, in ſuch a frame and temper, that is the true right temper of the heart, that affords a continual feaſt to any. That place in *James* 5. *If any man be merry, let him ſing*; the word is, *if any ones minde be right*, if his minde be in the *right temper*, then let him *ſing*: For there is no true mirth, no true joy, but that which ariſes from the *true temper* of the ſpirit. *Senſe* hath no

εὐθυμεῖ

delight,

delight, but when the ſenſitive part is in the right temper; and ſo it is in the ſoul: Now the ſoul in the ways of godlineſs is in the right temper, theſe put the ſoul into the right frame, and ſo comes to be pleaſant. Cap. 15.

Thirdly, they are pleaſantneſs, becauſe they are the higheſt actions of the higheſt faculties, elevated by the higheſt principles, about the higheſt objects, and therefore muſt needs afford a great deal of pleaſure. This is a ſpecial conſideration of the pleaſantneſs of the ways of godlineſs, and will let much of the excellency of them into your hearts. What is the higheſt pleaſure of ſenſe, but the higheſt exerciſe of the ſenſitive faculty about ſuch an object as is ſuitable to ſenſe? as there is a great deal of pleaſure in meat and drink: Whence comes this? It comes from that exerciſe of the *Salinal humor* in the tongue and frame of the mouth, meeting with another humor in meat and drink, ſuitable to it, that is all the pleaſure in the taſte, which is the ſpecial pleaſure that is ſought for in the world. 3.

Now I beſeech you conſider, if there be pleaſure in joyning two ſuch mean things together, the exerciſe of the humor in the ſpittle, meeting with a humor in meat and drink ſuitable to it; what pleaſure muſt needs be in the exerciſing, and acting of a creature, that is of the higheſt nature that ever God made creature; and theſe creatures raiſed with the higheſt principles for the kinde that any creature is capable of, and exerciſed about the higheſt objects that it is poſſible for a creature to be exerciſed about for the kinde, God, and Chriſt, and Eternity? if

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Cap. 15. we see pleasure in the other that is so low, and not in this, certainly we must pull out our eyes, and willingly besot our own hearts, if we yield not that the pleasure herein is abundantly more, and more glorious. So the pleasure of the *eye*, what is it but the visive spirit that is in the eye? meeting with colour abroad, it hath pleasure therein: If the visive spirit in the eye, which is a poor mean thing that brute beasts have as well as our selves, meeting with such a poor thing as the colour is, becomes such delight; what delight must be in exercising the highest faculties, about the highest objects? And so the *smell* is nothing but that humor in the nostrils, meeting with another humor that is without: And so of the ear, and of the touch; we might instance, there the delight comes from nothing but the exercise of the faculty about mean things; but if godliness exercises such glorious faculties, so elevated about such glorious objects, there must needs be a great deal of pleasantness.

4. Fourthly, the ways of wisdom must needs be ways of pleasantness, because they are *the life of God* himself, the soul in the ways of wisdom does live the very life of God: The Scripture speaks of the *Life of Grace*, it is the life of God: Now all pleasure and comfort, is according to the life that a creature lives; comfort is nothing else but the feeding of such a kinde of life: Sensitive comforts is the feeding of that life, rational comforts the feeding of that life; and the life of God being a higher life then any other, then sense or reason, that must have i s comforts too, and there must be delight and pleasure for the filling up of this; now the work of

of Grace in the hearts of Gods people, & in their lives, it is the life of God, and therefore there must needs be a great deal of comfort in the exercise of such a life.

Fifthly, much pleasantness there is in the ways of godliness, because in them the people of God do communicate unto God their souls, in all that they have or do, by a letting out of the soul into God that is the fountain of all good: Now there is an infinite delight in this. All the delight that there is in God, or in the creature, is in communication. In God himself: because God would have delight in himself, therefore he would have *that* that he might communicate himself to; and because he would have infinite delight, according to his infinite nature, therefore he would have *that*, that he might infinitely communicate himself unto; and therefore the Son of God, the second Person of the Trinity, is the infinite delight of his Father, because the Father does infinitely communicate himself unto him.

And now because God would have further delight, though there be nothing that he can infinitely communicate himself unto but his *Son*, yet that he may have such delight as his creature may understand, he makes a world; and the special end why God made the world, is, that he might have creatures to communicate himself unto, in his wisdom, and goodness and glory; and therefore those creatures that are most capable of Gods communicating himself unto, are called *Gods delight*; God rejoyces in the habitable parts of the earth, because there are creatures that he can communicate himself unto, and especially his pleasure is among his people, because there are creatures that are capable of communicating

Cap. 15. nicating of himſelf: Thus you ſee that the delight of Gods is communicating himſelf.

And ſo the delight of the *creature* is in communicating themſelves; and therefore of all natural delights, that of *marriage* is the moſt, becauſe there is the greateſt communication of one creature to another: Now when as Gods delight is in communication, and our delight is in natural communication, then much more when we come to communicate our ſelves ſpiritually to God. There is a delight in the life *of friendſhip*, becauſe one friend communicates himſelf to another, but in *marriage* greater, becauſe that communication is greater; and according to the degrees of communication, the degrees of delight are; then the delight in the ways of God muſt be the greateſt, becauſe there is the greateſt, and higheſt, and moſt glorious communication of a creature, it communicates it ſelf, and lets out it ſelf fully into the infinite Ocean of all good: If there were nothing but a letting out of it ſelf into an ordinary good, it were delight, but to let out it ſelf into an infinite Ocean of all delight, this is pleaſure, and this is a myſtery; this is a ground why no hypocrite hath the delight of the ways of godlineſs, becauſe he does not communicate himſelf fully unto God; but when the heart comes off fully to communicate it ſelf to God, there is infinite delight in them: The ways of godlineſs ſurely are ways of pleaſure, if this be in them, as it is.

6. Sixthly, the ways of godlineſs are ways of pleaſure, becauſe in them the ſoul hath the *preſence of God*, and walks with God, walks up and down in the light of his face: There is a bleſſed

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ſhine of Gods countenance, and of his love upon the ſoul, and influences of his graces unto the ſoul in thoſe ways; as the ſoul hath delight in the communication of its ſelf unto God, ſo they are ways of pleaſantneſs, becauſe in them there is a communication of God unto the ſoul: That place in *Pſal.* 89. 19. hath a notable expreſſion of the ſweetneſs of the ways of godlineſs, and the delight that Gods people have in thoſe ways: *Bleſſed is the people that know the joyful ſound, they ſhall walk, O Lord, in the light of thy countenance.* God is in them, and lets out himſelf unto them; now the quinteſſence of all good put together, is in every beam of Gods face, and therefore when God ſhall let out himſelf, and be thus the portion of a ſoul, it muſt needs be a great deal of delight.

Seventhly, ways of godlineſs are the ways of pleaſure, becauſe the principles of them all is *love*: whatſoever comes from love, hath much delight and pleaſure; and the principle of every way of God is *love*: God would have nothing from us but out of love, and that may carry us unto love of God himſelf, and that *love* by which the heart is carried unto God, is the chariot of love: There is a ſweet expreſſion for this that we have in *Cant.* 3. 9, 10. the eſtate of the Church is ſet out by *Solomons* making himſelf a Chariot of the wood of Lebanon: *He made the Pillars thereof of ſilver, the bottom thereof of gold, the covering of it of purple, the midſt thereof being paved with love.* A ſtrange expreſſion, that the midſt of Chariot ſhould be paved with *love*: the chariot whereby *Chriſt* does carry his people up and down in the world, and bring them to himſelf, is ſuch a Chariot, as the

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Cap. 15. midst thereof is paved with *love.* At the 7 *ver.* he speaks of the *bed* of *Solomon*, and here of his *Chariot*; Divines interpret these two places, his *bed* to set out the rest and glory that the Saints shall have with Christ eternally; and the *Chariot* of *Solomon*, that is, those ways wherein Christ carries his people up and down in the world to himself, and the midst thereof is love; there must needs then be delight in those ways.

8. Eighthly, the ways of God are full of pleasantness, because they are such as are *delightful* to God: Now they must be pleasant, when they are such as God takes delight in, they are such as the Church knows Christ takes much delight in. What admirable expressions hath that Book of the *Canticles*, of Gods delight in the graces of his people, and in the ways of godliness? Now there is no man loves a friend, but accounts every good thing that his friend loves, to be a double good: Now that which God himself accounts pleasantness, and is his delight, must needs be the delight and pleasure of a gracious heart, because there is so much nearness between God and a gracious heart.

10. Ninthly, Yet further, there is abundance of pleasantness in the ways of God, in regard of the many *encouraging* delights that God hath provided for his people while they do live here, and walk with him in these ways, to make their lives to be sweet unto them; God provides his Paradise here for them, to encourage them, they walk in the garden of God; God hath his *Eden*, his garden, *The Covenant of Grace*, and the glorious things prepared, are as the *Eden* and *Parddise* of God, in which the souls of his

his people walk, wherein they have delightful hills and dales. In the Scripture there are the high myſteries of godlineſs, and the plain and eaſie truths of Religion, as valleys and hills to delight them in their way. They have the ſweet ſprings and rivers of *Ordinances*, that are appointed as ſweet ſtreams to refreſh them; and the bleſſed promiſes, delightful trees to behold, *The tree of life*, Chriſt himſelf, and a feaſt of fat things in the Ordinances, wine upon the lees, making melody in their hearts, they go no further for that, and therefore ſure their ways are ways of pleaſantneſs, there being ſo many *encouraging* delightful things that God hath provided for them in their way. Cap. 15.

Tenthly, Further, ways of pleaſantneſs they are, becauſe that Religion does enable them to draw out more delight and pleaſure from the creature it ſelf, then any other poſſibly can do; there is no principle that can enable to draw out delights from the creature, as godlineſs does enable a man to do; for take any other carnal natural man, he can draw out nothing from the creature but that which is carnal and natural; but Gods people have a principle to draw out more, and we are to know this, that every creature hath a natural delight in it, and there is ſomewhat more in it to a gracious heart, then a natural delight; as it was with *Manna*, when *Manna* fell, there was a *dew* that fell together with it; and ſo with our meat, and drink, and clothes, and eſtate, and delights in the world; it is true, they are *Manna*, and we feed upon them as the carnal *Iſraelites* fed upon *Manna*, but we do not ſee the *dew*; a carnal heart is not acquainted with the *dew* that fals with the *Manna*, but 9.

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those that are godly and religious, and walk in these ways of wisdom, they have a principle to discern and relish the *dew* that falls with this *Manna*, a secret blessing of God that their souls are enabled to close with in the enjoyment of the creature; in *meat*, and *drink*, and *clothes*, and *recreations*, they finde a secret influence of GOD together with them.

Take a flower, if a flie come to it, it cannot get out that good which a *Bee* can do: If we take a flower, we can get out the smell, but there is a honey dew, and if we had that principle a *Bee* hath, we might get out more then the smell: So carnal people have many sweet flowers, which are pleasant to the smell, but there is a honey dew that onely the godly can get out: So that he hath not onely the use of all lawful pleasure to the full that any other hath, but he can go and take them as his own, as those that are purchased by the blood of Christ, as those his Father allows him: If he see the glory of the creature, and delights in it, he looks upon it as Gods own delight that he gives him, and looks upon all creatures as his Fathers; he sees no ground, but he says it is his Fathers ground; and he sees springs and rivers, and delights in the creatures as they are his Fathers.

A wicked man that takes delight in the creature, he travels and walks up and down, and sees other creatures; but it is as if a man were walking in the Orchard and Garden of his deadly enemy: Suppose a man have a deadly enemy, and he hath a pleasant garden, that hath many fair walks and trees in his garden, and he walks in it as others do; But

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But where am I now? I am walking here, and compaſſed in the garden that is mine enemies, and what if he meet me here? it may coſt me my life: And ſo it is with all carnal men in the world; but the people of God enjoy the outward delights of the world, and ſee the ſweet walks, and delightful pleaſures that are here, and it is their Fathers garden, the garden of him that is their God, that they have an intereſt in, ſo that they have more delight in the creatures then any elſe.

Yea not onely ſo, godlineſs does not only enable to draw more delight from the creatures then others, but *raiſes* all natural pleaſures on high, and makes them ſpiritual, it puts a ſpiritual excellency upon that which is natural, it does not reſt in having content to the eye, or ear, or taſte in any natural delight, but ſpiritualizeth all; there is that vertue in godlineſs to ſpiritualize all natural things, to raiſe the excellency of them.

Yea not onely ſo, but in the laſt place there is that vertue in godlineſs, to turn all evil into good, if it meet with any thing that hath bitterneſs; godlineſs is like that wood, that made the bitter waters ſweet, it hath that excellency to turn evil, and make it not onely profitable, but delightful. So that all theſe being put together concerning the commendation of the ways of wiſdom, we muſt either put out our eyes, or acknowledge we do not know what the ways of wiſdom mean, if we do not ſubſcribe to this truth, *that her ways are ways of pleaſantneſs*: Ways of pleaſantneſs they are, and this pleaſantneſs that is in her ways hath abundance of excellencies in it. Very many I thought to have ſpoken of, and enlarged, take

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onely the very mention of them, (becauſe I muſt not be too long) and then we will anſwer to ſome *queres*, and apply all, and ſo conclude. For the excellent properties of this pleaſantneſs, it is that which is the ſweeteſt ſoul-ſatisfying pleaſantneſs, the very rule it ſelf is *ſweet*, ſweeter then *honey*; oh how ſweet is the ſouls acting by it! it hath the very quinteſſence of all other delights extracted in it, it is the moſt ſolid, ſuch as hath not vanity and froth in it, as other delights have; it is ſuch a delight as ennobles the ſoul, it ſpiritualizeth the heart, it is immixt, not dangerous as others are; it is abiding, not vaniſhing, it is continually virid and freſh; though there is a fulneſs in it, yet it grows not to ſatiety by uſe, but grows more and more ſweet, for it raiſeth and enlargeth the faculty; it is Heavenly, it is divine, it is independent in regard of the creature, there needs no ſharking out to the creature for the upholding it, all other delights depend on this; there is no pleaſure had but in the ways of godlineſs: *Una guttula malæ conſcientiæ totum mare mundani gaudii abſorbet*: One drop of an evil conſcience ſwallows up the whole Sea of worldly joy, ſays *Luther*; but one drop of this delight is enough to ſweeten all ſorrows; one drop of gall will imbitter much ſweet, but one drop of ſweet cannot ſweeten much gall; but here it is otherwiſe, one drop of this ſweet ſweetens all bitterneſs of afflictions, but all the bitter of afflictions cannot imbitter one drop of this delight. Yea this pleaſure is the rule of all pleaſure, and the end of all pleaſure, whatſoever pleaſure is not regulated by this, and ſubordinate to this, is evil.

Queſt. 1. But how are the ways of wiſdom the ways of plea-

pleaſantneſs? It appears otherwiſe, for the ways of godlineſs do abridge men of abundance of pleaſure and delight in many things in the world; What is ſo great an enemy to the pleaſures of men and women as Religion? It cauſeth them to be cut ſhort of abundance of delightful things that others rejoyce in. Cap. 15.

To that I anſwer, firſt, Suppoſe it were ſo: you heard in the commendation, that the pleaſantneſs of the ways of godlineſs was exceeding great, that it hath that excellency in it, to make up whatſoever pleaſure it wants: Though it ſhould cut you ſhort of abundance of pleaſure, if it ſhall put a principle that ſhall enable you to ſtand in no need of that pleaſure it cuts you ſhort of, what have you loſt? As ſuppoſe a man that is weak, and hath little blood or ſpirits in him, and is chill, and cold, and puts on many clothes to keep himſelf warm; if theſe clothes ſhould be al taken away, ſave only his inward garment, if there could be put into him ſpirits, and blood and marrow, and that which ſhould make him not to be ſenſible of the want of his clothes, it is a great deal better; What man that is weak and ſickly, and is fain to have abundance of clothes to keep him warm, would not be willing to part with his clothes, if he might have ſpirits and blood put into him, not to feel the want of thoſe clothes? So, why is it that your hearts are ſet upon the delight of the creature? becauſe you want a principle within to ſatisfie your ſouls withal, and therefore you are fain to ſeek the cloathing of the *creature*, and to keep your ſelves warm with the cloathing of the creature; but if Religion take away thoſe things, and give you a *Anſw.* 1. How the ways of *wiſdom* are ways of *pleaſantneſs*

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2. Secondly, I answer, that godliness abridges us of no lawful pleasure; if it abridges of any, it is delightfulness to want those delights that godliness abridges us of: What, hast thou delight in *that* which is sinful? if it be not sinful, Religion does not abridge thee of it, onely such delights in which thou dishonorest God, and provokest him against thee.

Quest. 2. But secondly, How are the ways of God ways of pleasantness, when they require *abundance* of humiliation, *trouble* for sin; and is not that bitter and grievous?

Answ. To that I answer, First, there is more sweetness in that which thou callest bitterness, then in all the delightfulness of the world besides: those waters Christ does turn into wine. And to convince you that these are not bitter waters, but that the tears of repentance and humiliation, are sweet refreshing waters of life; consider from what fountain they come.

1. First, the work of humiliation if it be right, the principle of it is the *melting work* of the Gospel in the soul, the sweetness of the goodness, and mercy of God in Jesus Christ melting the heart, and causing it to dissolve, and fall down under the hand of God; certainly that which comes from such a sweet principle, cannot have much bitterness in it.

2. Secondly, the soul in the work of humiliation, melting before the Lord, eases it self in that *melting* of abundance of sin; and much sweetness there must needs be in those tears that ease the soul of, and deliver the soul from much sin.

Thirdly,

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Thirdly, in the work of humiliation there is much delight, becauſe the ſoul hath much delight in looking back to that ſorrow it hath had; and if godlineſs makes mourning to be delightful, what does it make rejoycing to be?

3. *Si ita eò dulce fiere prote, quàm dulce erit gaudere de re?* Ber.

But if it be ſaid in the third place, But there are many *hard things* that Gods people do meet withal in the ways of godlineſs, and the ways of godlineſs put them upon ſuch things as cauſe them to meet with ſore temptations and trials here in the world; how then can the ways of godlineſs be ſo pleaſant?

Queſt. 3.

To that I anſwer, Here is a mighty commendation to the pleaſantneſs of the ways of Religion, notwithſtanding the hardeſt, and ſoreſt things a godly heart meets with, there is *that* delight in the ways of godlineſs, that upholds the heart under all, and carries the heart ſweetly on. What commendation was it to the grace in the hearts of the *Martyrs*, that did uphold their hearts, and carry their hearts ſweetly in the enduring of ſuch hard things?

Anſw.

Secondly, theſe being hard to fleſh and blood, hinder not the pleaſure of a gracious heart; it is the higheſt improvement of all our eſtates that can be, the higheſt teſtimony of giving your reſpect to God, whereby the ſoul enjoys moſt of God all times: *The Spirit of God and glory reſteth* upon the ſoul while it is enduring ſuch things. And how oppoſite is thy heart, and what difference between Chriſts heart and thine? Chriſt bids you *leap for joy*, when you meet with ſuch things, and you think they take away all joy.

2.

But

Cap. 15. Queſt. 4. But we ſee it in experience contrary; when people come into the ways of godlineſs, they do not finde *that delight* and joy you ſpeak of, their ſpirits are heavy, and lumpiſh, and ſad.

Anſw. 1. For anſwer to that, It may be it is but ſeriouſneſs, and thou thinkeſt it is ſadneſs.

2. Secondly, it may be they are not in their element, and therefore they do not expreſs chearfulneſs: If the fiſh be upon the earth, it cannot take delight; the bird does not ſing when it is upon the ground, but when it is got up to the air: Thoſe that you ſay are melancholly and lumpiſh, put them to religious and gracious exerciſes, and get up their hearts to God, and they will be merry.

3. Thirdly, it may be it is your company makes them ſo, becauſe they ſee ſo much diſhonor to God in your company, let them be among their own company, and they know how to be joyful.

4. Fourthly, it is not becauſe of Religion, but becauſe they are no more religious, becauſe they finde ſo much want of godlineſs in their hearts.

5. Fifthly, it is not becauſe they have ſo much cauſe of ſorrow as you, but they come to *ſee more* then you; not becauſe their hearts are not ſo pleaſant as yours, but becauſe God hath diſcovered the danger of their condition more to them, and the things that concern their ſouls and eternal eſtates, ſuch things as if thou didſt but ſee, would ſink thy heart into diſmal, bottomleſs ſorrow and deſperation. Thou thinkeſt much to ſee them ſo ſad as they are, If thou didſt but ſee that *they* ſee, thou wouldſt ſink down into the gulf of deſperation among the damned ſpirits.

It

It is a mighty argument, they have ſome mighty work of God to uphold them, and that grace comes from a mighty principle, that they have ſome chearfulneſs, notwithſtanding they ſee ſuch things, as if one that were meerly natural ſhould ſee them, he would ſink down into hell, and yet they can hope in God; and ſometimes, notwithſtanding all unbelief, do rejoyce in God. Alas, thy pleaſantneſs and delight is ſuch, as every little toy is enough to damp; if thou beeſt croſſed in the leaſt thing in the creature, thou art damped: But what if God ſhould ſhew thee all his terrors, the infinite evil of ſin, and the infinite danger thou art in, in regard of thy eternal eſtate, that would damp thee indeed; and therefore acknowledge that *that* joy that the godly have, conſidering what they ſee, is exceeding ſtrong, that upholds them as it doth. Cap. 15.

Sixthly, their joy is a ſecret inward thing, which ſtrangers ſhall not intermeddle withal, thou haſt no skill in it. What was it for *Nebuchadnezzar*, to ſay, No Nobleman had ſuch pleaſure as he, when he was among the beaſts; thou haſt no principle to judge of it, and therefore art no meet Judge. 6.

For Application.

Hence we ſee one ſpecial and great reaſon, why Gods people are taken off ſo much from *carnal* pleaſure as they are; they have met with *better*; and the ſweet of the world is not *ſo* much to them, becauſe they have met with that which is abundantly more ſweet. It is the ſweet ſavor of Chriſts precious oyntment, that draws the hearts of the Saints after him, *that* makes them cry out, *Draw us, and we will run after thee*, *Cant.* 1. 3, 4. But the ſavor of *Uſe.* 1.

Cap. 15. of baſe pleaſures draws vile hearts after them:
——Trahit ſua quemq; voluptas.
The light of the Sun darkens the light of the candle, and puts out the light of the fire; The light that Gods ſervants do meet with in the ways of God, do darken all, and take away the luſtre of all carnal delight; and this is the reaſon that Satan does not go that way to work, to tempt a gracious heart with ſenſual pleaſures, becauſe he is ſo far above them, and therefore he is fain to tempt them with ſpiritual pride, and luſts of a higher nature: It were a wonderful diſhonour for any that profeſs godlineſs, to have their hearts taken with any pleaſures of the fleſh, but onely in order to better pleaſures that are to be enjoyed in the ways of godlineſs, in the ways of wiſdom.

In the ſecond place; What infinite cauſe have we to bleſs the Name of God that gives us ſuch pleaſant ways unto glory? Though his ways were never ſo full of torment, we had cauſe to bleſs God; but for to pave our way to Heaven with ſuch delights, and to afford unto us ſuch ſoul-ſatisfying contents, here while we live in this our poor pilgrimage, this is praiſe-worthy: If we were to aſcend to Heaven in a fiery Chariot, we were to praiſe God; but this is the Chariot of *Solomon*, the midſt whereof is paved with love, as you heard; How are we to bleſs God for this?

Uſe 3. Thirdly, if it be ſo, here is an aggravation of the wickedneſs of thoſe that ſhall take delight in ſinful pleaſures: God ſees it is impoſſible for any of his creatures, but they muſt ſeek for pleaſures ſome way, and that God might take our hearts to himſelf, he

he hath provided ways wherein we may have pleasure, and an infinite aggravation it will be to your wickedness, to seek for pleasure in the ways of sin, in dishonoring God, when thou mayest have pleasure in honoring of God: Consider this, and let thy soul upbraid it self for abominable wickedness and ingratitude: There are ways of delight wherein God may be honored, and my soul satisfied; there are other ways that have delight, but such ways as God will be dishonored in them, and my soul endangered. Now when as God does give me a cup full of all delicacy to satisfie my thirst with, for me to take a cup of poyson to satisfie my thirst with, this is folly, and this is abominable wickedness of mens hearts. God sets his *cup of salvation*, and tenders it in his ways to satisfie your souls withal, and the *Devil* comes with his cup of poyson, and do but speak of delight, and when you are a thirst, you rather take the cup of poyson, then the cup of Salvation: the more delight there is in Gods ways, the more abominable is thy wickedness to forsake them. Cap. 15.

Fourthly, hence the great scandal of the ways of godliness, that the world stumbles at, is taken away, they call them dumpish ways: The Saints of God never knew the minde of God if this be so. The world deals with the ways of God in this case, as they did with the Christians in the Primitive times; they used to put Christians into *Bears* and *Dogs* skins, or *ugly creatures*, and then bait them; and so the men of the world put Religion into ugly conceits, and then speak against them: and truly that they speak against, is only their own conceits, and not any thing in themselves; they are lovely and excellent, and

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and glorious, onely they appear to be ſad and evil, by the conceits thou haſt put upon them.

Uſe 5.

In the fifth place, by that which hath been ſaid, let all be drawn to the love of the ways of godlineſs. I have often hinted upon ſuch an argument as this, and therefore will paſs lightly over it. Fear not pleaſure, truſt God with it, thou ſhalt finde enough. Wouldſt thou never be ſad? live well, ſays *Bernard*: Tell me, wouldſt thou embrace the ways of Religion, if thou wert ſure of pleaſure? I call Heaven and Earth to record this day, that which I have ſpoken of the ways of wiſdom are truths of God, they are not notions, not conceits, but certain realities. God hath engaged himſelf to make this good, and abundantly more; Oh come and taſte how ſweet the Lord is, do not ſtand aloof off; they may ſeem to be unpleaſant ways a great way off, but when you come near, you will ſee delight. Wherefore all you that have been acquainted with the ways of wiſdom, manifeſt this, that God hath brought you into bleſſed paths, that theſe things are true: Religion does mightily ſuffer by the Profeſſors of it, when thoſe that look on, ſee no ſuch things manifeſted: It is our duty *to rejoyce in the Lord*, and to walk in the ways of wiſdom, as it may appear *they are ways of pleaſantneſs*, to carry ous ſelves *delightfully* in theſe delightful ways. Delightfulneſs in the ways of godlineſs puts a beauty upon them; It is an excellent ſimilitude that *Chryſoſtom* hath to expreſs this, *As*, ſays he, *a beautiful face at all times is pleaſing to the eye, but then eſpecially when there is joy manifeſted in the countenance*: joy in the face puts a new beauty,

Vis nunquam eſſe triſtis? bene vive. Bern. de intern. dom. c. 45

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ty, and makes that which before was beautiful, to be exceeding beautiful, it puts a luſtre upon beauty; ſo, though the ways of Religion be in themſelves beautiful, yet when there is ſpiritual joy added, they appear then beautiful with a double beauty. We have a ſweet promiſe, *Iſa.* 65. 18. Oh that we could ſee it fulfilled! *I will create Jeruſalem a rejoycing, and her people a joy*; a joy even in the abſtract, not onely joyful, but a joy, and God will create this, it muſt be Gods work; and though to the eye of fleſh and blood there be no matter of joy, yet God will create her people a joy. You know what charges the Prophet lays upon this; what a comely thing it is, and ſee that in any caſe you rejoyce. Onely take heed you do not miſtake in pleaſantneſs; many that are godly may be pleaſant in their way upon that ground, becauſe Chriſtians muſt be pleaſant, but do not miſtake natural pleaſantneſs for ſpiritual pleaſantneſs. Cap. 15.

Queſt. How ſhall we know the difference between natural pleaſantneſs in a Chriſtian, and ſpiritual pleaſantneſs.

Anſw. There may be a great many of temporal pleaſures that God gives forth to Chriſtians in its place; but you muſt riſe higher then that, and put another maner of luſtre upon the ways of Religion then natural pleaſantneſs.

Difference between *natural* pleaſantneſs, and *ſpiritual* pleaſantneſs.

1. Firſt, if it be a ſpiritual pleaſantneſs, it will be ſerious, ſuch as becomes Chriſtian gravity; Yea, not onely ſeriouſneſs and gravity is to be mixed with pleaſantneſs; but if it be ſpiritual pleaſantneſs,

2. Secondly, it is ſuch as can ſtand with fear, and the work of repentance and humiliation; theſe do not hinder

Cap. 15. hinder a ſpiritual pleaſantneſs, though it hinders that which is natural: You know the Scripture that ſays, *Rejoyce with trembling*; and *Bleſſed is the man that feareth the Lord, and greatly delights in his Commandments*: That is a ſpiritual pleaſantneſs, which hath a gracious mixture of ſeriouſneſs and other graces of Gods Spirit with it.

3. Thirdly, Again, if it be a gracious pleaſantneſs, it is a delight in *all* the ways of wiſdom; many can delight in ſome ways of wiſdom, *the ſtony ground* received ſome truths with joy, but others they cannot cloſe with; but when the pleaſantneſs is ſpiritual, there is rejoycing in all.

4. Fourthly, Again, if the pleaſantneſs be ſpiritual, it is our ſtrength, it carries on the ſoul in the ways of God more fully, it is oyl that cauſes the wheels of thy ſoul to go on more freely in the ways of Religion. I appeal to thee, Does thy pleaſantneſs carry thee on more ſweetly in the ways of Religion? Thou haſt been merry in company, but does this carry thee on more fully in the ways of God? If you have had pleaſure in natural things, and when you come to ſpiritual things, your hearts are dead, certainly you went beyond your bounds.

5. Fifthly, Again, if it be ſpiritual pleaſantneſs, it will bear up the heart in the want of all outward pleaſantneſs, and though all outward content be taken away. *Habbak.* 3. 17, 18. *Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the Vines, the labor of the Olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: Yet I will rejoyce in the Lord, I will joy in the God of my ſalvation.* When all

all is dark abroad in the world, the ſoul does rejoyce in God alone: A ſoul that hath but natural pleaſantneſs of ſpirit, is all amort and down when any affliction befals him. You that have the moſt delightful ſpirits, when you have friends, and all that you like, you are jocund and merry, but when affliction comes, how quickly are your ſpirits down? and how are you vext and troubled? whereas if there were this ſpring of pleaſantneſs in the heatt, it would bear up the heart joyful in affliction; though ſervants and friends ſhould croſs, this delightfulneſs of ſpirit within would carry the heart on chearfully: But thoſe that are delightful when they are well pleaſed, yet every little thing that croſſes them, makes them dumpiſh. This is another argument, it is not ſpiritual pleaſantneſs their hearts are filled with, it is not from the delight they have found in the ways of God that makes them ſo merry. This by way of Caution.

But if we be ſure that our pleaſantneſs is ſpiritual, let us expatiate our ſelves to the utmoſt: It is a work of grace to moderate all carnal pleaſures, and to keep them down; but it is the ſpecial work of grace to expatiate the ſoul to the utmoſt in all ſpiritual pleaſure: Therefore if God hath given thee this ſpring of delight and pleaſure, expatiate it to the glory and praiſe of God. *Bleſſed is the man that greatly delights in the ways of Gods Commandments:* And if God takes pleaſure in thee, how much more ſhouldſt thou take pleaſure in him! God gives out his pleaſure to be joyned to our pleaſantneſs, and if we ſhould not carry on the ways of Religion pleaſantly, it will be a diſhonor to God, and a diſgrace to our

Cap. 15. *Si quid boni triſtis feceris fit de te potius quam facis.* Proſper.

ſelves, and we cannot expect that acceptance from God of what we do, as otherwiſe we might; for as God loves a chearful *Giver*, ſo a chearful *Server*.

Queſt. How ſhall we carry on the work of God pleaſantly?

Anſw. Firſt, be ſure to keep the heart right within, be ſure to keep all at peace within thy ſoul; you know according to the temper within, ſo there is the reliſhing of things without; He that hath peace within, can eaſily go through the duties that are required without with joy.

How to carry on the work of God pleaſantly.

Further, exerciſe *faith* in the work and office of the holy Ghoſt, that office that the holy Ghoſt is deſigned unto by the Father and the Son, to be the Comforter of his people, to bring joy and comfort to them; look upon the *holy Ghoſt*, as deſigned by the *Father* and the *Son* to bring joy and delight to the ſouls of his people. What an infinite difference there is between the comforts of a carnal heart, and the comforts of the godly? The one come from a little meat and drink, and the other come from the exerciſe of faith about the office of the holy Ghoſt that is deſigned to this work.

3. Thirdly, in all that thou doeſt, be ſure to be upright: Though thou beeſt able to do but a little in any way of God, if thou beeſt upright, God accepts of it, and and thou wilt finde comfort: Thou ſayeſt thy duties are mean; it may be ſo, but if thou beeſt upright, thou mayeſt have comfort, it becomes the upright to be joyful; whereas the moſt glorious performances, if they be not in uprightneſs, are but abominable.

4. Again, ſweeten all your duties by ſpiritual meditation; a Chriſtian that treaſures up ſpiritual meditation,

ditation, and every duty that he performs brings it in by meditation, and hath a great many meditations to rowl his duty up and down; in this is delight: To go to duty, and to have a barren heart to act, there is no delight; but to go to a duty, and to exercise spiritual meditation, this is sweet. Cap. 15.

Again, labor to principle thy heart aright in the ways of godliness, to understand what they are; if thou understoodest what they are, they would be delightful; and the reason why many do not go on delightfully is, because they do not understand what is in the ways of God to cause delight. 5.

You will say, What is there in the ways of God, to cause delight? *Quest.*

First, every work of godliness, and that ability that grace hath to exercise, is a beam of that infinite, choice, eternal, electing love of God upon thy soul; if thou lookest upon it so, it will be wonderfully delightful. *Ans.* 1.

Secondly, look upon every duty of godliness, as having more of the glory of God in it, then the whole frame of heaven and earth besides: Take all Gods works in the Creation, in Providence, in the Heavens, the Sun, Moon and Stars, in the Earth, and the Seas, there is not so much of the glory of God in them all, as in one gracious action that a Christian performs; and if you looked at it thus, it could not but have pleasure in it. What there is in the ways to cause delight.

Thirdly, look at that action of grace, as *that* in which God attains his end in creating heaven and earth, more then in other things besides; as there is more of God in it, so God attains more in it; the end of God in his counsels is more attained by any gracious act, 3.

Cap. 15. then by any thing elſe that can be done, ſave of the ſame nature: How delightful ſhould we be in the ways of godlineſs, if we looked thus at them?

4. Fourthly, look upon every gracious act, as the ſeed of glory and eternal life: Every work of grace in the heart and life of Gods people, is a ſeed of glory and eternal life. And theſe four conſiderations being put upon every gracious act, do confirm that which was ſaid in the opening of the point, they muſt needs be *full of pleaſantneſs*: Be not ſatisfied in doing any thing in the ways of God, till you do it pleaſantly; I hear the ways of God are pleaſant, I have gone on being haled by conſcience, but little have I underſtood of the pleaſantneſs of them, there is more to be looked after then I have attained to: By this thou ſhalt come to be mightily ſtrengthened, and it wil be a marvellous help to make thee continue in the ways of godlineſs: And as I ſaid in handling that argument of the *eaſineſs* of the ways of godlineſs, thoſe that are continually thinking of the hardneſs of Gods ways, will fall off; but by having them pleaſant, it will carry thee on againſt temptations, and the current of all arguments.

The laſt Uſe of all, is, If the ways of *wiſdom* be ways of *pleaſantneſs*, what is the *end* of wiſdom? If the neather ſprings be ſo ſweet, what will the upper be? If the lower *Jeruſalem* be paved with gold, ſurely that upper *Jeruſalem* is paved with pearls. It is an excellent ſpeech of *Bernard*, *Good art thou, O Lord, to the ſoul that ſeeks thee; what art thou then to the ſoul that findes thee?* How ſweet and pleaſant are the ways of wiſdom then? How ſweet and delightful is the *end* of wiſdom? If *grace* be pleaſant, how pleaſant

Bonus es Domine, animæ quærenti; quid invenienti?

pleaſant is glory? therefore the Saints dye ſo pleaſantly, becauſe there is a meeting of grace and glory: *Grace* is delightful, *glory* more delightful; but when theſe both meet together, what delight will there then be? It is a ſpeech of *Jerome*, ſpeaking of carnal delights; *None can go from delight to delight*; but it is not ſo ſpiritually, the more delight we have here, the more we ſhall have hereafter: and therefore let this be all our prayer, *Lord give us evermore this pleaſure*, ſatisfie our ſouls with this pleaſure; if the drops be ſweet, the rivers of pleaſure and joy that are at Chriſts right hand, how ſweet are they? Cap. 15.

Moſes his Choice.

The ſecond Part.

Chap. XVI.

A ſpiritual eye can ſee an excellency in Gods people, though under great affliction.

THe fourth Doctrinal Concluſion that was raiſed from the words, was, *That a ſpiritual eye can ſee an excellency in Gods people, though under never ſo great affliction.* Doct. 4.

Moſes chooſes rather to ſuffer affliction with the people of God. Who were this people? A *deſpiſed people*, an *afflicted people*; Yet *Moſes* could ſee an excellency in them while they were making their *brick*, while they were whipped by their *task-maſters*, and contemptible in the eyes of all the *Egyptians*; yet by the eye of faith *Moſes* could look upon them as the moſt excellent of the earth, as the moſt glorious people that lived in the world, and deſires rather to *joyn with them*, though

Cap. 16. in the greateſt afflictions, then to abide *in Pharaoh's Court*, in the enjoyment of all worldly delights; let the world caſt what dirt they will upon them, and darken their glory what they can, yet they are precious and honorable in the Saints eyes, *The excellent of the earth*, and the glory of the world. *Job* ſcraping his ſores upon the *dunghil*, and *Jeremy* ſinking into the mire in the *dungeon*, are more beautiful and glorious, then the great men of the earth, when they are crowned upon their Thrones; *Though you have lien amongſt the pots*, ſays the Pſalmiſt, yet *you are as the wings of a Dove covered with ſilver, and whoſe feathers are covered with yellow gold.*

We read of the Chriſtians that lived in the time between the Prophets and Chriſt, in the latter end of this Chapter, that were as mean as almoſt the rage of men, and poverty, and diſgrace could make them, wandring up and down in *Sheep-skins*, and *Goat-skins*, and *in the dens and caves of the earth*; and yet, ſays the Text, *they were ſuch as the world were not worthy of*: *Chryſoſtom* carries it thus, *Take all the men of the world, they are not worth one of the people of God, though never ſo mean in regard of outwards*: But I rather take it thus, *The world was not worthy of ſuch a priviledge, to have them live amongſt them, they are fitter to be ſet as Stars in Heaven, and to be continually before the Throne of God.*

Many times under mean outſides, there are precious things within; in earthen veſſels, rich treaſures. The *Tabernacle* of God, covered meanly outwardly, and yet precious within. It is ſaid of Chriſt himſelf, that *he had no form and comelineſs at all outwardly*,

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Isa. 53. *No beauty to a carnal eye:* And yet in *Cant.* 5. where the Church is put upon the deſcription of Chriſt, ſhe ſays, *He is altogether lovely*; altogether *deſires*, ſo it is in the Original: See what a different eſteem is of Chriſt in the thoughts of the world, and the thoughts of a gracious heart: And as of Chriſt, ſo of Chriſtians, Chriſt is precious to them that do believe; To you *he is precious* (ſays the Apoſtle) but to others *a rock of offence*; ſo to a godly gracious heart, the godly are precious, though contemned of thoſe that are ungodly. The arguments that a gracious heart goes upon, or reaſons why a ſpiritual eye ſhould ſee ſo much excellency in Gods people, under their outward means, are,

Why a gracious heart ſees ſo much excellency in Gods people, under outward meanneſs.

I.

Firſt, becauſe they judge as God judges; it is of the Spirit of God that they have received, and therefore they muſt needs judge of things as God judgeth. A childe eſteems of things uſually as his father doth; if there be any of you manifeſt a ſlight eſteem of any among whom you live, before your children, your children will have the like eſteem of them; if you manifeſt a high eſteem of any, your children will do the like: Hence it is, if thoſe that are prophane, do deſpiſe and ſcorn at Gods people before their children, their children will quickly learn to deſpiſe them: Now becauſe Gods people have Gods Spirit, and God is their Father, they judge as their Father does. Righteous men and Kings, in Scripture phraſe, are made all one; thoſe who are Righteous, God looks upon as *Kings*, and ſuch as are *Kings*, are not reſpected of God, if they be not *Righteous*: Compare thoſe two Scriptures, *Mat.* 13. 17. and *Luke* 10. 24. in the one it is thus, *Many Prophets and* Righteous

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ous men, *have desired to see those things which ye see:* But in the other it is, *Many Prophets and* Kings, *have desired to see those things which ye see.*

God does not judge of men in regard of outwards; what are outwards before the Lord? What is it to have gold, and fine clothes before God? Those things that are braveries in the world, and take up the eyes of men to admire at them, what are these to God? God does not esteem of men at all for these things, neither doth he disesteem them for the want of them; the want of clothes, and of money, and of the things of the world, what is this to God? Does God look at any man the worse for want of these things? God is no respecter of persons; if he looks at any with high esteem, he looks at the poor, and humble, and contrite: God delights to look down into the world upon those that are poor; he reserves a poor people that shall trust in his name, *Zeph.* 3. 12. The Lord passeth by the great things of the *world, he brings down the mighty,* and *regards the low estate of his handmaid,* the low estate of his people: It is *a poor and contrite spirit,* that he that dwelleth on high *looketh at*; the prayer of *the destitute he regards, Psal.* 102. 17. The word in the Original is, *A poor shrub,* that which is in the Wilderness, and the beasts tread upon, that no man regards, that seems to be altogether worthless. It may be, one comes with brave words, and hath mighty expressions, God throws them as dirt in his face: There comes another, and can hardly groan out his meaning, and yet there being grace, God regards him. If a proud scornful spirit, should hear a poor gracious heart groan out his complaints to God, he would think

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it non-ſence; but God, knowing the meaning of his Spirit, and ſeeing his grace, he hath reſpect to him. Cap. 16.

A broken and contrite heart thou canſt not deſpiſe; God can deſpiſe *Princes*, and *Emperors* of the earth, when they ſit upon their Thrones, but a broken and a contrite heart *he cannot deſpiſe*; let him be never ſo deſpicable in the eyes of the world, God cannot deſpiſe him, no more then he can deny himſelf, and ceaſe to be God. It is Gods judgement of men, that *the righteous is more excellent then his neighbor*, *Prov.*12.26. Let his neighbor be the moſt excellent, in regard of parts, riches, honors, and other excellencies, and the godly man deſpiſed, and every way contemptible in regard of outwards, yet he is more excellent then his neighbor.

It is obſerved, that the *Eagle* and the *Lyon*, thoſe brave creatures, were not offered in ſacrifice to God, but the poor *Lamb*, and *Dove*; God regards the *Lamb* and the *Dove*, before the *Eagle* and the *Lyon*, to note that your great and brave ſpirits of the world, that are as *Eagles*, high, and lofty, and as the *Lyon*, God regards not thoſe; but your poor *Lambs*, and *Doves*, your poor *meek* ſpirits, that are contemptible in the eyes of the world, thoſe are precious to God.

Not many mighty, great and noble; but *God hath choſen the baſe things of the world, the fooliſh, contemptible things of the world, to confound the wiſe, and the great things of the world.*

It is very obſervable, when *John* ſent to Chriſt, to know whether he were the *Meſſiah* or no, whether they ſhould look for another, he did not ſend him a direct anſwer, but, ſays he, *Go tell him, The blinde*

Cap. 16. *blinde ſee, the lame go, the dead are raiſed, and the poor receive the Goſpel*: Mark how Chriſt puts the *poors* receiving of the Goſpel amongſt the reſt; the other were arguments of Gods power and glory, but what argument of Chriſts glory was this, that the poor, a contemptible people, received the Goſpel? Yes, God does as much glory in the *poors* receiving the Goſpel, as in raiſing up the dead: Some would think that this ſhould be an offence to *John*, that the poor receives the Goſpel; one would rather think he were the Meſſiah, if the rich had received the Goſpel; No, ſays he, *the poor receive the Goſpel*; he knew that *John* had a gracious heart, and would eſteem of things as he did, and would not be offended.

2. Secondly, Gods people, by a ſpiritual eye, are very highly eſteemed, becauſe ſuch an eye looks at ſpiritual excellencies: God hath made a gracious heart acquainted with true ſpiritual excellencies, and ſuch a one beholding the beauty and the glory that there is in ſpiritual excellencies, all the outward glittering glory that there is in the world is darkned: It is true, men and women, ſo long as they know no better things, judge onely according to theſe outward mean things. Children that know no better things then a gay coat, count it the greateſt preferment that can be, to be put into ſuch a coat; and ſo a man that knows no better things then the things of the world, he counts it the greateſt excellency to have them: But when a childe comes to have reaſon, and ſees higher things, he does not prize ſuch things; ſo a ſoul that comes to ſee the things of Heaven, God, and Chriſt, and Grace, and ſees into the realities of them,

them, and not as imaginary, he will never admire at any thing below, but onely at grace; and where there is grace, nothing can darken the light of it, it is so glorious as the light of the Sun; a little smoak cannot darken the light of the Sun, when it shines bright; a little smoak will darken the light of the *candle*, but cannot darken the light of the *Sun*: And so a little affliction will darken these outward things, to those that esteem them at a high rate; but spiritual excellencies are of such a nature, that afflictions cannot darken them. Cap. 16.

But what spiritual excellencies are those that a spiritual eye sees in Gods people, that make them to be so precious in its esteem, notwithstanding all their outward meanness? *Quest.*

First, the Image of God. Secondly, the relation they have to God. Thirdly, their spiritual priviledges. Fourthly, the preciousness of that which comes from them. Fifthly, the great use that they are of here in the world. Sixthly, their ends. *Answ.*

First, for the work of grace, they have the image of God upon them: Now the image of a thing, is not the representing of a thing in some under excellency, or in some mean thing that concerns that which it is made to resemble; but it is a resemblance of it in that which is the chief excellency. As if I would draw the picture of a man, I would not draw it for to resemble flesh meerly, *that* a beast hath as well as man, but as near as can be, the very countenance, and life of man; I will not draw the back parts of a man, but his *face*, and countenance to life; so the image of God is not that which hath some little likeness to God, but that which hath a like- 1.

Cap. 16. The Saints likeneſs to God.

a likeneſs to God in the higheſt excellency, in his holineſs and righteouſneſs, which is (to ſpeak according as we are able to conceive) the higheſt excellency of God; ſo that a gracious heart hath that which makes him like unto that which is the top of Gods excellency, that which is the image of GOD himſelf, and therefore it hath theſe four titles, The *Image of God*, The *Divine Nature*, The *Life of God*, and the *Glory of God*. The *Image of God*, *Gen.* 1.26. That of the *Divine Nature*, you have in the 2 *Pet.* 1.4. *Whereby are given unto us exceeding great and precious promiſes, that by theſe you may be partakers of the Divine Nature.* And the *Life of God*, *Eph.*4. 18. *Being alienated from the life of God*, that is, from his grace. And the *Glory of God*, *Rom.*3.23. *For all have ſinned, and come ſhort of the Glory of God.* The work of grace in mens ſouls, hath that excellency in it, that there is more of God to be ſeen in it, then in all the works that ever God did make from the beginning of the world, not onely if you take one ſingle work (onely excepting the hypoſtatical Union of the humane nature of Chriſt) but take all the creatures that God hath made in heaven and earth, they have not ſo much of the glory of God to be ſeen in them, as there is to be ſeen in the work of grace; ſo that take the pooreſt, meaneſt Chriſtian, that hath the work of grace, though parts be never ſo weak, and outwardly he be never ſo contemptible, there is more to be ſeen in this poor man or woman, then in the whole frame of Heaven and earth, then in the *Sun*, *Moon* and *Stars*, then in all the creatures of the world beſides, except *Angels*; and therefore ſurely outward meanneſs can never take down the

eſteem

esteem that a gracious heart hath of Gods people; Yea, it is the greatest excellency that ever God did bestow upon, or will bestow upon any for the kinde, if it were grown up to the greatest degree, still excepting that hypostatical Union of the Humane nature of Christ with the Divine, and therefore must needs gain a precious esteem. Cap. 16.

It is a *principle* of eternal happiness, it is that which will grow up to an eternal glory: Take all moral and natural excellencies, let them grow up to the highest height they can, they can never grow up to glory; but this is that eternal seed, if it be let to grow up, it wil grow up to the height of glory: Now if *Grace* be thus, if it be that principle whereby a creature is raised to such a high condition, no marvel though those that have a spiritual eye, and can see into the things of God, and judge spiritually of things, must needs esteem those very precious and honorable, that have the work of grace upon them. Moral excellencies have been highly esteemed by Heathens; as the *Fabii* and *Fabritii*, that were taken from their dinner and supper of Turnips, to rule and govern great armies, because they saw such great excellencies under their mean outsides: If so be the knowledge of moral excellencies can raise the esteem of men in the world, much more then the true and glorious excellencies of grace.

Secondly, in regard of the relation they have to God: Gods people have a near relation to God; the nearer relation one hath to great ones, the more high he is in the esteem of men; now Gods people though never so mean, have a wonderful near relation to God; for, 2. The saints near relation to God.

First, they are the chosen of God, they are those which

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which the Lord in his eternal counsels, hath set apart for himself; the counsels of God from all eternity have wrought for their good; and this is manifested unto a gracious heart, *The Lord hath set apart a godly man for himself*, says the Psalmist in *Psal.* 4. They are those that are the consecrated ones of God; consecrated and devoted things, though they were never so mean, were exceedingly esteemed of; if it were but leather, or wood, or never so mean a thing that was in the tabernable, and consecrated to God, it was highly esteemed: Those that are superstitious, if there be any thing they think is a holy relique, though never so mean, what a high esteem they have of it?

It is reported of *Apries*, a King of *Egypt*, who was of a base birth, for which some despised him; wherefore of a great Bason of gold, in which he and his guests were wont to wash their feet, he made an *Image*, and set it up in an eminent place in the City, and observing the superstitious devotions of the people thereunto, *Now*, says he, *though the King be of mean birth, he is not to be respected the less*: It is true, the Saints of God for their outwards are mean, but their consecration puts glory upon them. I have read of the people of the *East-Indies*, in the *Isle Zeylon*, who having an Apes tooth got from them, which was a consecrated thing by them, they offered an incredible mass of treasure to recover it; and if so be a consecrated thing, though so base in it self, be so highly esteemed for the consecration sake, how much more an immortal soul, that hath so many graces, as pearls set glittering in it, being consecrated unto God?

Secondly,

Secondly, they are those that are entred into Covenant with God, and therefore in nearer relation (then others) to God; therefore they are called *The portion of God, The treasure of God, The peculiar ones of God*; they are those that God satisfies himself in; what higher then such expressions as these? They are those that God hath set his heart upon, the beloved ones of God: They are the children of the high God; The spouse of the son, that are married to the son; In some respect nearer then the Angels themselves, for they are not in a mystical Union so married to Christ, as Gods people are; and Gods people having such relations to God, as in these & many other respects might be named, they are worthy of honorable esteem. Cap. 16.

Thirdly, for priviledges; they are those that are freed from the evil of sin, the evil of punishment. They are those that have whatsoever is in God to be theirs, working for their good: All the Attributes of God, and the ways of God in his Providence: If there be any thing in God to make a man happy, it is theirs. And all the good that is spoken of in the Word, all the glorious promises are theirs: And all that is in the world is theirs, the world continues for their sakes; says the Apostle, *All is yours, for you are Christs, and Christ is Gods*, 1 Cor. 3. *ult.* It is a great argument to shew Gods greatness, that all the creatures in the world are his, and for him; what an argument then is it, to shew the greatness of a Christian, that Heaven, and Earth, and Christ, and God, and all are his, and for him? They have free access to the Throne of grace, and welcom too: They have that priviledge, to come and put their hands into Gods treasure, and take what they will, 3. The Saints Priviledges.

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will, God gives them the key, giving them the ſpirit of prayer, he gives them the key of his ſpiritual treaſure: They are the heirs of Heaven and eternal life; yea, and the heirs of the world too, for being the children of God, they inherit their Fathers riches; now *Rom.* 4.13. *Abraham* is ſaid to be the heir of the world.

4. *Nemo poteſt bona opera ſatis magnificè cõmendare. Quis vel unius operis quod Chriſtianus ex fide & in fide, facit utilitatem & fructũ ſatis prædicare poteſt? Eſt enim pretioſius quam cœlum & terra.* Luth Tom. 4. 109. And again in Gen c. 30. & in c. 31. *Sint exilia, ſervilia, muliebria opera noſtra, tamen adſcribimus hunc titulum, Verbum Domini, quo fiunt glorioſa omnia, & in eternum manſura. Sancti quantumvis exiguum & ſordidum faciunt, magnum eſt & glorioſum, quia omnia faciunt in fide.* And in Gen. 29. *Si daretur mihi optio, eligerem Chriſtiani ruſtici, aut ancillæ ſordidiſſimum & maximè agreſte opus præ omnibus victoriis & triumphis* Alexandria Magni, & Iulii Cæſaris.

Fourthly, conſider the precious things that come from them: as there are more excellencies in themſelves, then in all creatnres in heaven and earth, except Angels; ſo in every gracious action that comes from them, there is the greateſt excellency the world hath. *Luther* hath many high and excellent expreſſions of the worth of the acts of *grace*, whereby he ſhews, though he was a mighty advancer of *Faith*, ſo he was no enemy to *good works*: *No man*, ſays he, *can commend good works magnificently ēnough; for one work of a Chriſtian, is more prcious then heaven and earth, and therefore all the world in this life, cannot ſufficiently reward one good work*: And in another place, *If I might have my deſire, I would rather chooſe the meaneſt work of a Country Chriſtian, or poor Maid, then all the Victories and Triumphs of* Alexander *the Great, and of* Julius Cæſar. And again, *Whatſoever the Saints do, though never ſo ſmall and mean*, it is great and glorious, *becauſe they do all in faith, and by the word.* And yet further, *Let our works be ſmall, ſervile, womaniſh, yet let this title be added*, The Word of the Lord, *and*

they

they are all glorious, ſuch as ſhall remain eternally. Cap. 16.
Surely they are precious, from whom ſuch precious things do come; it is a precious fountain, that ſends forth ſuch precious ſtreams: Theſe the Saints of God ſend forth plentifully, the excellency of them a ſpiritual eye ſees, and therefore muſt needs ſee thoſe to be the excellent of the earth, from whence theſe come.

Fifthly, the great uſe that they are of in the world; 5.
What uſe is a poor man or woman of, that lives in a poor ſmoak-hole, that no man regards? Yes, many ways; theſe are the onely uſeful people in the world, they are they from whom God hath all his glory in the world, God attains his end of making the world by them; were it not for a company of poor contemptible people, what glory ſhould God have in the world? Now for men to be the onely people from whom God hath his glory in the world, is to be of great uſe: They are they that are the *ſalt* of the earth, and the *light* of the world; though by ſome that be applied onely to thoſe Diſciples and Miniſters, ſurely it is to be applied to any Diſciples of Chriſt: They are they that hold forth the light of the glory of God; the world would be as a dungeon of diſmal darkneſs, were it not for them: They are they that can *prevail with God* for mighty things, as *Jacob*, he prevailed with God as a *Prince*: They are they that are employed about high and honorable things; none have ſuch glorious employments as Gods people.

The *uſefulneſs* of Gods people in the world.

Turkiſh Hiſtory tells us, that the very Camels that are uſed to go to *Mahomets* Tomb, are ever after of high eſteem amongſt them, ſo as they ne-

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ver after uſe them in any mean ſervile way as they did before: Though things be never ſo mean, yet by the *uſe* they become honorable; no uſe ſo honorable as that of the Saints, where this is ſeen with a diſcerning eye, they are exceeding honorable. They are the great bleſſing of the world: *Iſa.* 19. 24. there is a promiſe that *Iſrael* ſhould be *a bleſſing in the midſt of the Land.* Gods people, whereſoever they are, are a bleſſing to that Country, a bleſſing to the world, howſoever deſpiſed of the world; put all theſe together, and ſurely they are precious.

6. Laſtly, a ſpiritual eye looks upon Gods people as precious, notwithſtanding all outward meanneſs, becauſe it looks upon them as in their ends, though they are now incomparably above all that is in the world beſides, yet their glorious end raiſeth their worth exceeding high, and a ſpiritual eye looks much at the end and iſſue of things, and therefore looking upon the Saints in regard of the iſſue of all, they cannot but have a high eſteem of them. *Eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man, to conceive the excellent things that God hath prepared for them that love him,* 1 *Cor.* 2. 9. And now a *ſpiritual eye* can ſee theſe things, which a *natural eye* cannot, as if they were preſent, the glorious things that are to come, and the glorious condition that ſuch a one ſhall be in, a ſpiritual eye cannot but faſten upon ſuch a one, and bleſs him, as the bleſſed of the Lord.

The excellency of Gods people in regard of their *ends.*

We do uſe to look upon great heirs, that are appointed for great things, and ſhall have great poſſeſſions, with honorable reſpect, though now they

they be meanly clothed, in ruſſet cloth, or eating courſe bread, and playing with beggars children; ſo Gods ſervants, howſoever they are in the eſteem of the world, yet thoſe that know what they are to inherit, what they ſhall receive hereafter, cannot but look upon them as honorable: A ſpiritual eye ſees that that body that is now clothed ſo meanly, within a few years ſhall ſhine more bright then the Sun in the firmament, and that ſoul that is weak in parts and gifts, it ſees it as a veſſel that ſhall be filled to the brim with all the glory of God, and the Image of God to be made perfect, and to have perfect knowledge of God, and of the bleſſed Trinity, and the myſtery of the Goſpel, and all the great works of God: A ſpiritual eye can ſee within a little while, when Chriſt ſhall come in his glory, he will own them before men and Angels, and tell men and Angels, *Theſe are thoſe,* for whom the eternal councels of my Father did work, and I was content to ſhed my blood for them; and all that was intended in the great work of Redemption, was for theſe: A ſpiritual eye can ſee, that within a while they ſhall be taken up with our Savior, to judge the whole world, to judge the Angels, with *Crowns* upon their heads, and *palms* in their hands, triumphing, aſcending up with Chriſt to ſee the Father, and to enjoy him everlaſtingly. And if theſe things be ſeen, as real and certain, they cannot but raiſe eſteem; there is ſo much in Gods people here, as not onely does convince a gracious heart, but ſometimes will convince one that hath but natural principles of their excellency.

Some men and women, that do ſometime rail

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at Gods people, if we could see into their bosoms, do sometimes bless them, and wish that their condition were such as theirs shall be: As *Balaam* wished *he might dye the death of the Righteous*; and *John* the *Baptist*, though he was mean for outwards, yet *Herod* reverenced him, because he saw some glimmerings of the excellency that was in him: And that is observable that we have of *Joash* King of *Israel*, 2 *Kings* 13. 14. he was a wicked man, yet when he comes to *Elisha*, and sees the Prophet *was to dye*, says he, *O my Father, my Father, the Chariots of Israel, and the Horsemen thereof!* this is the speech of one that was ungodly, he had a reverend esteem of *Elisha*, and it seems he walked so, as he gained mighty esteem from wicked men; as in 2 *King*. 3. 12. three *Kings* came down to the Prophet to speak with him, they do not *send* for him; True it is, one of them was a good man, but the other two were wicked; it was indeed in the time of their affliction, yet it was a mighty honor the Prophet had from them. It is reported of the Emperor *Severus*, when *Origen* came to him, he came very meanly cloathed, onely one garment; *Severus* sent him a Chariot, and change of garments, to come in pomp to him, *he refused to come in pomp*; and yet when he saw the piety and gravity of the man, he was mightily convinced, and it gained much respect from him: The godly will gain respect from wicked men, much more from a gracious heart, that can judge as God judges, and see the ends of things.

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Chap. XVII.

What we are to learn from that high esteem a gracious heart hath of the Saints in their sorest afflictions.

Hence we see what a difference is between the men of the world, and Gods people: The men of the world are such, as in all their outward pomp and bravery, are base and wretched, and Gods people in all their baseness and meanness, are precious and honorable: The wicked men are so vile, as all the glory that the world hath cannot make them blessed; and Gods people are so blessed, as that all the evil of the world cannot make them any way miserable: If a man had his hearts desire in all things that are here below, he may remain as a base cursed creature; but let him be gracious, and godly, and let him have all the misery that can be put upon him in the world, he is one that God, and the Angels, and Saints look upon, as the glory of the earth. *Use* 1.

That is very observable we have of *Antiochus Epiphanes* in *Dan.* 11.21. *In his estate shall stand up a vile person*, and yet he was the great *King of Assyria*. And *Josephus* reports, the *Samaritans* wrote to him, because he tormented the *Jews*, to excuse themselves that they were no *Jews*; and they writ, *Antiochus the mighty God*; and his name *Epiphanes* in English, does signifie *one that is illustrious and famous above others*: Though he was the great *King of Assyria*, and by flattery was called the *Mighty God*, and by his name called *Illustrious & famous above others*, yet by the holy Ghost he is called *a Vile person*. But *David* speaking

Cap. 17. of Gods people, whom he ſhould do good unto, ſays, They are *the excellent of the earth, in whom is my delight*, Pſal. 16. the word ſignifies, *the magnificent of the earth:* The one is called *The vile of the earth*, in the Pſalm before, and the other called *The magnificent*, in this Pſalm.

God hath made a ſeparation between the wicked and the godly, and therefore *Moſes* ſays in *Exod. 33. ver. 16. Thou haſt ſeparated between us and other people*; the word that is tranſlated *ſeparated*, is, *thou haſt wonderfully ſeparated between us and other people*; ſo God hath wonderfully ſeparated between us and the world; that the one ſhould be ſo curſed, that all the good of the world cannot make them bleſſed; and the other ſo bleſſed, as all the evil of the world cannot make them miſerable. When *Agrippa* was ſo admired, that the people cryed, *The voyce of God, and not of man*, God gives an Angel authority to ſmite him, and *he was eaten up with worms: John* though he was mean in the world, the Holy Ghoſt calls him the greateſt that was born of a woman.

2. Secondly, this rebukes thoſe that can ſee no excellency in thoſe that are godly, more then in others: and if they be afflicted, they look upon them, as the prey of the malice of wicked men, and a poor contemptible people, and paſs them by, and ſee nothing in them to be worthy of any reſpect. As it was ſaid of *Herod*, when Chriſt came to him, he thought to have ſeen miracles wrought by him; and becauſe he appeared as a mean man, *Herod* ſlighted him; and ſo men that judge according to the fleſh, if men be great in the world, or have ſuch a one to be

be their friend, they like that well, but if he be ragged, and mean, they pass him by, as not respecting of him. As *Hospinian* tells us of the dogs, that kept the Temple of *Vulcan*, If any came to the Temple with brave cloaths, they would let them alone, but if they came in ragged cloaths, they would tear them all in pieces: So men of the world, if they see men in good cloaths, and prosper outwardly, they are somebody; but for this godlines, and precisenes, they have no skill in it, and therefore despise it, and look contemptibly upon it. So it was with the *Samaritans*, as long as the people of the *Jews* were prosperous outwardly, they would challenge acquaintance, and affinity with them, but if they were in affliction, then they would fall off: but St. *Paul* did not so, for (says he) *Henceforth know I no man after the flesh.*

It is a great sign of a carnal heart, and opposite to the principle of grace, to look upon things according to outward excellency, and not to see a beauty in Gods people for want of outward excellency. Some things that are fooliſh, are onely weakness of reason: some things are opposite to the principles of reason, and where we see such, we account those naturals: so some things are infirmities, and argue weakness of grace; but other things are quite contrary to the principles of grace, and amongst those I know none more evident then this, For people to judge of things according to outward excellency, and not to see the excellency of Gods people through outward meanes: this is an argument that the Gospel is *hid from thee*, and so thou art a *lost creature*: if the beauty of the Gospel be *hid*, it is hid to those that *are lost*:

It

Cap. 17. It is true likewise of such as profess the Gospel, if the beauty of them be hid, it is hid to those that are lost.

3. Thirdly, if so that there is such an excellency in Gods people, though under great afflictions it should teach us all to manifest our respect to Gods people that are *mean*: It is a most vile thing, to *have the faith of Christ in respect of persons*: says *Tertullian*, *We do not judge of faith by persons, but of persons by faith*: So do not look at men, to judge of them according to outwards, but look to the inwards of the soul, how they are cloathed within. What a shameful thing is it for those that are Christians, that know spiritual excellencies, to look upon those that are gay, and brave outwardly? What do those that are gay and brave attire themselves for, but to have the eyes of men drawn after them? Let childrens eyes be drawn after them; but if they have rotten spirits, let them be so looked upon, notwithstanding they be in gay cloaths: but for those that are gracious, Jesus Christ looks upon them as his glory; 2 *Cor.* 8. 23. The messengers of the Church, the glory of Christ; and therefore we should glory in them much more.

Non ex personis fidem, sed ex fide personas.

The Apostle S. *James* speaks very bitterly to those that he wrote unto, for having respect unto persons, says he, *Are ye not then partial in your selves, and are become judges of evil thoughts?* as if he should say, Do not your consciences condemn you? Can this stand with grace? to have the faith of the Lord Jesus Christ in respect of persons; *Are you become judges of evil thoughts?* those evil thoughts of yours, in respecting those that are in brave apparel; Are you

Jam. 2. 4.

judges

judges of thoſe evil thoughts: that is, to judge according to them: Some render it thus; and are *not judges* of evil thoughts? And ſo the negative, that is joyned to *partial*, is to be applyed alſo, to become judges of evil thoughts: Have you ſuch evil thoughts as theſe, and do you not judge them to be evil? Noting there is ſo much evil in them, as it is to be wondered, that any ſhould have ſuch evil thoughts, and yet not judge them to be naught. Cap. 17.

But how ſhould we manifeſt our reſpect to thoſe that are outwardly mean, that are gracious? *Queſt.*

Firſt, own them, and be not aſhamed of them, before your braveſt kindred, for they are precious to God and Chriſt, and if you be aſhamed of them, you are aſhamed of Chriſt himſelf, and it is juſt Chriſt ſhould be aſhamed of you another day: Are they the glory of God, the treaſure of God, and the portion of God, and the peculiar ones of God, and ſhall you be aſhamed of them? O no, but thoſe whom God honors, let us honor; What rule can we have better for our honoring of men, then that honor that our God puts upon them? It is given as a ſpecial reaſon, why the King of *Babylon* ſent Ambaſſadors, and a preſent to *Hezekiah*, after he had been ſick, to teſtifie his reſpect to him, and to honor him, becauſe he had heard, how that miracle of the Suns going back was for him, as a ſign of his recovery; The Sun was the God whom the Babylonians worſhipped; now becauſe their God had honored *Hezekiah* ſo much, the King of *Babylon* would honor him likewiſe. *Abulenſis* in 2 *Kings* 20. God hath wrought great things for his Saints, whereby he hath put much honor upon them, he hath owned them before *Anſw.* 1.

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fore all the world, let us own them with honorable reſpect of them.

2. How to manifeſt our reſpect to gracious perſons, that are outwardly mean.

2. Again, bleſs God that you may have any communion with them, to have the breathing of Gods Spirit in them; reioyce in their communion, and fellowſhip, and delight more in mourning with them in their afflictions, then in all the jollities of the world, then to be feaſting, then to enjoy all their delightful braveries.

3. Again, the more they are contemned in the world, and they ſuffer in the world, the more do you reſpect them, and own them; So long as Gods people ſuffer nothing, but have outward proſperity as well as others, ſome will make of them; but if they ſee them in contempt, then they leave them, and look at them afar off: as it is with a mans Miniſtery, when a mans Miniſtery is approved of by ſome that are rich, and the aſſembly be filled with ſuch, they count ſuch a Miniſtery a credit to their Church; but if it be ſpiritual, ſo as it may be but few of them underſtand it, and ſo diſcountenanced by ſuch as thoſe are, then his Miniſtery is not regarded: and as in the eſteem of the Miniſtery, ſo in the eſteem of the ſaints; when they are eſteemed in the world, they will eſteem of them, but when the eſteem of the world is taken away, their eſteem is taken away.

3.

As it is with the Deer that is hunted, when the Huntſman goes into the Park, he ſtirs up all, and all run together, but if one be ſhot, and they ſee the blood run down, they will all puſh him out of their company: ſo while Gods people go on, and are in credit; and eſteem with the world, others that are ſlight profeſſors of Religion will eſteem them, and they

they ſhall be welcom into their company, till they be ſhot, and they ſee diſgrace put upon them, *then* they look upon them with a lowry countenance. If a man be travelling, and there be a *Sun-dial* by the high-way, if the *Sun* ſhine, he will go out of his way to take notice of it, but if the Sun do not ſhine, he may go a hundred times by and never regard it; and ſo when the Sun ſhines upon Gods people, they are much made of, but if a cloudy day do come, and take away the Sunſhine, they are not eſteemed, and many people inſtead of helping them in their affliction, will adde to their affliction, and ſay, *You needed not to have been ſo forward, and to have appeared ſo much; It was your want of wiſdom brought you into this trouble, and the like.* Cap. 17.

If you had a gracious heart, if you ſaw one of Gods Servants go on in the way of God, and ſuffer in that way, though he had failed in ſome particulars, you would paſs them by, and not be ready to take advantage, to ſpeak againſt him for them: If a man do plead for the *King*, every circumſtance is not taken up, and aggravated againſt him; and ſo for thoſe that are for God, every circumſtance ſhould not be aggravated againſt them: It is better for one to be forward in Gods cauſe, though he ſhould fail in ſome circumſtances, then to be lukewarm. If a man be going earneſtly, and do fall forward, there is not ſo much danger in that, as to fall backward: ſo a man that is forward in that which is good, though he may carry ſome things indiſcreetly, and ſuffer ſomewhat that way, yet his fall is but forward, and there is not ſo much danger in that, as in a time-ſerver, and apoſtate that falls backward, he may break his neck. And there-

Cap. 17. therefore we ſhould not aggravate the afflictions of the Saints, if they be right in the main, we ſhould countenance them, and appear for them, though we venture ſomething, as *Moſes* here, he might have ſaved himſelf, and yet he had ſuch a high eſteem of Gods people, as he would venture all for them: but of this in the next Point.

3. Thirdly, If God does move the hearts of any, preciouſly to eſteem of his people, though afflicted outwardly, hearken to a word of encouragement, Certainly thou art bleſſed of God: It is a note of a wonderful ſtrong eye-ſight that thou haſt, that thou canſt ſee Spiritual excellency, through outward meanneſs: there is more skill in being able to ſee the preciouſneſs of a thing, then to ſee the glory and luſtre of it; that which is not true pearl, may have as much luſtre as the true, but the skill of the Lapidary is to know, that is not precious, but the other, although it be ſullied with dirt. It is a note of ſincerity of grace, that thou loveſt grace for grace: It is a note of the power of grace, that thou canſt paſs by that which is a ſtumbling to ſo many. Certainly God will know thy ſoul in adverſity, and will look through all thy infirmities upon thee, that canſt look with an honorable eſteem upon his people through all afflictions: And in that time when thou ſuſpecteſt the work of grace in thee, this may be one argument to uphold thee, though thou canſt not diſcern the work of grace in thine own heart, yet thou canſt prize it in another; it is an argument it is in thy ſoul, though now thou canſt not ſee it; though people want other notes, yet this many have.

4. Fourthly, You that are the Servants of God, and God

God hath ſo ordered it, as you are mean in the world, mean in your parts and eſtates, and mean in regard of your friends, be not diſcouraged, do not think, *I am a poor contemptible man or woman, no body looks at me, or regards me*; God hath a high eſteem of you, the Angels have a high eſteem of you, the Saints have a high eſteem of you, and therefore be not diſcouraged. As you have it in *Iſaiah* 56. 3, 4. *Let not the Eunuch ſay, I am a dry tree*, for if he will take hold of my name, and keep my Sabbath, *I will give him an everlaſting name, better then of ſons and daughters:* Many, becauſe they are outwardly mean, do go on diſcouraged, and ſay of themſelves, *We are dry trees:* If thou didſt but ſee the thoughts of Gods people, and ſee the thoughts of wicked men, as if thou couldſt but unfold the conſciences of wicked men, they do reverence thee, and wiſh they were in thy condition, if they were to dye; though you have not that reſpect from the godly which they ſeem to ſhew to others, that they have more uſe of, and are more ſerviceable to them to do their buſineſs, and ſo there is a ſhew of more outward familiarity, yet do not think but that you are more highly eſteemed then they are.

But ſuppoſe no man ſhould regard you, it is enough that God does regard you; It is a notable ſpeech of *Salvian, Such as are truly bleſſed in their own conſciences, cannot be miſerable by the falſe judgements of other men:* But I ſay, though that were enough, yet you have more, you have God, and his Angels, and Saints, and the conſciences of wicked men, though we ſhould not regard the eſteem of the men of the world, but go on in our way, onely be careful that they

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they may not speak ill of our Religion; but the esteem of the Saints is not slightly to be esteemed, for it is a blessing of God, and therefore St. *Paul* was earnest with the *Romans* to pray to God for him, *that his service might be accepted of by the Saints*.

On the other side, for one to be in such a condition, as those that are godly, wise, and humble, shall call their estates into question, and be suspitious of them, such need look to themselves: many that are truly godly, may be very guilty of censuring, and so do much wrong, both to those that are godly, and to Religion; but take those that are wise, and humble, and I say, if such should be jealous of me, I should have great cause to be suspitious of my self; for such have the Spirit of God, and do know the things of God, *A spiritual man judgeth all things*, and therefore we should make good use of their opinions of us; If they be afraid of us, we should fear our selves, as *Isaiah* says, *There is no peace to the wicked, says my God*; that God that my soul hath interest in, says, *there is no peace to the wicked*; So when those that have interest in God, shall say to a man, there is no peace to thee, it should make his heart quake. Gods people ought so to walk, as to gain respect from the consciences of men; Do you so walk as to gain any such honorable respect? Is there not cause of suspition? In the name of Jesus Christ I beseech you, let it be your care so to walk, with such heavenly humble spirits, as to hold forth the beauty of godliness unto others, and to force respect from them. As it is said of God, *Holy and reverend is his name*; How does Gods name come to be *reverend*, but by being *holy*? so it may be said of Gods people, *Holy and reverend*

are

are their *names*; if they be *holy*, their names are *reverend*, they will gain reverence from thoſe that are godly, and will force it from the baſeſt wretches: and therefore you that would have honor, and a name, here is a way; you would be the fineſt in all the company, and you think to get a name that way, you ſeek to get riches, and ſo to get a name; this is not the way, this does not cover the filth of ſin, this covering is narrower then that you can wrap your ſelf in, *Iſa.* 22. 26. but if you would get a name indeed, be godly, and gracious, and holy, and then you ſhall have the teſtimony of the conſciences of men, and that is more then all their words, for there may be flattery in their words.

Many Miniſters think if they ſhould be poor and mean, every one would contemn their Miniſtery and therefore they think the way to have their Miniſtery reſpected, is to get great livings; this certainly is a falſe way: A poor godly man that walks in his Miniſtery faithfully, and conſcionably, will gain more reſpect, then others by all their great preferments. As it was the ſpeech of *Boniface*, that was a *Martyr*; one askt him, whether it was lawful to give the Wine in the Sacrament in a wooden cup; *Time was*, ſays he, *when there were wooden Chalices, and golden Prieſts; but now there are golden Chalices, and wooden Prieſts*: This was the way of *Papiſtry*, for to have outward bravery, and thought to gain mens devotion that way; but when there were *wooden Chalices*, when things were carryed meanly, that did not take away the dignity of the Miniſtery, but by the holineſs of their lives, they were eſteemed of the more, and the *Ordinances* were not accounted the worſe

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by the outward ſimplicity of them, but the better. Let us that are acquainted with any thing of the minde of God, know that there are better things to gain reſpect to Religion, and to our ſelves by, then all the outward things; be not afraid therefore of ſufferings, be godly, and let ſufferings be never ſo much, and your name will be precious. *Thoſe who wandred up and down in ſheep-skins, and goat-skins,* Heb. 11. yet *obtained a good report by faith.*

Laſtly, if a gracious eye can ſee ſo much excellency in the Saints, in outward meanneſs, how much more ſhall they ſee when they come to their glory, when all the treaſures of Heaven ſhall come to be opened, and all the good of Heaven let out to them, when they ſhall be wholly free from ſin, when the robes ſhall be brought out, and the glorious garments, and they ſhal walk with Chriſt in white? If they be ſo glorious when they are on the dunghil, what ſhall they be when they are in their Kingdom, when the Bride ſhall come trimmed, when there ſhall be a ſuitableneſs to that Bridegroom Jeſus Chriſt; and God, and all the Angels ſhall come to ſolemnize the marriage? There ſhall be a time here, when wicked men *ſhall take hold upon the skirt of a Iew,* and ſay, *I will go with you, for I have heard God is with you:* How much more afterwards will the great ones and mighty ones of the earth be ready to catch hold upon the Saints, and ſay, *O that we might go with you, though it were but to attend upon you?* This is the day of viſitation, 1 *Pet.* 2. 12. in which they ſhall glorifie God.

There are three days of viſitation, and in all thoſe days of viſitation men ſhall glorifie God in the behalf of Gods people.

First,

First, When the time shall come that God shall visit their souls, and work any good upon their souls.

Secondly, the time of affliction, when they are upon their sick-beds: though in prosperity they contemn you, and speak evil of you, yet in the day that God shall visit them, and lay his hand upon them, then they shall say, This is the onely people that live upon the earth, and send for such a one.

Thirdly, they shall glorifie God in the Day of Judgement, when they shall see the glory of these, and they shall say, These are those we despised, and called Hypocrites, now we see they are no Hypocrites: as those foolish Virgins that wanted oyl, when the Bridegroom came, then they asked oyl of the wise Virgins; it may be before they would not acknowledge it was oyl, it was water with them before, but now it is oyl: so now they shall see they were godly, and not hypocrites, and they were not notions that they heard of, but realities. And thus much of the excellency that a gracious heart does see in those that are godly, though never so mean and afflicted outwardly. The fifth Point is,

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CHAP. XVIII.

A gracious heart will appear for the people of God, whatsoever sufferings may follow upon it.

Doct. 5. A *Gracious heart will appear outwardly with Gods people, and be on their side, whatsoever sufferings may follow upon it.* Many things useful for the opening and enlarging this point, fall into the former, and therefore I shall be the briefer in it. The Point is of great use in these times, wherein God calls for so much appearing in his cause, for his people; but generally men seek a safe way to themselves as they think, to keep their Religion within, and not to venture themselves, by appearing what they are; and if any shall be so forward; to appear outwardly what they are inwardly, these are deserted. St. *Pauls* complaint, 2 *Tim.* 1. 15. and *chap.* 4. 16. may justly be the complaint of many of Gods Servants in our times; *Thou knowest that all they which are in Asia be turned away from me, of whom are Phygellus, and Hermogenes: At my first answer no man stood with me, but all men forsook me.* This is no new thing in the world, every age affords many examples in this kinde, and ours excels; but certainly, it is the duty of all who would approve themselves to God, to be willing to appear with, and for the Saints in their troubles.

Why we should own the Saints in their sufferings.

First, the Saints are dear to God, therefore God will certainly take it well at the hands of such as shall joyn with them in their affliction, and appear for them: if any should see your childe in affliction, and danger, and hazard himself in joyning with your childe,

childe, in his affliction, and danger, you would take it well at his hands. Cap. 18.

Secondly, they hold out the honor of God in the world, in their ſufferings, they are Gods witneſſes; *Iſaiah* 44. 8. *They ſtand for God*; in appearing therefore for them, and their cauſe, ye appear for God himſelf: the cauſe is yours as well as theirs, if God be yours. 2.

Thirdly, they need encouragement, eſpecially in the time of their affliction; the beſt have fleſh and blood, and if they be deſerted in their cauſe, much advantage is given to temptation; *Wo to him that is alone*: If any ſhould fail, if any ſhould miſcarry through your deſerting, or not coming in and joyning with them, it will prove a ſore and a fearful evil againſt you. If any of Gods ſervants in affliction ſhall go to God, and make their means to him, and in the grief of their ſouls tell him, how you have left them, how they are alone in ſo great a cauſe, whereas ſuch and ſuch might have afforded much help and encouragement; ſurely this will witneſs fearfully againſt you, and it will go ill with you; Certainly you bring much guilt upon your ſouls, in deſerting the Saints in the time of their affliction: Hence *Paul* prayed, that *God would not lay to the charge of thoſe in Aſia that left him in his firſt anſwer.* 3.

Fourthly, not appearing, is a betraying the truth: It is a ſpeech of *Zuinglius*, in his third *Epiſtle*; We may as well with *Diocleſian*, worſhip at the Altar of *Jupiter* or *Venus*, as hide our faith under *Antichriſt*: *He that is not with me, is againſt me*, ſays *Chriſt*. 4.

Ad aras Jovis, aut Veneris adorare, ac ſub Antichriſto fidem occultare. Zuingl. ep 3.

Fifthly, Chriſt appears moſt for his people in their 5.

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6. Sixthly, times of affliction are the eſpecial times to manifeſt our true love to the Saints, which are near to us in many bonds. It is an ill part of a wife or friend, to forſake husband or friend when in affliction. *Joſephus* reports of *Herodias*, wife to *Herod* the *Tetrarch*, who when the *Emperor* had deprived her husband of his *Tetrarchy*, and baniſhed him, annexing his *Tetrarchy* to *Agrippa* his kingdom, underſtanding that *Herodias* was *Agrippa*'s ſiſter, the *Emperor* gave her her husbands ſubſtance, ſuppoſing that ſhe would not accompany her husband; but ſhe anſwered the *Emperor*, There is a cauſe that hinders me from partaking the benefit of your bounty, the affection I bear to my husband, whom if I ſhould forſake in this his miſery, it would very ill beſeem me, in that I have been a partner with him in his felicity: the *Emperor* diſpleaſed with her anſwer, baniſhed her likewiſe with her husband: a *brother*, a *friend*, a *wife*, is for the time of adverſity.

Eſpecially hence it is recorded of *Davids* brethren, and fathers houſe, 1 *Sam.* 22. 1. When *David* was perſecuted, and came to the Cave of *Adullam*, when they heard it, they went down thither to him; they ventured the diſpleaſure, the rage of *Saul*, the forfeiting

feiting all their estates, to go down to *David* their brother, both his *father* and *mother* was there, though very old now, as appears *ver.* 3. *Basils* forwardness in appearing for his friend in danger, mightily affected *Chrysostom:* he tells of him, that he hazarded himself much, to deliver his friend in danger, and being blamed by some for venturing so much, he gave this answer, *I have not learned to love otherwise, I know not how to manifest my love but thus.* Cap. 18. *Chrys. l. 2 de Sacerd.* *Ego aliter amare non didici.*

Seventhly, when Gods people suffer most in Gods cause, it is then most honorable to be called forth to appear for it, to assist in it. Amongst the *Persians*, the left hand is accounted the most honorable. *Xenophon* reports of *Cyrus*, that those whom he honored most, he placed at his *left hand*, upon this ground, because that hand was weakest, and most subject to danger; the most honorable of the kingdom were set to defend, where there was most weakness and most danger: If the people of God be brought low, if they be brought under by affliction, if the cause of God in them seem to be in danger, then to come in and appear, to stand by them, and for them, this is honorable. 7.

Eighthly, this appearing for the Saints, and joyning with them in their affliction, shall be highly rewarded of God. When *David* was in his affliction, persecuted by *Saul*, *Abiathar fled to him with the Ephod, and abode with him*; Although self-respects might move him, *Saul* having slain his father, and fourscore and four priests of the Lord, and if he had not escaped, he had gone to it too; yet because he was with *David* in his affliction, mark how *Solomon* respects him for it, 1 *Kings* 2. 26. *Thou art worthy* 8.

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of death, but I will not put thee to death, but go to Anathoth, to thine own fields, because thou bearest the Ark of the Lord God before my father David, and because thou hast been afflicted in all wherein my father was afflicted.

Josephus reports of *Agrippa*, that being bound with chains, and sent to prison by *Tiberius*, for wishing *Caius* in the Empire; one *Thaumastus* one of *Caius* his Servants carrying a pitcher of water, met him, and *Agrippa* being very thirsty, desired him to give him drink, which he willingly did; upon which *Agrippa* said, *This service thou hast done in giving me drink, shall do thee good another day*: afterwards when *Caius* was Emperor, and *Agrippa* was made King; he first begged *Thaumastus* his liberty of the Emperor and made him a free man, then he made him his chief Officer over all his affairs, and after his decease, he took order he should continue in the same office with his son. This *Agrippa* was a wicked man, who thus rewarded him that relieved him in his affliction: it was the same *Agrippa* whom the Angel smote, and was eaten up of worms, because he gave not glory unto God: How much more then will Christ reward those, who shall give him in his members, cups of water in their affliction, yea, who shall so joyn with them, as to hazard themselves for them: surely they shall not go without their reward, when Christ comes in his glory, he will own them.

Joseph. Antiq. l. 18. c. 8.

Quest. Answ. How to appear for Gods people in their sufferings.

But how must we appear? what doth this point require of us?

First, when Gods servants, and their cause, are accused, and condemned, you must not be silent, you must

must not let it pass, as being afraid to be accounted one belonging to them. *Luther* in an Epistle to *Staupitius*, a *German* Divine, says, *That when Jesus Christ is condemned and blasphemed, it is no time to fear, but to cry out*; yea he professes, that he had rather be accounted any thing, then to be accused of wicked silence in Gods cause; *Let me be reputed proud, covetous, an adulterer, a murtherer, an enemy to the Pope, guilty of all kinde of vices, so I be not found guilty of wicked silence, when the Lord Christ suffers.* In *Eusebius* his History, *l.* 5. *c.* 3. we finde a Letter that the Christians of *Vienna*, and *Lyons* in *France*, sent to their brethren in *Asia* and *Phrygia*, in which they tell of a notable example of a brave Noble man, *Vetius Epagathus*, appearing in the cause of the Christians, not being able to bear their unjust dealings against them, when he heard those vile accusations against them, and condemnations of them, he desired that he might be heard to plead for the brethren, but those at the Tribunal being utterly against it, because he was a Noble man, the President would not admit of his petition, but onely asked him if he were a Christian, he professed aloud, that he was, and so was taken amongst the number of Martyrs, and called *the Advocate of Christians.*

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Inveniar sane superbus, avarus, adulter, homicida, Antipapa, & omnium vitiorum reus, modo impii silentii non arguar dum dominus patitur. Luth. ep. ad Staupitium.

Secondly, appear for them, by visiting them in their troubles; that is a special duty that Christ looks for, and will examine at the great Day, whether it hath been performed, be not shy of this, lest you should be suspected to be one of them. *Chrysostom* in an Oration upon the praise of two Martyrs, says of Christians, that they would not be kept from visiting the Confessors in Prison, although it was forbidden with

2.

Tamen si multis terroribus, minis & periculis interdictū erat Chr. in Inventinum & Maximum Orat.

Cap. 18. with many threatnings, terrors, and it was great danger to them.

3. Thirdly, we must be ready and willing to entertain such as suffer.

4. Fourthly, we must use all the interest we have in any friends, improve all opportunities for the relief of such as suffer.

Theod. l. 4. hist. eccl. c. 32. *Theodoret* tells a famous story of one *Terentius*, a Captain in the Emperor *Valens* his Army, who returning from *Armenia* with a great Victory, the *Emperor* bade him ask what reward he would; he onely asked as a recompence of all his Service, that there might be granted a Church to the Orthodox in *Antioch*, that they might freely meet in publique: this he knew could not but be exceeding displeasing to *Valens* the Emperor, because he was an *Arrian*, and so it proved, for the Emperor tore his Petition, and bade him ask something else; but *Terentius* gathered up the torn pieces of the Paper, and said, *This I ask as a reward of my Service, and I will ask nothing else.* How few wil now improve such interest in great ones, such opportunities for the relieving the persecuted Servants of God?

5. Fifthly, we must improve all our *gifts, parts, abilities* for them, in pleading for them: Thus in the Primitive times, God stirred up many of great learning, of excellent parts, to plead for the persecuted Christians, who did much service this way: as *Justin Martyr*, in his Apologies; and *Tertullian*, and one *Aristides* an *Athenian Phylosopher*, a man admirably learned and eloquent, because the Emperor then was much delighted in learning, he made use of his eloquence and learning, for Christ and his Saints, making

making eloquent Orations before the Emperor for them: and another *Quadratus Atheniensis*, when *Adrian* came to *Athens*, he presented a Book to him, pleading for Christian Religion; God blessed the endeavors of these much, for the mollifying the Emperors heart towards the Christians. Cap. 18. *Euseb. l. 4 c. 4. Cent. Magd. Cent. 2. c. 3. p. 16.*

Sixthly, we must be willing to suffer with them; we must be willing to lay down our lives for the brethren, much more suffer with the brethren: we must be willing to have fellowship with them, not onely in their priviledges, but in their sufferings, *Rev.* 1. 9. *I John who also am your brother, and companion in tribulation, and in the Kingdom and patience of Jesus Christ*: many are willing to be brethren, and companions in the kingdom, but not in tribulation, and in the patience of Jesus Christ; *Heb.* 10. 33. it was the commendations of those Christians mentioned there, that they were companions of those that were ill used for the cause of Christ. 6.

Wherefore for application, let us know our duty, and shew our selves more ready and forward to joyn with, and shew our selves to the servants of God in their persecuted estate; in the times of their prosperity there is not so much need we should manifest our selves to be for them; this is the time wherein we are called, especially to manifest our love to them, our siding with them; The greater their affliction is, the more we must appear for them: When the people of God were in a comfortable estate in *Egypt*, as they were in *Josephs* time, *Joseph* did not leave the Court to joyn with them, but when they were in an afflicted estate, as in *Moses* his time, *Moses* left all to joyn with them; here you have a tryal upon what side you will *Use.*

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will be, now you have an opportunity to witness for God.

Those words, *Hosea* 11. 12. *Judah ruleth with God*, the old Latine hath it, *Testis descendit cum Deo*, *He descends a witness with God*, and so the words will bear, if the pricks be altered, which may be, being according to the opinion of many put in, in latter times; *Ribera* maintains this reading, and hath two good notes upon it:

First, Others leave the true worship of God, but *Iudah continues*, and so witnesses to his truth.

Secondly, *He descends*, he is content to be in a lower condition; though he be fewer, and not so flourishing as *Israel*, yet if he may be Gods witness, he is content. Thus should we be willing to descend to witness for the truth, to leave the flourishing people of the world, and to joyn with the lowest and meanest.

Ordinarily men deal with the suffering servants of God, as *Demas* dealt with St. *Paul*, they forsake him, *embracing this present world*; but if you finde any inclination of heart that way, conceive as if Christ were now speaking to you, *Will* you *also forsake me?* Take heed of flattering your selves, of putting off this duty with any vain pleas, or pretences, or excuses; God sees what lies at the bottom. We read *Iudg.* 5. divers of the *Tribes* are blamed, for not coming in to help to joyn with *Barak* and *Deborah*; and in their rebuke, their excuses are mentioned, as some were to *follow their business at sea*, they could not come: and especially *Asher*, he was to stand in his own breaches *to defend himself*, *ver.* 17. *Reuben* must follow his business, *and look to his sheep*, he could not come,

ver. 16.

ver. 16. yet theſe are rebuked, but *Zebulon* and *Nepthali* are commended for a people that jeoparded their lives unto the death, they are honored for this. The people of God were now in a low condition, in great affliction, and no excuſe could ſerve turn, for their not joyning with their brethren; whatſoever neceſſities, inabilities we may pretend, that keep us from appearing in the behalf of, and joyning with Gods people in their afflicted eſtate, it will not bear us out before the Lord; In times of ſtorm, all ſhould come in and help. The two *Tribes* and the half *on the other ſide Iordan,* muſt not think to abide peaceably in their poſſeſſions, while their brethren were warring for theirs, but they muſt joyn with them in their battels, until they were in their poſſeſſions likewiſe.

It is a ſore and great evil, not to joyn with Gods ſervants in their troubles; but how great an evil then is it, to adde affliction to their affliction; to joyn with their enemies againſt them, eſpecially when they are weak in their ſuffering condition? Gods wrath againſt *Amalek* was, becauſe he came out againſt *Iſrael* in the wilderneſs, and not onely ſo, but ſmote the hindmoſt of them, even all that were feeble behinde them, when they were faint and weary, *Deut.* 25. 18. Now you ſhall finde that the wrath of God was never ſo dreadful againſt any, as againſt the *Amalekites*: for,

Firſt, obſerve what expreſſions of indignation the Lord hath againſt them.

Firſt, This wickedneſs of *Amalek*, and his deſtruction, muſt be *wrote for a memorial in a book*, and rehearſed in the ears of *Ioſhua*.

Secondly,

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Secondly, God will utterly put out *the remembrance of Amalek from under Heaven.*

Thirdly, The Lord ſwears that he will *have war with Amalek, from generation to generation*; all theſe *Exod.* 17. 14, 16.

Fourthly, Gods anger for *many years after continued againſt Amalek.* Numb. 24.20. *His latter end ſhall be, that he periſh for ever:* and *Deut.* 25. 19. *Moſes* gives a charge, that after *Iſrael* was poſſeſſed of his inheritance, that he muſt blot out the remembrance of *Amalek* from under Heaven, *Thou ſhalt not forget it.* And further, although at the *firſt*, when *Amalek* came againſt *Iſrael*, there was a great ſlaughter of them, yet more then four hundred years after, 1 *Sam.* 15. 2. God ſays, *He remembred what Amalek did to Iſrael*, and gave a charge to *Saul* to go and ſmite them, *and utterly to deſtroy all they had*, not to ſpare, but to ſlay *Man* and *Woman*, *Infant*, *Suckling*, *Ox*, *Sheep*, *Camel*, and *Aſs*; and it is obſervable, whereas in all other places that were not of *Canaan*, though they did ſmite the *male*, yet they were to ſpare the *women*, the little *ones*, and the *cattel*, and all that was in the City, as *Deut.* 20. 14. but not ſo in *Amalek*, yet *Amalek* was not of *Canaan*; God had a more ſpecial quarrel againſt *Amalek*, then againſt any of the other Countries: Yea, whereas in *Canaan*, although men and women were deſtroyed, as in *Ai*, *Joſh.* 8. *Yet the cattel, and the ſpoyl of the City they took to themſelves*, ver. 27. but they might not do ſo in *Amalek*, the deſtroying the Cattel, and all there was in it, was for the greater horror, to ſhew what an abominable, and an accurſed thing *Amalek* was.

Yet

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Yet further, although in *Jericho* they destroyed *men, women,* and *cattel,* and so it was more accursed then *Ai,* for there the cattel were saved; yet in *Jericho* the *gold, silver, brass, iron,* were consecrated unto God, *Iosh.* 7. 19. but so it must not be in *Amalek,* for that must be more accursed then *Iericho.* And God was so strongly set upon revenge of this people, that because *Saul* spared *Agag,* and *the fat of the cattel,* though in pity, though under pretence of Sacrifice, *the Lord therefore rejected him,* and accounted his sin *as rebellion and witchcraft,* so as he would not have *Samuel* so much as mourn for him, 1 *Sam.* 16. 1. And when *Agag* was brought before *Samuel,* because he was the *King* of the *Amalekites, Samuel,* though he were a loving sweet natured man, yet he took a sword, and himself *hewed him in pieces before the Lord,* being filled with Gods indignation against *Amalek,* 1 *Sam.* 15. 33. And *Psalm* 83. 7. *Ammon* and *Amalek* is joyned together; God pronounces of the *Ammonite,* that to the tenth generation *none of them should enter into the Congregation of the Lord for ever*; Why? *Because they met not Gods people in the way, with bread and water, when they came up out of Egypt,* Deut. 23. 4. *but hired Balaam to curse them.*

God expects that his people in their afflicted estate should be relieved, and not cursed; the curse of the Lord will pursue those, who deny help to them in this condition, especially such as seek to adde to their affliction. What was the reason that *Shimei* must not go to his grave in peace? It was because of his *railing* against *David,* when he was in his affliction; The Jews gave Christ *gall and vinegar* when he was upon the

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the Croſs, this was a great aggravation of their ſin: take heed that you give not the ſervants of God *gall* and *vinegar* when they are upon, or under the croſs; God expects you ſhould bring oyl to their wounds, not pour brine in; many think they may ſafely trample upon ſuch as are down; when the hedge is broken when a gap begins to be made, every one treads it down lower and lower: but know, when the day of the recompences of *Sion* ſhall come, all the wrong done to Gods Servants, who were not able to reſiſt the malice of men, ſhall be recompenced to the full, eſpecially ſuch wrong as was done them in their affliction; God takes it ill that any ſhould once look upon his people in the day of their affliction, except it be to pity them, and to relieve them.

Obadiah 12. 13.

I am very ſore diſpleaſed with the Heathen, ſays the Lord, *Zach.* 1. 15. Wherefore? *They helped forward the affliction*; and mark it, it was that affliction that was upon Gods people, out of Gods diſpleaſure for their ſin: and does God take that ſo ill, that *that* affliction ſhould be helped forward? how ill then will he take it, how ſorely will he be diſpleaſed, when the affliction that his people ſuffer for his name, is helped forward? Let us take heed of any hand in ſuch an evil as this; but let us know that it is our honor, and will be great advantage to us, to appear for to be helpful, and comfortable unto the Servants of God in their ſufferings; to be *Obadiahs, Ebedmelechs,* to the Prophets of the Lord. *Obadiah* pleads this with the Prophet, 1 *Kings* 18. 13. *Was it not told my Lord what I did?* when he was afraid of danger, that thereby he might be delivered: And God bade *Jeremiah,* chap. 39. 16, 17. Go to *Ebedmelech,* and

tell

tell him, *Behold, I will bring evil upon this City, but I will deliver thee in that day, thou ſhalt not be given into the hand of the men of whom thou art afraid.*

We read likewiſe, 1 *Sam.* 15. 6. of a merciful work of Gods providence towards the poſterity of ſuch, who had been kinde to his ſervants in the times of their trouble, namely the *Kenites*; when *Amalek* was to be deſtroyed, *Saul* ſent to the *Kenites* to depart from among the *Amalekites*, leſt they be deſtroyed with them: Why? *For ye ſhewed kindeneſs to all the children of Iſrael, when they came up out of Egypt*: Who were theſe *Kenites*? How long ſince was his kindeneſs ſhewed? What was this kindeneſs? For the *firſt*, The *Kenites* were the poſterity of *Jethro*, *Moſes* his *Father in Law*; this you may ſee, *Judges* 1. 16. For the ſecond, This kindeneſs was *four hundred and twenty years* before this time at the leaſt, for ſo long it was from the Children of *Iſraels* being then in the wilderneſs, and this time of *Sauls* reign. For the third, It is thought of ſome to be the kinde viſit of *Iethro*, viſiting his ſon in law, and *Iſrael* in the wilderneſs; and beſides, directing him in a way of government of the people, that he might not wear away himſelf, which was a great bleſſing to *Iſrael* at that time. And further, whereas *Moſes* deſired him to go with him to direct him in the way of the *wilderneſs*, where they ſhould go; it is like he did it in part, but though he did not ſtay with him, but returned to his Country, yet it is probable that ſome of his children ſtaid, and went along with *Iſrael*, and were helpful to them in their way: for *Iudges* 1. 16. *The children of the*

Cap. 18. *Kenite*, are said to go up out *of the city of palm-trees* with the children of *Iudah*, now this is by *Iericho*, the first City the *Israelites* took in *Cannan*, as appears *Deut.* 34. 3. therefore its like that they accompanied *Israel* along in the wilderness, and so shewed kindeness unto them, which the Lord here remembers. Ye who are willing to shew kindeness to Gods people in their affliction, know there is mercy laid up in store for you, and your posterity: that childe not yet born may many years hence have the blessing of this your love.

Let no vain objections therefore, no carnal reasonings hinder you in this great and honorable service of Christ, for appearing for, for defending of, rejoycing in the persecuted, despised, afflicted Saints of God, be not ashamed of them, look not shy upon them, deal not ruggedly with them, let your hearts and houses be open to them, let their spirits be comforted, their bowels be refreshed, their names vindicated, their cause maintained, their persons honored, their sorrows eased, their burthens lightened, by what you have, or can do, by your selves or others: If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, if any hope, any desire that Jesus Chirst should know your souls in the day of your adversity, fulfil this truth now opened before you, applyed unto you, this duty urged upon you. It may be some of you have been *Moses*'s, such as have been drawn out of the water, out of great afflictions, be you now *Moses*'s to others, seek to draw them out if it may be, howsoever to relieve and help them, while they are in the waters; and the blessing not of *Moses*,

but

but of Jesus Christ, the mighty Savior, the great stander up for, and comforter of his people, in times of straights, be upon you. Cap. 19.

Chap. XIX.

Enjoyment of communion with Gods people, is worth the enduring much affliction.

WE are now come to the sixth doctrinal Point that we have here in this part of *Moses choice*, That the enioyment of communion with Gods people, is worth the enduring of a great deal of affliction. *Moses chooses to suffer affliction with the people of God*; he saw they were Gods people, and that it was a good thing to be with them, and therefore rather then he would not be with them, he was content to lose all the honors of *Pharaohs Court*, and put himself under the sorest affliction that he could meet withal, nothing should hinder him from joyning with them. *Doct. 6.*

In the worst times of the Church, wherein the hardest things were to be suffered in joyning with Gods people, yet even then would those who had gracious hearts choose to be with them upon the hardest terms, rather then to be from them with all outward ease, and carnal delight. It was a very ill time when there was a separation between the *ten Tribes*, and the rest, when the ten *Tribes* left the Temple, left the Ordinances of God, and followed after *Jeroboam*; this was a very hard time, and the rather because *Jeroboam* set watchers, to observe who would go from him unto *Judah* to joyn with Gods people there, for

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there remained the true Church. And this is the meaning of that place, *Hos.* 5. 1. *Hear ye this O Priests, and hearken ye house of Israel, and give ye ear O house of the king, for judgement is towards you, because you have been a snare on Mizpah, and a net spread upon Tabor:* Now these two places, were places that were between *Samaria*, the *ten Tribes*, and *Jerusalem*; whosoever should go from them to *Ierusalem*, to joyn with Gods people there in the true worship of God, those that were set at *Mizpah* and *Tabor*, would spy them, and so they were ready to be taken: This was the hard condition of Gods people then, and they did mightily scorn at those that would go to *Jerusalem* to worship, and to joyn with them in that way of worship. And therefore *Amaziah* said to *Amos*, (*Chap.* 7. *ver.* 12.) *O thou Seer, go, flee thee away into the land of Judah, and there eat bread, and prophesie there:* as if *Amaziah* should say, *Judah* is a fitter place for you then this, you are so *precise*, and *strict*, you had need be gone to *Judah*, we are Idolaters here, and no true Church but in *Judah*, such as you are, had better be gone to *Judah*: And so it is usual for those that are carnal and prophane, to scorn at those that are godly. Yet though things were so hard in these times, that there were watches and spies set to watch over them, and they did contemn those that did look towards *Judah*, yet those that were godly would not be discouraged, but would go, and joyn with Gods people notwithstanding all this: and therefore you have it in 2 *Chron.* 11. 16. what was the way of Gods servants in that time, when it was such a difficult thing to joyn with Gods people: *All such as set their hearts to seek the Lord God of Israel:* there were

were a company of them that would ſtay in *Samaria*, that might have good wiſhes, that times were better, and things were better, but would not ſuffer any thing, to go and joyn with Gods people, where they might have the *Ordinances* in a pure maner; but all ſuch as ſet their hearts to ſeek the Lord, and reſolved whatſoever came of it, they would have God in the purity of his *Ordinances*, they went up to *Jeruſalem*: And Cap. 19.

So it was in the *Primitive times*, they were very hard times for Gods people, and the people of God, and Chriſtians were diſcovered by their meetings together; if ſo be all of them would have ſeparated one from another, and kept their Religion to themſelves, they might not have been diſcovered, but though it were with hazard of their lives, they would joyn together, and meet together; and therefore when any was converted, it is ſaid, they were added to the Church. And S. *Paul*, *Heb.* 10. 25. lays a charge upon them, though it were at ſuch a time as they hazarded their lives, *Not to forſake the aſſembly of the Saints, as the maner of ſome is*. And Mr. *Calvin* in a Sermon upon that Text, *Seek ye my face*, interpreting it thus, *The face of God is Gods Ordinances*; as a man is known by his *face*, ſo God maketh himſelf known in his *Ordinances*; and ſo he urges that place, *Seek my face*, that all Chriſtians in conſcience are bound to go where Gods Ordinances may be enjoyed, if poſſibly they can: And he ſays further, It is better they ſhould ſcrape the ground with their nails, then to be any where elſe, where they ſhould not joyn with Gods people in the ways of his Ordinances. Certainly, it is a great bleſſing to be with them, though up-

Cap. 19. on never ſuch hard terms in regard of afflictions.

That is obſervable that we read of *Jacob* bleſſing his ſons, *Gen.* 49. 28. it is ſaid, *He bleſſed every one of them*; How was that? for you ſhall finde he rather ſeemed *to curſe three of them, Reuben, Simeon*, and *Levi*; he ſpeaks onely of evil to them; but becauſe they were not rejected, from being amongſt Gods people, although they were to be under great and ſore afflictions, yet they are ſaid to be *bleſſed*.

Queſt. Well, but why ſhould we ſuffer much affliction for the joyning with Gods people? What is there in them, or amongſt them, that makes joyning with them to be ſo deſireable?

Anſw. 1. Firſt, that point we handled before, might be enough to ſhew the reaſon of this: they are *the excellent of the earth, Iſaiah* 43. 4. I do not now ſpeak of them particularly, though every Saint is honorable, but eſpecially they are honorable in a way of Church *communion*: Now we know it is a credit, and priviledge to have ſociety with thoſe that are honorable; Gods people are ſo, they are the glory of the world; as for others, God ſpeaks of them as dirt and droſs, *Pſal.* 119. 118, 119. but now Gods people are called the glory of God himſelf, *Iſaiah* 4. 5. now it is good being with ſuch as thoſe are. *Peter*, when he ſaw but two of Gods ſervants together with Chriſt, *Moſes* and *Elias*, ſays, *It is good being here, let us make three Tabernacles, one for thee, one for Moſes, and one for Elias*; he never thought of himſelf, it is good being here, though he ſhould lye in the field, and in the rain: and ſo ſays a gracious heart, It is good being here with Gods people, for they

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are precious, whatsoever hardship we suffer amongst them.

Secondly, there is no such comfortable communion in the world, as with Gods people. It is comfortable,

First, in the very beholding of the shining of the graces of Gods Spirit in them; says Heathen *Seneca*, *The very look of a good man delights me*: What is the glory of God himself, but to see his own glory shining in the world, in the works of creation, and providence? If God delights so much to see the resplendency of that glory that shines in his works, surely it must be a great delight to those that have any work of grace, to see grace shining in others.

Besides, there is a blessed fragrancy of graces in Gods people: as the eye is satisfied in beholding the beauty of them, so the heart is satisfied in the sweetness of them; *Cant.* 6. 2. *My beloved is gone down into his garden, to the beds of spices*; the Catholike Church is as the *garden*, and every particular Church, if it be as it should be, is as a bed of spices, that gives forth a very fragrant smell. It is reported of *Alexander*, his body was of such an exact constitution, that it gave a sweet scent where it went: and so a Church is of so good a constitution, that it gives forth a wonderful sweet fragrant smell to those that have their right senses.

Again, no such comfort as in *communion* with Gods people, in regard of the nearness of their union one with another, their hearts joyn, and are one if they be truly spiritual: other societies are but as the iron and the clay in the toes of *Nebuchadnezzars* Image, they may cleave together, but they will not incorporate

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2. The excellency of the *Communion* of Saints.

1. *Ipse aspectus boni viri delectat.*

2.

3.

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rate one into another: The more ſpiritual any thing is, the more it does unite with that which is ſpiritual; ſpiritual things are more unitive then ſuch things as are bodily; as if you have a heap of ſtones, they do not joyn ſo cloſe together, but now a thouſand beams of the Sun will unite together in one point, becauſe they are ſpiritual things in compariſon: and this is the reaſon why there is ſuch a full union between God, and a ſpiritual heart, becauſe God is ſo ſpiritual, and the more ſpiritual the heart is, the more union; and ſo Chriſtians having grace, and grace being ſpiritual, the more grace, the more ſpiritual, and the more ſpiritual, the more union: and the reaſon why in Church-fellowſhip there is ſo little union, is becauſe they are ſo carnal, and therefore the Apoſtle ſays, the contentions that were in the Church of *Corinth*, were becauſe *they were carnal*. If you were more ſpiritual, there would not be ſuch diviſion between you.

As it is in wicked communion, thoſe who are more ſpiritually wicked, (for there is a kinde of ſpiritual wickedneſs) they do more unite together, thoſe that are more fleſhly wicked, do not ſo cloſely unite, as your drunkards, and prophane fellows, though they call good fellows, yet upon every croſs word, they are ready to fall out: but others that are wicked in a malicious way againſt the godly, and wicked in a way of policy, to work to undermine the way of godlineſs, ſuch as thoſe joyn together a great deal more ſtrongly, then thoſe that joyn together in an outward fleſhly way; Now becauſe Gods people are ſpiritual in a gracious way, therefore they have ſuch near union

union, and union cauſes abundance of comfort. We read *Exodus* 26. of two ſorts of Curtains for the Tabernacle, the one, *verſe* 1. of fine twined linen, blew, purple and ſcarlet, and the tatches were of gold to couple them; the other were of goats hair, *ver.* 7. and the tatches to couple them were of braſs, *ver.* 11. Which may ſet forth the ſeveral ſorts of people in the Church; ſome are of a finer make then others, more ſpiritual, and the bonds of their union are golden, others are more courſe, and the bonds of their union are not ſo glorious; but this is a truth for ever, the more ſpiritual, the more union, the more pure the ſouls of men are, and of the more excellent temper, the more cloſe, ſweet, excellent in their union. Capt 9.

Again, no ſuch comfort as with Gods people, becauſe of the ſuitableneſs of that diſpoſition that is in their ſpirits, one with another, having but one ſpirit, and but one divine nature, led by the ſame principles, and rules, and have the ſame ends, and affections, hopes, and deſires, and joys: and where there is ſuch a ſuitableneſs, ſurely there muſt needs be a great deal of comfort, for all comforts come from a ſuitableneſs between the heart and the object; if the thing be never ſo good, if there be not a ſuitableneſs between the heart and it, there is no comfort; but no ſuch ſuitableneſs as between Gods people, and therefore no ſuch comfort. 4.

Fifthly, no ſuch joy as is to be had in communion with them, becauſe of their entireneſs of love, entireneſs of love is a lovely ſight. *Dioniſius* ſeeing two entire friends together, wiſhed himſelf the third. *Cant.* 6. 9. *My Dove is but one*, and it follows, *the* 5.

daughters

Cap. 19. *daughters saw her, and blessed her*; an oneness of heart is a blessed thing, no such entireness, such oneness any where as amongst the Saints: their love is spiritual, and not upon base grounds, as the love of others is, there is not that base aiming at self as in others: a carnal heart cannot love another, but in some base respect to himself; but now it is not self that is the the ground of the love between those that are truly gracious and godly, but God that is between them, and with them, the ground of their love is more spiritual, and therefore it is a kinde of divine love, and not so drossie as others.

6. *Apellant se fratres & mori volũt pro se invicem.* Tertul apud Iuel. Ser. in Luc. 10. 23.

Sixthly, no communion so comfortable in regard of their faithfulness, they dare trust one another. They call themselves brethren, and they will dye for another, says *Tertullian*: the men of the world cry out, *Of all men I would not trust those that are so precise*: Indeed, if you do take all refuse that make profession, you may say so, but a gracious heart can savor who is godly, and will not trust every one that *talks* of Religion, but such as are *truly* godly, they dare trust them, and venture their lives with them: no communion in which we can ease our selves of our burthens, as where there are a company of true gracious humble Saints in communion one with another. So that put these together, and you see the second reason why it is worth the enduring so much affliction to have communion with the people of God.

3. Why it is worth enduring of affliction to enjoy the *communion* of Saints.

Thirdly, it is worth the enduring a great deal of affliction, to have communion with them; because it is in their communion, in which the solemn worship of God is set up; now it is worth the enduring

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of a great deal, to be where that is. *In Judah is God known, and his name is great in Israel:* he hath honor by others, but his name is great in *Israel,* in his *Church*; What a comfortable thing is it, and bleſſed, and worth the enduring of much, to have multitudes of Gods people joyn with one heart, in ſetting out the praiſes of God, ſitting at his Table, ſitting before him, lifting up the name of the great God, making his praiſe glorious: When the Saints are gathered together for this end, in this work, Chriſt is there preſent with them, praiſing God, he joyns with them in this work, *Heb.* 2. 12. *In the midſt of the Church will I praiſe thee*; this is ſpoken of Chriſt, it is quoted out of *Pſal.* 22. 22. which is prophetical of Chriſt: who would not be in ſuch acts of worſhip, to joyn with ſuch as Chriſt joyns with? If God be our God, and dear to our ſouls, his worſhip is dear to us; and if there be any people in the world, among whom God is truly worſhipped, it is a great affliction not to be with them. Cap. 19.

It is the obſervation of one Interpreter upon that place in *Iſa.* 6. where the *Cherubims* cryed, *Holy, holy, holy, Lord God of hoſts, the earth is full of thy glory*: the Prophet cryes out, *Wo unto me, I am undone, becauſe I am a man of unclean lips, unfit to joyn with thoſe that are praiſing of God*: howſoever the meaning of that place be, yet thus we may make uſe of it, to be a great affliction, and cauſe there is to cry out, *Wo to our ſelves,* when we hear of Gods people crying out, *Holy, holy, holy, Lord God of Hoſts*; if we be not amongſt them, though it be in the wilderneſs, yet if Gods worſhip be ſet up, the people of God have a feaſt: When the *Iſraelites* were to go

from

Cap. 19. from *Egypt*, into the *wilderneſs*, *Moſes* ſays, they muſt go thither to keep a *feaſt* unto the Lord; What was that feaſt in the wilderneſs, but the ſetting up the worſhip of God?

4. Fourthly, no communion, no ſociety in which there is ſo much profit and benefit as to be amongſt theſe. As *Abigail* ſaid to *David*, The Lord *ſhall binde up the ſoul of my Lord in the bundle of life*: to be amongſt Gods people, is to be bound up in the bundle of life; much good we enjoy in them, and the more communion we have, the more intereſt we have in all their gifts, and graces, and prayers: and therefore we read of *Daniel*, when he had a great work to do, how he makes uſe of that intereſt he had in the prayers of the godly, *Daniel* 2. 17, 18. It is a great bleſſing to have an intereſt in the prayers of the Saints, and ſo in all their gifts, 1 *Cor.* 3. 22, 23. *Whether Paul, or Apollos, or Cephas*, &c. *all are yours, and you are Chriſts*: as if he ſhould ſay, there need no ſuch envying one at another, to ſay, *I am of Paul*, and another *of Apollos*, and another *of Cephas*, for all *are yours*; all the gifts, and graces of all the worthies of the Lord, are *all yours*, they are all for your good, and you have intereſt in them all: in communion with the Saints, there is watching over one another, and quickning one another, and admoniſhings, and wholeſome counſels, and ſtirring up the graces of God that are in one another: Have you not felt your ſelves, when you have come away from a ſpiritual communion, to come away with hearts raiſed, and ſpirits inflamed for God, and ſo ſtrengthened, that your reſolutions have been up, to do or ſuffer any thing for the Lord;

Lord; as in *Mal.* 3. 16. *Thoſe that feared the Lord, ſpake often to one another, quickned the hearts of one another*; and ſo in *Acts* 18. 5. *And when Silus, and Timotheus, was come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Iews, that Ieſus was Chriſt*: Certainly in their converſe together, S. *Paul* found his ſpirit wrought upon, and refreſhed, ſo that the Text ſays, when *Timotheus* was come, *Paul was preſſed in ſpirit.* Cap. 19.

Fifthly, it is good being with Gods ſervants, though it be in ſuffering affliction, becauſe God takes ſo much delight in them; if God takes delight in being with them, certainly there is great cauſe we ſhould take delight in them: there are admirable expreſſions of Gods taking delight in them, *Zeph.* 3. 17. *The Lord thy God in the midſt of thee is mighty; he will ſave thee, he will rejoyce over thee with joy, he will reſt in his love, he will joy over thee with ſinging*: One word is heaped upon another, to ſet out the abundance of *delight* that God takes in his people: Hence the Church hath that name given her, *Hephzibah*, becauſe God delighteth in her, *Iſaiah* 62. 4. And in *Deut.* 33. 3. it is ſaid, *He loved his people*, there is a general love: *All his Saints are in his hand, and they ſate down at his feet*, that is more particular: and in *Cant.* 4. 9. *Thou haſt raviſhed my heart, my ſiſter, my Spouſe*, &c. One would think by the reading of the words, they were rather the ſpeech of the Spouſe to Chriſt; but it is the ſpeech of Chriſt to his Spouſe: And ſo again in *Cantic.* 5. 2. *Open to me, my ſiſter, my love, my dove, my undefiled*: theſe are the expreſſions of the delight that God hath in his people; *The Lord loves the gates of Zion, more then all the* 5.

dwelling

Cap. 19. *ling places of Jacob*, that is, *God delights in the publike communion of his people, more then in all their private dwellings:* If we be of Gods minde, and have Gods Spirit, our hearts must be where God is, Gods bowels yern towards them, *I am afflicted with thee in all thy afflictions, and how shall I give thee up?*

There is a notable expression in *Hosea* 9. 10. where God sets out much of his delight in his Church, *I found Israel like grapes in the wilderness*; as a traveller, wearied, parched in the wilderness, if he findes bunches of grapes, O how sweet and refreshing are they to him! so, says God, was *Israel* to me: and further, *I saw your fathers, as the first ripe in the fig-tree at her first time:* Fruit when it comes at the first, and is dainty, how is it prized? some will give an incredible price for some kinde of timely fruit, when it is rare at the first; Thus God sets out his delight, never *Longer* did delight more in some timely rare fruit, then *God* does in his Saints. God takes delight (you see) in his people, above all others, and therefore it is good to be with them.

6. Sixthly, Consider the glorious titles that in Scripture are put upon the Saints in a way of Church communion: as,

The glorious *titles* of the Saints.

1. They are Gods *portion*, *Deut.* 32. 9. *The Lords portion is his people.*

2. His *pleasant* portion, *Jer.* 12. 10. *They have made my pleasant portion a desolate wilderness.*

3. His *inheritance*, *Isaiah* 19. 25. other people are the work of Gods hands, but *Israel* is his *inheritance.*

4. The *dearly beloved* of his soul, *Jer.* 12. 7. *He gave*

gave the dearly beloved of his ſoul into the hands of their enemies.

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5. *His treaſure*, his peculiar treaſure; *Exod.* 19. 5. *Ye ſhall be a peculiar treaſure to me above all people, for all the earth is mine:* that is called *peculium*, which the ſon and heir of the houſe hath of his own, beſides the right of his fathers inheritance, which he may diſpoſe of as he thinks good: ſo though the earth be the Lord Chriſts by inheritance, by right of creation, yet he hath a ſpecial intereſt in his Church, above all other. God hath treaſure in the works of nature, and it is called his good treaſure, *Deut.* 28. 12. *The Lord ſhall open to thee his good treaſure*; but this is his peculiar treaſure.

Abulenſis in Exod. 19.

6. His *glory*, *Iſaiah* 46. 13. *I will place ſalvation in Zion, for Iſrael my glory.*

7. *The houſe of Gods glory*, Iſa. 60. 7.

8. *A crown of glory*, Iſa. 62. 3.

9. *The throne of God*, Exod. 17. 16. The words may be read thus, *becauſe the hand upon the throne of the Lord*, and ſo by many they are tranſlated, and then the ſenſe is, becauſe *Amaleks hand* was upon the Church, *the throne*, therefore God threatens war againſt them: yea,

10. The *Throne of glory*, Jer. 4. 21.

11. *The Ornament of God*, Ezek. 7. 20.

12. *The beauty of his ornament*, Ezek. 7. 20.

13. The beauty of his ornament *ſet in majeſty*, Ezek. 7. 20.

14. *A royal Diadem*, Iſaiah 62. 3. Many other ſuch expreſſions you may meet with in Scripture, but put theſe together, and you ſee it is deſireable to be with the Saints in their *communion*.

Seventhly,

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Seventhly, There is a ſpecial preſence of God amongſt them; and to be there, where God is in his eſpecial preſence, it is worth the enduring of a great deal of affliction: God is there in a ſpecial maner, as in the laſt words of the propheſie of *Ezekiel*, the Church is called by that name, *Iehova Shammah*, the Lord is there. And the Lord filled his Tabernacle with his preſence: the Tabernacle was a type of the Church, and did typifie his eſpecial preſence with his people in Church-communion.

And as God is there preſent, ſo obſerve the expreſſions of his eſpecial preſence; he is ſaid to dwell there, *Pſal.* 76. 2. *In Salem is his Tabernacle, and his dwelling place in Zion:* Now it is good keeping houſe with God. *You are his houſe*, ſaith the Apoſtle; the Church of God is his houſe, and it is good to be in Gods houſe. But though it be his dwelling, Is it a dwelling that is lovely to him? Yes, for it is that his ſoul deſires to be in; as if ſo be God counted it a kinde of honor (as we may ſpeak with holy reverence) to have ſuch a habitation; *Pſal.* 132. 14. *Here will I dwell, for I have deſired it:* as if he ſhould ſay, *If I might have but a dwelling among my people, I deſire no better habitation in the world.* Now you that are fain to be put into mean holes for your dwellings, if you may be with Gods people, do not think it much, for God dwells there, and deſires no better habitation: It is ſtrange that God that hath Heaven to be his habitation, ſhould deſire to dwell with his people, yet ſays he, *I deſire to dwell there*, and I will dwell there.

If a man make a houſe to do ſome mean buſineſs in, he does not take much delight there, but in that houſe

houſe where the Kings Majeſty is manifeſted, that is the greateſt place in the Kingdom: now in *Pſal.* 26. 8. it is, *Lord, I have loved the habitation of thy houſe, where thy honor dwelleth:* as if this were the chief houſe that God had, that God delighteth in this above all other dwellings; his honor dwells here. But will God ſtay here? Yea, it is the place that he will dwell in for ever, *Pſal.* 132. 13, 14. Surely our hearts may reſt where God reſts, and we ſhould not be weary where God is not weary. And he does not onely dwell here, but he hath his delightful walks here: the walks of God are amongſt his people, 2 *Cor.* 6. 16. If a man have a houſe that he rejoyces in, he will have his garden as near his houſe as he can, that he may have ſome walks to delight in: and ſo the Church of God is ſuch a houſe, as hath not onely room for God to reſt in, and ſet his honor in, but he walks there, and walks *in them*, ſaith the Apoſtle. Thus the Lord is pleaſed to condeſcend to our weakneſs, to expreſs his eſpecial preſence with his Church, and therefore it is good to be with them; theſe are the expreſſions of it. Cap. 19.

But wherein does the preſence of God with his people appear more then with other people? *Queſt.*

In theſe two things eſpecially. *Anſw.*

Firſt, becauſe there God makes himſelf known, reveals himſelf there, and makes his beauty to appear. *Pſal.* 27. 4. *One thing have I deſired of the Lord, that I will ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple:* It is the glory of Heaven to ſee God in his beauty, and this is one of the greateſt promiſes of God to his Church, that 1. Wherein the preſence of God with his people, appears more then with others.

Cap. 19. they shall *see the King in his majesty*: We may see some glimmering light of God in the *Heavens*; *Sun, Moon, and Stars*; but in the Church, there God shews his *beauty*, there we may see the face of God; and this is that which *Moses* did desire; *Lord shew me thy glory*: It is much granted to us in the Church, in enjoying his Ordinances; and there is no way to see Gods face so clearly, as this way: Every childe of God that is in the Temple, shall speak of Gods glory, for they see God in his glory in a special maner.

2. Secondly, the especial presence of God with his people, is especially manifested, in that he communicates to his people; as namely,

1. First, the choice mercies of God are communicated to his people: If you would have any share in Gods choice mercies, his peculiar mercies, come amongst Gods people, joyn with them: as that place is observable in *Psal.* 134. 3. *The Lord that made Heaven and earth, bless thee out of Sion*: He does not say, the Lord that made Heaven and Earth, bless thee out of Heaven and Earth; but the Lord that made Heaven and Earth, bless thee out of *Sion*: as if he should say, The blessings that come out of *Sion*, are the choice blessings, and the peculiar mercies of God, even above any that come out of Heaven and Earth.

2. Secondly, God communicates his mercies more fully then any where else: *Isa.* 25. 6. *And in this mountain*, that is, in the Church, *I will make a feast of fat things, a feast of wines on the lees, of fat things full of marrow, &c.* and *Psal.* 36. 8. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures*: In a private way there may be some *drops* of pleasure from

from God, but there is not that *full* communication from God, as with his people in his *Ordinances*: there is in the world, in the creature drops, in private communion there are ponds, but in a pulique Church-communion, there are rivers of pleaſure, and that is the height of all. Cap. 19.

Thirdly, God communicates his mercies more powerfully in the Church then any where elſe: *Pſal.* 133. 3. *For there the Lord commanded the bleſſing, even life for evermore.* God did not onely ſpeak, and ſaid there ſhould be a bleſſing, but ſpake in a commanding way; *There*: Where is that? There *in the Church*, amongſt his people, *there* God commanded the bleſſing, even life for evermore. 3.

Laſtly, God bleſſeth more *univerſally* with all kinde of bleſſing, and therefore he is more preſent there: and in that reſpect the Pſalmiſt ſays, *Pſalm* 87. 7. *All my ſprings are in thee.* This whole *Pſalm* is to ſet out the excellent condition of the Church, and he concludes the *Pſalm* with this, *All my ſprings are in thee*: Now this expreſſion is very emphatical; *Spring* is taken two or three ways in Scripture: The Law of God, the Doctrine of Gods Law is compared to a *ſpring*, and heavenly knowledge is compared to a *ſpring*; and then it is thus, *All my ſprings*: All the truths I have, all the knowledge I come to be made partaker of, *are all in the Church.* Again, *All my ſprings*; all the comforts of my heart, and that good and joy my ſpirit receives, and all the graces of the Spirit that I have, and all the quickning and ſtrengthning I have, is communicated to me this way. And upon this ground, the Church is called the very perfection of all beauty, 4.

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Pſal. 50. 2. *Out of Zion the perfection of all beauty, God hath ſhined:* Out of *Zion*, there is his glory wonderfully apparent; The word that is tranſlated, the perfection of beauty, is tranſlated by ſome, the univerſality of beauty; all kinde of beauty, all kinde of excellency: as if the Pſalmiſt ſhould ſay, Put all excellencies together that poſſibly you can imagine, to make a thing comely and lovely, *they are all in the Church.* Thus you ſee it is good being with Gods people, when as God is thus preſent with them, in a ſpecial maner.

Univerſitate decoris.

8. Eighthly, it is good being with Gods people, becauſe there is Gods ſpecial protection; others are but as the wilderneſs, the Church is as a *garden encloſed, Cant.* 4. 12. A man regards his garden that he hath encloſed, and beſtowed coſt about, more then a wilde field; the fields have hedges to keep out the beaſts, but gardens have brick wals, or wood walls. *Iſa.* 27. 3. *I the Lord do keep it, I will water it every moment, leſt any hurt it; I will keep it night and day:* How full is this? his care over it is ſuch, as he threatens thoſe which ſhall but touch it, *Jer.* 12. 14. to pluck them out of their land. *Zach.* 2. 5. God promiſeth *he will be a wall of fire round about his people*; alluding to the cuſtom of travellers in the wilderneſs, who uſed to make fires round about them in the night for their ſafety, becauſe then none of the wilde beaſts durſt come near them; ſuch a defence is God to his people.

There is nothing in the Book of God, wherein God is ſo full in his expreſſion, as when he comes to this argument, to manifeſt his affection to his Church. Chriſt is the *Shepherd,* and when ſheep are together, they

they are under the protection of the Shepherd, when the sheep are scattered, the Shepherds eye is not so over them; And therefore in *Hosea* 4. 16. God threatens his people, he would feed them *as a Lamb in a large place*; as a Lamb getting from the fold, goes up and down bleating; so when Gods people are scattered, they are as *a Lamb* in a large place: and when God would threaten the sorest judgement against his people, *Ezekiel* 34. he says, *He will scatter them*, and they shall become *to be meat to the beasts of the field.* And hence it is, that the condition of the Church is so stable a condition: and therefore in *Isaiah* 60. 15. the Church is called *an eternal excellency*, because it is under the Lords protection, and is it not good being there, to be under the wing of God? Cap. 19.

Ninthly, to be amongst Gods people is a blessed thing, because they have so many *priviledges* from God: every one desires to joyn with such societies as have great priviledges; now Gods people have such as are very great, *Psal.* 87. 3. *Glorious things are spoken of thee, O City of God!* What glorious things? They have glorious priviledges; What are they? To them are committed the Oracles of God, as the Apostle reasons for the Church of the Jews; So to every Church of God, is committed the Oracles and the Ordinances of God, and those Offices for the dispensation of the mysteries of God; which were the great gift, that Christ triumphingly ascending to Heaven gave, and surely that gift must needs be great. The benefit but of one Ordinance, the Ministery of the Word, dispensed rightly, is made an argument by God himself, for the comfort of his people, 9.

Cap. 19. in all their adverſities, *Iſaiah* 30. 20, 21. *And though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy Teachers be removed any more into a corner, but thine eyes ſhall ſee thy Teachers.* The word in the Miniſtery of it, in the the right way, is a great bleſſing: When *Chryſoſtom* was baniſhed, many godly people were ſo grieved, that they profeſſed it were more ſufferable for the Sun to withdraw his beams, and ſo be darkned, then for the mouth of *Chryſoſtom* to be ſtopped. If this one Ordinance be ſo bleſſed, what a bleſſing then is the enjoyment of all, and that in a *right way?*

Tolerabilius fuiſſe ſi ſol radios ſuos retraxiſſet obſcuratus, quàm quòd os Johannis tacuit. T. 5. ep. 3.

Every Church-fellowſhip is as the pillar, to hold forth the truth to the world, as a light ſet upon a hill, to hold forth the glory of God. And they have amongſt them the broad ſeal of Heaven; To Gods people that are together in a Church-fellowſhip, *the ſeals* are committed; now this is a mighty priviledge. And beſides, they have the *power of Chriſt* with them, 1 *Cor.* 5.4. the power of Chriſt is committed to them. And amongſt other priviledges, this is one of great worth, that all the promiſes of God made to his Church in former ages, is the heritage of every preſent Church, *Iſaiah* 54. 17. Theſe are great and high priviledges, and worth the enduring of a great deal of hardſhip, to be made partakers of the good of them.

10. Tenthly, it is a bleſſed thing to be with them, though with ſome hardſhip, becauſe God is working more and more good for his people every day: Now he is about fulfilling the glorious promiſes that we have in the Prophets, to make an end of all the glory that he does intend in the world: Now if God be working

working great things for his people, as we hope he is, *To set up Jerusalem, as the praise of the whole earth*; Is it not good to be with them, that we may be partakers of the glory that God intends to them? *Isa.* 58. 14. There is a promise that the Church shall ride upon the high places of the earth: There is a time a coming, that the society of Gods people in this world, shall be set above all societies in the world; and *Isa.* 2. that *The mountain of the Lord shall be* raised above *all mountains*: we cannot see how this hath been fulfilled. *Isaiah* 60. 19. *The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.* This propheſie is spoken of the estate of the Church of God; when was this fulfilled, that there should be so much glory in the Church, that there need not be any *Sun*, or *Moon*, but God should be in stead of *Sun* and *Moon*, and all the glory of his people? and to be with Gods people, when God does such great things for them, is worth the enduring much hardship

In the former part of *Isaiah* 60. *v.* 7. God says, *He will glorifie the house of his glory*; and mark what follows, *ver.* 8. *Who are those that fly as a cloud, and as the Doves to their windows?* Seeing God will glorifie the house of his glory, his people should fly to it as a cloud; Those who are of heavenly, not of drossie sensual spirits, will do so, and *as Doves* to their windows; those who are of Dove-like spirits, loving society, and purity, they will do so. And it was the reason why some desired to live, because in a few years, they hoped to see some great things for his people. And so the 102. *Psalm* is a prophetical *Psalm*, Cap. 19.

Cap. 19. into what a happy condition the Lord will bring his people; and in the latter part of the *Psalm*, the Psalmist brings in a gracious heart living in those times, bemoaning the condition of it, that it hath a sickly body, and weak, and like to dye, before God would make good those promises made to the Church: as if he should say, Lord, thou art bringing glorious things to pass for thy Church, and thou art gathering the Kingdoms to serve thee, Lord, then take not me away in the midst of my days; O God let me live to see all fulfilled.

11. Eleventhly, It is good to be with Gods people, because they are those people we shal live withal in Heaven: If there were a company travelling together in a strange countrey, and knew when they came to their own countrey they should live together, in some great preferment in the Court, how would they delight in one another? So the godly should look upon one another; here we have communion one with another, and these are they we must joyn in communion withal hereafter, to praise God eternally in the highest Heavens.

12. Lastly, it is Heaven already to joyn with the people of God in communion: The Scripture calls the *Church of God*, and Church *communion*, Heaven. And therefore where there is a promise of God to restore his Church, and recover it from thraldom and misery, *Isaiah* 65. 17. *Behold*, says God, *I create new heavens, and new earth*; and so in *Rev.* 12. where the vision of the restoring of the Church was shewn to *John*, it was shewn that way; there was *a new heaven*, and *a new earth*: so that the Church of God is *heaven*, it is not onely a company we shall live withal

withal in Heaven hereafter, but it is Heaven *now*; and therefore our Savior ſays, *The leaſt in the kingdom of Heaven, ſhall be greater then John*; the leaſt that lived after *John* in the Chriſtian Church, could ſpeak more of Chriſt then *John* could: *The Kingdom of Heaven is like a man ſowing his field with wheat*, that is, *the eſtate of the Church is a field ſown with wheat*, and after the adverſary *ſows tares in it*. The Church, ſays *Chryſoſtom* in one of his Sermons upon the *Corinthians*, is the place of Angels, the Palace of Heaven, yea Heaven it ſelf. And if it be ſo, that communion with Gods people is Heaven already, ſurely it is worth enduring of much affliction to be with them. Cap. 20.

Eccleſia eſt locus Angelorum, Regia cœli cœlum ipſum Chry. Hom. 36 in 1. ad Cor.

CHAP. XX.

Perſwaſions to draw to the joyning with the people of God in the neareſt communion.

HEnce then let me ſpeak; firſt, unto thoſe who yet are not partakers of that good that is to be had with Gods people, I mean in neareſt communion: though we all have the name of God upon us, and have ſome kinde of communion with the people of God; yet, ſeeing there is much good to be had in communion with them further, it ſhould be the deſire of every one, to enjoy the neareſt communion with them that can be; this is a mercy that you ſhould labor to ſeek after: for a good there is here, which none know the ſweetneſs and benefit of, but onely thoſe that do enjoy it, ſeek *Uſe* 1.

to

Cap. 20. to have it, for great things are ſpoken concerning it. If there be any realities in the truths that have been opened to you, it cannot but make the communion and joyning with Gods people very lovely; but certainly that which I have ſaid, comes abundantly ſhort of what is in it: for the moſt things that are uſed, for the ſhewing the excellency of this communion, were from ſome expreſſions of God to his people under the Law, and we come ſhort in the underſtanding of them; but if we could underſtand them fully, they come ſhort of the abundance of priviledges that Gods people have under the Goſpel, and the reaſon is, not onely becauſe *ceremonies* were typical, but Gods dealing with his Church, their way in Church order, and government, was but a *typical thing*, to typifie the eſtate of Gods people under the Goſpel.

Now we know there is a great deal more in the *antitype*, then in the *type*, the type is but a ſhadow of that which is typified; now if the excellency of the eſtate of the Church under the *Law*, was but a type of the eſtate of the Church under the *Goſpel*, then all that is ſaid of the excellency of that condition, is but as a ſhadow of that which is now, *Heb.* 10. 1. *The law was a ſhadow of good things to come, and not the very image*; The eſtate of the Church now under the Goſpel, is the *image* of that glory that is to be revealed, but the *Law* was but a ſhadow of *that* image: as a Limner, firſt draws a dark ſhadow of a picture in coal, and after makes the Image; look what differenne there is in the excellency of that rude draught by a coal, and the beauty of the Image; ſuch there is between all the excellency of the eſtate

of

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of the Church under the *Law*, and that there is under the *Goſpel*: and therefore, that which is to be expected now, is a great deal more, and ſhould enflame the deſires of all, to ſeek after ſuch a priviledge.

Conſider, that this good which is to be had in communion with Gods people, is a ſpecial fruit of the loving kindeneſs of God; and would you not all be made partakers of the loving kindeneſs of the Lord? Thriving in your Trades, and outward bleſſings, are a fruit of the common kindeneſs of the Lord, but communion with Gods people, is a fruit of his ſpecial loving kindeneſs: *Pſal.* 36. 7, 8. *How excellent is thy loving kindeneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings. They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the river of thy pleaſures.* The ſatisfaction of the ſoul with *the fatneſs of Gods houſe*, is the fruit of *Gods loving kindeneſs*, yea, the fruit of Gods *excellent* loving kindeneſs, and his *admirable* excellent loving kindeneſs: It is worth the ſeeking after, to be ſatisfied with the fatneſs of Gods houſe: *And thou ſhalt make them drink of the river of thy pleaſures*: While you ſeek after the comforts of the creature, you ſeek to drink in puddles, but here are rivers of pleaſures.

It is the inheritance of Gods elect ones; *Iſaiah* 65. 9. *I will bring forth a ſeed out of Jacob, and out of Iudah an inheritor of my mountains, mine elect ſhall inherit it.* I do not ſay, whoſoever does enjoy communion with Gods people, is *elected*; but whoſoever does enjoy it, enjoys that which is the *inheritance*

Cap. 20. *tance of Gods elect*, ſuch a fruit of Gods loving kindeneſs, as comes to the elect by *inheritance*, though ſome others do get into it, yet none ſhould but onely the elect ones; and therefore if you have any hope to be the elect of God, deſire after this as part of your inheritance; A man would be loath to loſe part of his inheritance. It is an inheritance promiſed to thoſe who truſt in God, and oppoſed to all the vanity of the world; *Iſa.* 57. 13. *Vanity ſhall take them, but he that putteth his truſt in me, ſhall inherit my holy mountain.*

3. Thirdly, it hath been the onely deſire of gracious hearts heretofore; and if God hath wrought any grace in you, ſure your grace is ſuitable to the grace of others, as *David*, in *Pſal.* 27. 24. *This one thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord:* as if there were nothing were the object of *Davids* deſires, but this *one thing*. And in *Pſal.* 84. what abundance of expreſſions have we to ſet out his deſires this way? *David* was here in his baniſhment; we do not finde him complaining, *O my Kingdom that I am like to loſe!* my brave *Palaces*, and my brave *Chambers*, *Gardens* and *attendance that I am like to loſe*; but *the houſe of God*. And in *Pſal.* 42. *As the Hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God!* It was not after the enjoyment of God that he might have in his own ſoul privately, that his heart ſo panted after, but the appearing before the Lord in *his houſe*.

4. Fourthly, this is the eſpecial work of wiſdom: if God hath let out any beam of wiſdom into your ſouls,

ſouls, to ſhew unto you any thing of the excellency of Chriſt, this will be immediately deſired; as in that Parable of the wiſe Merchant, as ſoon as he had found the Pearl, he went and ſold all to buy the field: the meaning is, when a ſoul comes to have any knowledge of Chriſt, that Chriſt is the onely Pearl, then it deſires to ſeek to enjoy him, where he is to be enjoyed; it is in the field, in the Church of God, in communion with it; and the wiſe Merchant would part with any thing, that he might have the *field,* that is, *have communion with Gods people* in his Ordinances, and ſo come to enjoy the Pearl.

5. Yea fifthly, the reaſon why God puts any light or truth into the ſoul, is to put forth the ſoul to this, to joyn with his people in this way of communion, *Pſal.* 43. 3. What was the reaſon why the Prophet would have the light and the truth of God? but to lead him to the holy hill, and to the Tabernacle.

6. Sixthly, by joyning your ſelf with the Saints, and furthering this work of *communion,* you ſet up the honor of God much, God is much glorified by this, and will be more and more; *Exod.* 15. 2. *I will build him a Tabernacle,* the Septuagint renders it, δοξάσω, *I will glorifie him:* and it is very obſervable, that as ſoon as *Moſes* was delivered from the *Egyptians,* he thinks of, and reſolves, and promiſes, *the building of Gods Tabernacle,* which was a type of the Church. If God hath delivered you out of any trouble, out of any ſickneſs, in teſtimony of thankfulneſs to God for his mercy, ſet upon this work, to further the building of Gods Tabernacle; Seeing God hath ſpared my life, this ſhall be one of the firſt things

I will

Cap. 20. I will do, I will put in what I can, to the furthering of the building of Gods Tabernacle.

7. Seventhly, we finde in Scripture, that there is a fearful threatning against all those that shall neglect this, *Zach.* 14. 17. *And it shall be, that whoso will not come up of all the families of the earth, unto Jerusalem, to worship the King the Lord of hosts, even upon them shall be no rain*; that is, no blessing of God. You will say, how does this appear to be meant of Gods people now? It appears the holy Ghost did intend the estate of the Church in the time of the Gospel, and therefore it follows in the 20. ver. *In that day shall there be upon the bells of the horses, Holiness unto the Lord, and the pots in the Lords house shall be like the bowls before the Altar.* Now these expressions are spiritually to be understood of the glorious condition of the Church of God in the time of the Gospel, and therefore God takes it ill at the hands of any that shall not come to joyn with his people.

And further, we have a fearful threat, *Isaiah* 65. 11, 12. against such as forsake, or forget Gods holy mountain, *I will number you to the sword, and ye shall bow down to the slaughter:* You may think to provide for your selves, to live securely, and safely, at your ease, enjoying *house, lands, friends, trades*; you are loath to hazard your selves so as others do, to bring your selves into so much trouble, but as *ver.* 13, 14. *Thus saith the Lord, My servants shall eat, and ye shall be hungry, my servants shall drink, and ye shall be thirsty, my servants shall rejoyce, and ye shall be ashamed.*

8. Eighthly, if any soul have any desire to come and joyn

joyn with Gods people in his Ordinances, there is a blessing given to that desire, *Psal.* 84. 5. *Blessed is the man whose strength is in thee, in whose heart are the ways of them.* If the ways of thy Ordinances be but in thy heart, thou art blessed, and therefore be very desirous of this blessing, be not satisfied that God gives you outward blessings, and outward comforts in the world, unless you have this; if you know what communion with God in his people means, you cannot but desire to be with them, there is so much of God with them. If you have any spiritual life, you cannot but desire this, because spiritual life will desire to joyn with that which is like to its self. Cap. 20.

If you know what the power of any Ordinance means, you cannot but desire this; There is a great mistake of people, they think if they can but live in a place where they may hear good Sermons, that is enough: know therefore except you have *communion* with the Saints *this way*, though you may hear many good Sermons, yet there is a great deal of difference between your hearing of them, and their hearing who are in communion with the people of God, you only come to be made partakers of a mans *gifts*, you cannot depend upon the gift of such a one as being *in office by God*, set over you, to watch over your souls: There is a great deal of difference between the dispensing of a gift by way *of gift*, and by way *of office*: there may be the same thing done in the exercise of *gifts*, and yet not to be so powerful, as when it is done by vertue of an *office*: the ordinary Officers are *Pastors*, and *Teachers*, for the *building up of the Church*; therefore if you be acquainted with the way of Christ in his Ordinances, for the building up of

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of the body, and if you believe your ſelves to be members of his body, you cannot but deſire thoſe Ordinances that he hath appointed for the building of his body.

The Church is ſet up as a light, or an enſign upon the top of an hill, to draw others that are near unto it, to come under it: And therefore as we have it in *Rev.* 22. 17. *The Spirit, and the Bride ſay, Come; and let him that heareth, ſay, Come; and let him that is a thirſt, come; and whoſoever will, let him take of the water of life freely.* The Spirit of God covincing your conſciences, ſays, *Come*; and the *Bride*, the Church ſays, *Come*; and let all that hear, ſay, *Come*; all that hear what hath been ſaid of communion with Gods people, ſay ye to all your friends, *Come, and let us go up to the mountain of the Lord.* We have a Propheſie, *Iſa.* 2. 3. that the people of God ſhould encourage one another, and ſhall ſay, *Let us go up into the houſe of God, for he will teach us his ways, and we will walk in his pathes:* O that that Propheſie might be fulfilled now, that you might have ſuch a deſire to the ways of God, as to encourage others to come and walk in them, that your hearts may be refreſhed with the conſolations of God in the way of his Ordinances. And *Iſaiah* 62. 12. it is propheſied of the Church, that ſhe ſhould be called, *Sought out:* O that it might be ſo, that we could ſee the hearts of men ſo ſet after it, that we might give it that name (*Sought out.*)

The bleſſing that the Elders of the City deſired upon *Ruth, cap.* 4. 11. when ſhe was married to *Boaz*, was, *The Lord make the woman that is come into thine houſe, like Rachel, and like Leah, which two did build the*

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the house of Israel: Why like *Rachel* and *Leah*, and not like *Rebekah?* did not she build the house of *Israel* likewise? Yes, but all her posterity was not of the Church of God, there came an *Esau* from her, as well a as *Jacob*; but all the children of *Rachel* and *Leah* were of the Church of God, they were *Patriarchs*, and this was a special blessing upon them; it is therefore to be accounted a special blessing to be in the Church, and to have all our posterity to be in it.

When you have heard these glorious things of the priviledges of Gods people, if you should neglect the seeking after, the being made partakers of such things, how will you free your selves from the guilt of prophaneness, that you should prize outward accommodations, more then these spiritual things? *Esau* was branded for a prophane wretch, because he set no higher price upon his birthright, but set a *mess of pottage before it:* This is greater then the birth-right they had under the Law, and to prize any carnal thing before these heavenly priviledges, is to be a prophane *Esau*. I meet with one who interprets that place, 1 *Chron.* 4. 23. *These were potters, and those that dwelt amongst plants and hedges, there they dwelt with the King for his work*; to be meant of some baser sort of the *Jews*, who when liberty was proclaimed for their return to *Jerusalem*, where they might enjoy God in his true worship, yet because they got their living by *making pots for the King of Babylon*, they thought themselves well as they were, and they rather choose to stay under the hedges of *Babylon*, then to go to *Jerusalem*; the holy Ghost brands them for *base persons*. *God loves the gates of Sion*

Cap. 21. *more then all the dwellings of Jacob*; take heed you be not found guilty of loving your contentment and gainful dwellings, more then the gates of *Sion*.

Chap. XXI.

Objections against joyning with Gods people, answered.

Obj. 1. But you will say, we could be content and should desire to joyn with them, but they are so strict in admitting any into their society, that that hinders.

Answ. If any that were in communion should prove naught, you would quickly take advantage, and say, You spake so much of communion with Gods people, see here is one of them, whose life is thus base and vile: When we know the world would take such advantage if any prove naught, yea, and you your selves will be offended, and cry out of all, for the sin of one; can you blame us if we be careful in taking any into communion with us?

Obj. 2. But there is much difficulty in the way.

Answ. *Psal.* 84. 6. *The way to Zion, it was through the valley of Baca:* they might have said, We could have been content to go to *Zion*, and to worship God there, but we must go through the valley of tears; but they were content to go through that valley, so that they might appear before God in *Zion*: Surely when God moves the hearts of men to joyn with his people, a little difficulty cannot hinder them: *Isaiah* 66. 20. *They shall bring your brethren as an offering*

to

to the Lord, upon horſes, in Chariots, and Litters. A Litter is uſed eſpecially for weak ſickly people, that are not able to travel otherwiſe; although they be weakly, and ſickly, unfit to travel, yet they whoſe hearts God moves, will rather come in Litters, then not at all. What difficulty will ſuperſtition put a man upon? Cap. 21.

It is a note of Mr. *Calvins* upon that place, *Seek ye my face*; that ſuperſtitious people will go on pilgrimage to the image of ſuch a *Lady*, or ſuch a *Saint*, and they will go over Mountains, and through ſtrange Countries, and though they be uſed hardly, and loſe much of their Eſtate, they ſatisfie themſelves in this, *I have that I came for*: What have they? The ſight of *a dumb Idol*; if they will endure ſuch hardſhip for the ſight of a dumb Idol, how much hardſhip ſhould we endure to ſee God in his Ordinances?

But it may be ſaid thirdly, Whither ſhall we go to any people, but we ſhall finde ſin *there* as well as in another place? *Obj.* 3.

For that there is likewiſe an anſwer in the ſame Sermon of Mr. *Calvins*; It is true, ſin and wickedneſs will be whereſoever we go, but the caſe is thus: Suppoſe there ſhould be a general infection in the air, and ſo there ſhould be a general diſeaſe, and there ſhould be one place where there were Phyſitians, and means of cure; ſhall any ſay, Why ſhould I go thither, there is the diſeaſe? Go thither though, for there is the cure; ſo though there be ſin every where, yet in the Church, and in communion with Gods people, there is the cure. *Anſw.*

But may not a man go to heaven without it? *Obj.* 4.

Cap.21. It is true, it is possible for a man to go to Heaven
Answ. without it, yet if God does convince a man of an Ordinance, and he neglect it for outward accommodations, it is dangerous: A man may be saved without *Baptism*, but where there is the wilful neglect of it, it is dangerous.

Obj.5. How did all that never heard of this way?

Answ. It is one thing where there is not that light, and another thing where God hath revealed it. You desire Heaven at last, and do you not desire communion with Gods people? When you fail in any thing, you plead infirmity, but when you do neglect any opportunity of gaining strength, how can you plead infirmity?

Obj.6. But how shall we joyn with any? there is no place but there is brabling, falling out, heart-burning, so as there is no sweet communion.

Answ. This is a great stumbling, and I would we could deny it: but if you will take offence at this, you must be offended; It cannot be expected to the end of the world, but there will be dissention amongst the people of God: where there hath not been care in laying a good foundation at the beginning, and where there is much liberty, and some are carnal, what else can be expected? A company of sheep, when they are worried by the dog, though they were scattered before, they will now run close together; but in a fair Sun-shine day, when there is no dog to scare them, they will one feed here, and another there, distant from one another: and so it is with Gods people, though it be a foul shame, and a great sin.

Again, there is no more dissention then in other places,

places, for though in other places there ſeem to be more union, what is the reaſon? Cap. 21.

Firſt, becauſe they are in the dark, and all colours will agree in the dark; but amongſt Gods people there is light, and ſo things that differ are ſoon diſcerned. 1.

Secondly, becauſe they are chained together; as the *Papiſts* will ſay, there is no ſuch union between others, as between us; What is the ground? They are held together by an *Antichriſtian chain*: Popery does ſubject the conſciences of men to them: they muſt believe the infalibility of the Pope, and they have no liberty to ſearch things by the Word; and they will not ſuffer them to be reaſoning about the points of Religion; they are in darkneſs, and when they be chained up in darkneſs, no wonder though they be cloſe together. This is juſt as if there ſhould be a couple of men chained to a block, and as they are chained together, they ſee other men go at a diſtance from one another; and they that are chained ſhould cry out, See what a diſtance is between you, we keep cloſe together all the day long; Were this a plea for them? What is that that keeps them together? It is but their chain, and if their chain were off, they would be at as great a diſtance as others; and therefore though there be great evil in the diſſentions of Gods people, yet it is not for ſuch as theſe are to complain of the evil. 2.

Thirdly, falſe Religions have more peace, becauſe they will admit of mixture; but our God *is a jealous God*, he will admit us of no mixture, ſo of no partner. 3.

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But that this might not be an offence, ſo as to keep us from joyning in Communion with the people of God, let us know if this might have been offence enough to keep men from joyning with them, it would have kept men in all times from joyning with the Churches ſince Chriſts time: You know what difference was between *Paul* and *Barnabas*, two Apoſtles. And ſo the Apoſtles do complain of the diſſentions, and diviſions in the Church of *Corinth*, in the Primitive times, and if that had been enough to keep out men from joyning with them, then there had been no joyning with the Church of *Corinth*, and other Churches. *Baſil* complains, I have lived now to the age of a man, and I ſee more union in Arts and Sciences, then in Divinity; for in the Church, I ſee ſuch diſſentions, as do diſſipate it, and rend it aſunder. And ſo between *Chryſoſtom* and *Epiphanius*, the one wiſhed the other might never dye a *Biſhop*, and the other wiſhed that he might never go home alive. And between *Jerome* and *Ruffinus*; and *Luther* and *Oecolampadius*.

There is a moſt ſad ſtory we have of thoſe that fled to *Frankford* from *England* in *Queen Maries* time, and when they came there, though they fled for Religion, and for their lives, yet there were ſuch grievous breaches, as they ſought the lives of one another, picking out ſome words againſt the *Emperor*, in a Sermon that *Maſter Knox* had preached in *England* long before, and now accuſing him for them to the Magiſtrates of *Frankford*, upon which divers of them were fain to flee. This is through the malice of the Devil, in ſowing tares, and therefore if you will be offended in this way of ſcandal, you muſt be offended

Yet

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Yet we must all take heed of giving offence, for though offences *will come*, yet *wo to them* by whom they come: Howsoever there fall out offences, through the sinful distempers of mens hearts, let not the Ordinance of God be challenged as the cause of these offences. Joyning in Church-fellowship is a special Ordinance of God, to maintain love and peace amongst his people, yet by the abuse of it many times, divisions and dissentions are stronger, and more bitter in the Church, then elsewhere; let not Gods Ordinance be accused as the cause of it, nor declined for this, but let the wickedness of mens hearts be accused, let us seek to have it purged.

Christ came into the world *to dissolve the works of the Devil*, and yet the Devil never more raged, then in Christs time, and a while after; We never read of men so possessed of the Devil before Christ came, as they were *then*; Shall we therefore accuse Christ for bringing the Devil into the world, for being the cause of mens being possessed of the Devil? Those who thus reason against the Ordinance of Christ, because of this evil that falls out by accident upon it, may as well, yea, and certainly would as readily reason against Christ, if they lived in his time, because of such possession of Devils, which never was so before he came, as it was then; but as the true reason why the Devil thus prevailed upon Christs coming, was the just judgement of God against men for contemning and rejecting Christ, who came amongst them: so it is here the judgement of God for the evil of mens hearts in abusing such a blessed Ordinance of love and peace.

So likewise, the *Sacrament* of the Lords Supper,

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is a Sacrament appointed by God to maintain love and peace in the Church, it is an Ordinance for communion, it hath the denomination from thence, it is called *communion*; Yet what hath occaſioned ſuch diſſentions in the Chriſtian world, as the controverſies about the *Sacrament?* Shall therefore this Ordinance be accuſed as the cauſe of diſſention? O let us for ever learn this truth, that whatſoever evil falls out, Gods Ordinances be not blamed, but mans corruption, let that be condemned, and purged. *Origen* writing to *Celſus*, ſays, If you will take offence at the diſſentions in Chriſtian Religion, then you may take offence at diſſentions in other things. *Valens* the Emperor objected the ſame againſt Chriſtians, *Nicephorus* 11.45. brings in one *Themiſtius*, anſwering, that thoſe of the *Græcian* ſuperſtition had as great diſſentions amongſt them.

Qui contentionum gratia Chriſtinam vituperabit doctrinam, iſte etiam Socraticam & Platonicam eodem nomine rejicit. Græcæ ſuperſtitiones cultores pluribus diſſentionibus quàm eccleſiæ membra laborare.

There is diſſention amongſt Merchants, and other Trades, you do not ſay therefore, I will not binde my childe to that Trade, they diſſent amongſt themſelves: If there be profit and accommodations in the Trade, men will not be hindred by this plea, but joyn with them notwithſtanding; And ſo come you and joyn with the Saints, though there be ſome diſſentions, though there may be ſome rigid, diſtemper'd, hot ſpirited men, that may cauſe ſome trouble, yet there is not ſo much union and love in all the world as with them; ſet but aſide ſome, and there are a company, if you be gracious, your ſoul may take pleaſure in, and bleſs God for; and therefore away with all ſuch ſtumbling blocks, and reaſonings againſt the Ordinances of God, come you thirſting after the Ordinances of God, and my ſoul for yours, if you do

do not finde that ſweetneſs in communion with them, as never was found before. Cap. 22.

There are many objections againſt this way, and many are a long time enſnared in them, but *Iſa.* 57. 13. where God promiſes the inheritance of his holy Mountain, *ver.* 14. he promiſes to make the way plain to it. And *Exod.* 15. 13. God guides his people *in his ſtrength* to his holy habitation; it muſt be *the ſtrength of God* that muſt carry through all objections, all difficulties, over all ſtumbling blocks, to Gods habitation: Thus much to thoſe that yet are not joyned in that nearneſs of communion with Gods people which they may be.

Chap. XXII.

Inſtructions to thoſe who are joyned in communion with Gods people.

SEcondly, if it be ſuch a bleſſed thing to enjoy communion with Gods people, then there are many things that are to be ſaid to thoſe that are joyned in communion. *Uſe* 2.

First, labor to approve to God and your own ſouls, that you are indeed Gods people particularly; you are his people in a way of outward profeſſion, and to men you do approve your ſelves, ſo far as we hope you are Gods people, but you muſt approve your ſelves to God, and to your conſciences: If you be conſcious to your ſelves of any ſecret filth, and yet dare come and deceive the people of God in joyning with them, you bring your ſelves in more danger then you 1.

Cap. 21. you are aware. We read *Deut. 22. ver. 21. that if a damsel having defiled her self before marriage*, and so deceiving a man, he marries with her, when this is discovered, *she is to be stoned to death*: Uncleanness in such as were single, was not by the *Law* to be punished with death, but she must dye, although her uncleanness was while she was single, *because she deceived the man, in marrying to him* in her defilement: So know your filth in not joyning to Gods people is not so evil, and dangerous, as if you being conscious to your self, dare yet joyn with them; if you deceive the Church herein, God may justly avenge himself of you, it may cost you your life: *Revel. 2. 9. I know the blasphemy of them that say they are Jews, and are not.*

It is by God accounted blasphemy for any to *say* they are Jews, and *are not*, to make profession of godliness, and not to be godly, is blasphemy; Surely then, it is not sufficient to be with *Israel*, but we must be of *Israel*, not to be a Jew *outwardly*, but a Jew *inwardly*, so as God may own you in the last day, when there shall be a narrow search, who are the true people of God, that then you may be found to be such indeed: it will be a dreadful thing for any of you, that now seem to be of Gods people, and that have lived amongst the *sheep*, if you should be found amongst the *goats*, standing at the *left hand*, when you shall see others of Gods people stand at the right hand, looking upon you, and say, *Yonder is one who lived with us*, and we *could never discover him to be an hypocrite, though sometimes we had jealousies of him*, there he stands, now he is discovered; therefore approve your selves to be of the true *Israel* of God.

Quest.

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Queſt. But who is a true *Iſraelite?*

Anſw. Such a one as can approve to his own heart, an inward effectual call of God, calling him out of the world, as well as an outward call, by the Ordinances, ſuch a one as hath teſtimony to his own ſpirit, that he is ſeparated, ſet apart for God, that he hath an *inward ſanctification* of the holy Ghoſt, ſuch a one as in whoſe ſpirit *there is no guile*; this is a true *Iſraelite* indeed.

Secondly, if it be ſuch a great bleſſing to be joyned in union, and communion with the people of God, hence labor to bleſs God for this great bleſſing, that is ſuch an amiable, deſireable condition; it is your heaven upon earth, that mercy that ſhould ſweeten all other mercies, yea, that ſhould ſweeten your afflictions to you. Gods holy mountain, *Iſaiah* 57. 13. is promiſed as *an inheritance* oppoſed to *vanity*, and promiſed as the bleſſing upon truſting in the Lord, *Vanity ſhall take them, but he that putteth his truſt in me, ſhall inherit my holy mountain.* Let us not enjoy the world in all *their vanity*, but bleſs we our ſelves *in our God*, let us rejoyce in our inheritance, *the mountain of the Lord.* Though we beg our bread, ſays *Luther*, is it not made up with this, That we are fed with the bread of Angels, with eternal life, Chriſt, and the Sacraments, &c?

Mendicato pane hic vivamus, annon hoc pulchrè ſarcitur in eo quòd paſcimur pane cum Angelis et vita æterna Chriſto & Sacramentis. Luth. in Pſ. 132

We have cauſe to bleſs God that we might be with Gods people, though in *caves*, and *woods*, and *baniſhed* from all; we have much more cauſe to bleſs God when we can be with them thus publiquely, and peaceably, and can go from Gods houſe, to our own houſes, and have communion there; this is the reſt that the Land of *Canaan* did typifie, for which the name

Cap. 22. name of God is to be mganified; God might ſo have left us, that we ſhould have had communion onely with the prophane ones, and drunkards; yea, we might have been caſt out from God, to have had communion onely with reprobates, and that now we may have communion with the godly, it is a wonderful mercy. *Rev.* 14. we read of Chriſt ſtanding upon the *Mount Zion,* and having ſo many people ſtanding up, *to joyn with him in Church-fellowſhip*; for that is the meaning of that place, there they were rejoycing at the mercy of the Lord, that they were upon *the Mount with the Lamb*; though there might be time, when our Harps hanged upon the Willows, yet if we be called to *the Lamb* upon Mount *Zion, Let us have our Harps in our hands.*

Is there nothing in the delight that God hath in his people, and the preſence of God with his people, and the great priviledges they have, to raiſe our hearts to praiſe the Lord, and let it not be verbally, but really. As namely thus; Is it that we are Gods delight, let him be *our* delight; if we be his *treaſure,* let him be *our* treaſure; if we be his *portion,* let him be *our* portion, if he communicates choice mercies to us, let us give choice endeavors to him; if he gives us protection, let us protect his truths and name; if he honor us, let us give him his honor. And ſo I ſlip into a third particular, which is a third branch of this exhortation.

3. 3. If there be ſo much excellency in communion with the people of God, you that are ſuch, take heed you do not darken that excellency that God hath put in communion with his people; there are three ways eſpecially that darkens this excellency.

First,

Cap. 22. How the excellency of the Saints communion is darkned

First, if we reſt in any *Church-priviledge* we have, and make that to be our Religion, and the ſtrength of our ſpirits be let out about theſe things we enjoy, more then others, ſo as we begin to decline in the ſavour and power of godlineſs; if others that knew us before, when we had not thoſe priviledges and mercies, that we have now, ſhall ſay, What good is to be had there? *I knew ſuch, and me thinks they had more ſavour and reliſh in the ways of God then now, more ſweetneſs and warmth to be had in their company then now there is*; Take heed of this, of giving occaſion to any to ſay ſo. It is a very evil and a dangerous thing to *reſt* in Church-priviledges, to make all our Religion to conſiſt in being in a Church-way, we may have this revealed to us, and yet little of Heaven revealed. There were *two vails* of the Tabernacle, one covered *the Holy of Holies*, the other the place where the *Prieſts entred*; it may be we have had the *firſt* opened to us, but yet the *ſecond* which leads to the Holy of Holies, may ſtill be vailed.

Many whoſe hearts are very carnal, may be much for Church-Ordinances. We have in the 24. of *Ezekiel*, *ver.* 21, 22. ſeven ſeveral expreſſions of carnal hearts, priſing Church-priviledges. Firſt, they accounted them their ſtrength. Secondly, the *excellency* of their ſtrength. Thirdly, *the deſire of their eyes*. Fourthly, that which *their ſouls pitied*. Fifthly, their *glory*. Sixthly, *the joy of their glory*. Seventhly, that whereupon they *ſet their mindes*. What a noiſe did they make about the Temple of the Lord? *The Temple of the Lord, The Temple of the Lord*, *Ier.* 7. 4. and yet they were carnal: Take heed therefore you reſt

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rest not in the Church-priviledges, by this you will deceive your selves, and darken the excellency of this blessed communion.

Secondly, take heed of darkning this by any scandalous way, as those do who profess themselves to be the people of God, and yet by their wretched ways of sensualities, or any other ways, are a scandal unto Gods people, this is an evil, and a bitter thing. Christ walks amongst the *golden candlesticks*: Every Church should be a golden *candlestick*, holding forth *light* in the Doctrine of it, and *golden* in the holy conversation of it. We must take heed that there be not so much as a dusting of this golden candlestick of the Lord, by the least looseness, or earthlines of our lives. By scandals in the wicked lives of those that are of Gods people, there is a stain and blot cast upon Church communion; here the name of God is polluted; others that are prophane, pollute the creatures, and their own consciences, but Gods name is not so much polluted by them; but Gods people do not onely pollute their consciences, by their scandalous lives, but pollute Gods name, and it is worse to pollute Gods name, then to pollute your consciences: And therefore know, that joyning to the Saints is an aggravation to every sin you commit afterward; and though it be true, that union with the people of God is a mitigation of every cross and affliction, yet it is an aggravation to every sin.

Yea, if men were born for no other end and purpose, but to do mischief, they could not do more then this, to joyn with the people of God, and then live scandalously. O brethren, let us pray to God, that

that we may never live to that day, to darken the great excellency of the fellowship of the Saints: It were better that God should take a thousand of us out of the world, then that we should live to darken the profession of Gods name, in union with his people; this does more mischief, then all the persecuters under Heaven can do. Cap. 22.

The Church of God hath never been in a better condition, then when their persecuters have raged most; the raging of persecuters have not darkned the excellency of the Church, but the scandalous lives of members of a Church have darkned the glory of the Church: though by persecution others may be afraid to make profession of the truth, yet all the persecution in the world cannot take off mens consciences, and cause them in their consciences to think such are not in the truth, because they are persecuted; but the scandalous lives of those that are Professors, do make men think in their consciences that this way is not right, and therefore make them think they do God good service in hating such men, persecuting such men, and there is more evil in this, to be an occasion to make men think this way is not good, then to make men afraid to venture upon this way. And therefore consider what a great deal of mischief scandalous lives do, and if you finde your hearts inclining to any sensual way, that you are like to give scandal, take heed of it, for it is the greatest mischief that can be devised. Those who joyn with the Church of God, should walk so, as to be an ornament to it, not a stain, a blot, to cast filth upon it; *Isa.* 49. 18. *Behold these that gather themselves to thee, thou shalt surely clothe thee with them all, as with*

Cap. 22. *Malo miserandum quam erubescendum.* Tert. de tuga. perſ.

with an Ornament: Conſider how far many of you are from being an ornament to the Church; are not your lives rather blemiſhes? This is a ſore evil. Better it is to endure any miſery, then to do that which ſhall make Gods people aſhamed of us.

3.

The third thing that darkens the excellency of communion with Gods people, is *diſſentions in judgement* or *affection*, this makes it appear to be black in the eyes of the world. *Sozomen* reports of a Deviliſh policy of *Julian*, to raiſe a ſcandal againſt the Church: He ſent for thoſe Biſhops that were baniſhed in *Conſtantius* his time, on purpoſe that he might cauſe diſſention in the Church by them. Take heed you have not a hand in darkning this excellent condition, no not in this way. In the body, *ſolutio continui*, is more dangerous then the corruption of a humor: Let us labor ſo far as poſſibly we can, to make it excellent by peaceableneſs; this is that which is propheſied of for the Church, *Iſa.* 33. 20. *Thine eyes ſhall ſee Jeruſalem a quiet habitation:* And mark the bleſſing that follows upon this quietneſs; *A Tabernacle that ſhall not be taken down; not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers, ſtreams, &c.* In *Zech.* 14. *ver.* 9. there is a Propheſie, that *the Lord ſhall be King over all the earth; in that day there ſhall be one Lord, and his name one:* We now profeſs *one* God, but we do as it were call him by *ſeveral names*; but that will be a bleſſed time, when as there ſhall be but one Lord, ſo his name ſhall be *one*; there ſhall be a bleſſed agreement in the profeſſion of his

Epiſcopos regnante Conſtantio exilio addictos domũ revocavit, eo tantum fine ut ipſe ob mutuam inter ſe contentionẽ bello inteſtino oppugnarent eccleſiam.

his name, oneneſs of heart is a bleſſing of the new Covenant. Cap. 22.

I remember *Euſebius* reports in the life of *Conſtantine*, that he was ſo much troubled for diſſentions in the houſe of God, as he could not ſleep in the night, and they did more diſquiet him, then all his wars; yea he ſays, they cauſed him to ſob and ſigh: and ſo they ſhould be diſquietings to our ſpirits, and we ſhould ſtudy to make up breaches. S. *Auguſtine*, *ep.* 15. hath this expreſſion, ſpeaking of the diviſions of ſome of the Church, ſays he, I would fall down at their feet, and deſire them with all the might I have they would not do thus and thus, that they would not caſt reproaches upon one another. And obſerve the ſpirit of St. *Paul*, *Phil.* 2. 1, 2, 3. *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the ſame love, &c.* Doves cannot endure to be amongſt Ravens, but where they ſee meekneſs and love, there thoſe of Dove-like diſpoſitions love to be; *Iſaiah* 60. 8. Who are they like Doves, that flie to their Windows? Brethren, if we would expect to grow up in the ways of godlineſs, it muſt be by love and union together, *Coloſſians* 2. 2. *Being knit together in love, unto all riches of full aſſurance.* When hearts are knit together in *love*, then a Church thrives, and grows up to all riches of grace.

Ad pedes prociderem & flerem quantum poſſum.

As it is in the body of a man, when the members of the body are out of joynt, they can neither receive ſtrength from the body, nor be uſeful to the body. And therefore the Apoſtle would have us be careful,

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Καταρτίζετε.

if any were out of joynt, to set him in joynt again, that is the propriety of the word. *Gal. 6. 1. If a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch a one*; ſet ſuch a one in joynt, that he may thrive, as members in joynt thrive. Chriſt is called the corner ſtone; now a corner ſtone is that which joyns both ſides together; now Chriſt loves to be in the place of joyning, where there is a joyning in mutual fellowſhip: Although there be variety in gifts, although the garment of the *Kings daughter*, the Church, be of divers colours, yet why may it not be like Chriſts garment without ſeam?

In veſte varietas ſit, ſciſſura non ſit.

For the Lords ſake let us take heed of diviſions and quarrels, eſpecially let us take heed that under the pretence of Religion, we do not maintain quarrels, for this is to bring down the holy Ghoſt, from appearing like a Dove, to appear in the form of a Vulture, or Raven; You know what S. *Paul* ſays of ſpeaking with *ſeveral tongues*, will not he that comes in ſay you are *mad?* When wicked men hear of ſo many diſſonant opinions, of ſo many diſſentions among you, will they not think you mad? And becauſe you all pretend Religion, will they not think that that kinde of Religion which you pretend is a mad thing? So far ſhall you be from making the way of Chriſt honorable in their eyes, which yet ſhould be the thing you ſhould more deſire, ſeek after, rejoyce in, then your lives. Religion hath the name from binding, and certainly it is the beſt band of humane ſocieties; there is great reaſon then that we ſeek to keep it in the band of unity. And that is the third thing I would ſay to thoſe that are in Church-fellowſhip, not to darken the excellency that is in communion with the Saints.

Religio à religando.

The

The fourth exhortation is, that you would walk and live so, as by your walking you may draw others to be in love with this fellowship: as God hath made it to be glorious, so that you would set out the glory of it to others, that all that go by you should say, Surely they are the blessed of the Lord, certainly God is with them, and therefore we will likewise joyn with them; O what a blessed thing were it, if we could by our lives convince others, that we are the plants of the Lords own planting! The lives of men convince more strongly then their words: The tongue perswades, but the life commands, is the speech of an Ancient. We read in *Rev.* 14. Those that stood with the Lamb upon Mount *Zion*, enjoying communion there, they had his Fathers name written upon their foreheads, the glory of God shined in their foreheads; a convincing conversation is that which God calls for at your hands. Let the name of God be precious to you: Is it not a precious thing to live so, as to bring honor to God: to hold forth the honor of God, is all the glory we can bring to God; let us be known to be those we profess our selves to be, separated from the world, by the holiness of our lives; as *Tertullian* says of the Christians in his time, they were known to be Christians from the amendment of their former lives. You are joyned near to Christ, as a girdle about a mans loyns; take heed you be not as that girdle, *Jer.* 13. A rotten girdle, fit for nothing, so were the Church of the Jews at that time; but you should be as that girdle of Christ, *Rev.* 1. A golden girdle about his paps; By which the beauty and glorious condition of the Church in the Primitive times is described.

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Jubeat vita, persuadeat lingua Athã. exhort. ad Monachos

Nec aliunde noscibiles quã de emendatione vitiorũ præstinorũ. Tertul. ad Scapulam.

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Let us walk so, as to manifest and hold forth the beauty and amiableness of godliness in the eyes of all, that they may see it whether they will or no, and to force esteem from the consciences of men. *Cant.* 6. 4. it is said of the Church, *She is terrible as an army with banners*; A Church of God that walks close to the rule, is terrible to guilty consciences. Let us walk so, as when the *Balaams* of the world look upon us, they may see our comely order, so as to be forced to say, *O how goodly are thy tents, O Jacob, and thy Tabernacles, O Israel! as the valleys are they spread forth, as gardens by the Rivers side, as the trees of Lign-Aloes which the Lord hath planted, and as Cedars beside the waters*, Numbers 24. 5. St. *John Epist.* 1. *chap.* 1. 3. expresseth his desire for those whom he wrote to, that they might have fellowship with him, and the rest of the Saints; and he brings this as an argument, Truly our fellowship is with the Father, and with his Son Jesus Christ; this would be a mighty prevailing argument indeed, if we walked so before others, as to manifest that we in truth have fellowship with the Father, and with his Son Jesus Christ, then our fellowship would be desireable indeed.

CHAP.

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CHAP. XXIII.

How ſhould Gods people ſo walk, as to draw others in love with their communion.

Quest. BUt how ſhould Gods people ſo walk, as to bring others in love with their communion?

Anſw. Firſt, in the general, take heed of thoſe ſins eſpecially, that thoſe which you converſe with are guilty of, that they be not able to ſpy the ſame ſins in you, which their conſciences accuſe themſelves of: take heed of the pollutions of the world. *Cant.* 6. 10. *Who is ſhe that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an army with banners?* The Church of God ought to be *fair as the Moon*, but the Moon hath ſpots, and therefore it follows, *Clear as the Sun*, and then, *ſhe is terrible as an army with banners:* Either ſhe will *draw* the hearts of others to love her, or ſhe will *daunt* their hearts. Yea, let them not ſee any defilement anſwerwable to their defilement: for wicked men, though they cannot ſpy evils in the godly, yet ſurely they think they are guilty of the ſins which they live in, as well as themſelves: as *Nero*, becauſe he was unchaſt, thought all the world was unchaſt: and therefore the godly ſhould labor to keep themſelves from ſuch ſins as the world is guilty of, that they may not ſpy ſuch in them. A godly man ſhould not onely labor to be kept from outward defilement; that may be done by the ſtrength of a natural conſcience, without any ſanctifying grace: and it ſhould be a ſhame to one that hath grace, if he ſhould not do that; if he cannot do that, how can he purge

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himself from secret, and spiritual evils that are in the heart?

Secondly, if you would walk so as to draw others in love to communion with you, walk in *singleness* and uprightness of heart. *Acts* 2.46, 47. They did eat their bread with gladness, and singleness of heart, praising God: mark what follows; having favor with all the people, and God added to the Church: Singleness of heart makes Church-communion lovely.

Quest. But what is that uprightness, and singleness of heart that we are to walk withal?

Answ. By that I mean this; namely, to be sure that there be an answerableness in our conversation unto all those principles of godliness that we profess: for take the most strict principles of Religion, and the men of the world cannot speak against them, and when it comes to, this is all they have to say, *Ah! if it were in truth, and in sincerity, it were something, but they are hypocrites*: they acknowledge the principles are right, but they think the principles are so strict, that it is impossible to walk up to them: *Ah! say they, give me one that does walk up to his principles, and we will say something to you.*

What singleness of heart is.

And therefore, you that are godly, consider of the many principles of godliness that you profess: as namely, that *the least sin* is a greater evil, then all the evils in the world; and labor that all your whole life may hold out this principle, fearing the least sin, and the least occasion of sin. It is our principle, that we must make *the Word the Rule of all our actions*: Now let your conversations hold out this principle before others; And that the *peace of conscience* is of infinite

infinite more value, then all the delights of the world: Hold out this principle; That the *glory of God* is the thing to be aimed at in all things. Now the care of Gods people, if they would ſo walk, as to draw others in love of communion with them, is not to talk of theſe things, but to hold them forth in their lives, that men that converſe with them, may read them in their lives; Gods people ſhould ſo walk, that if there were no talking of ſuch principles, yet they may be found in their converſations. Cap. 23.

Thirdly, if you would ſo walk, as to draw others in love of communion with you, then walk ſo, that thoſe that are without may ſee a conſtant evenneſs, and proportion in your ways, that one action may be proportionable to another; let them take us when they will, and where they will, we are always the ſame: though there be never ſo much forwardneſs in ſome of Gods ways, if there be not forwardneſs in others, there can be no conviction, and there is no beauty: As in nature, ſo in grace; The beauty of nature is proportion; the beauty of nature is not in the greatneſs of one member, or in colour, but in the proportion: So the beauty of a Chriſtians converſation, lies in the proportion of a Chriſtians converſation; that there may be ſuitableneſs between one thing and another, that the men of the world may not ſee us halt: Many are hot in ſome one thing, and remiſs in others: I condemn not forwardneſs in any way of God, but where a man is forward in one thing, and remiſs in another, there is a diſproportion in his ways, he goes long and ſhort; as where one leg is ſhorter then another, there muſt needs be halting; this is a diſhonor to Religion, this takes away 3.

Cap. 23. the beauty of Religion, and such as these are, will never convince any of the excellency that is in communion with the Saints.

4. Fourthly, if you would walk so, as to draw others in love to communion with you, then labor for to be eminent in those things that the men of the world have skill in.

1. As first, the works of *justice:* The men of the world think men must be just in all their ways, and all their dealings; and though it be true there may be justice where there is onely morality, yet there can be no Religion where there is not Justice, for Religion teaches Justice more then *morality* does; it is a shameful thing for men that make profession of Religion, not to be raised above moralities: now when the men of the world that have skill in this, shall see that godliness teaches men to be just, and that their's is a more accurate justice then that which is in the world, this convinces men; but when they shall see men talking so much of *godliness*, and Church-*discipline*, and yet when they come to deal with them, they are then so cunning, and will fetch over men as well as any, as griping as any, and men know not where to finde them, these are burthensome Members to a Church, that wrong Religion: your injustice in dealing with men, is a greater evil then the injustice of any moral man, in this regard, the injustice of a moral man does not make men shy of dealing with all moral men, but injustice in you makes men shy of dealing with any that make profession of Religion, and to say, none are so deceitful as they; and though that objection does come usually from malice, yet it cannot be denyed, but those that

that make profeſſion, give too too much advantage for it. Cap. 23.

Secondly, labor for an eminency in performing the duties of your relations, and your callings. As *wives* ſhould fulfil their duties, and every one be faithful in the duty that God requires of their places, and if this be not in you, you may talk your hearts out of the excellency of communion with Gods people, they will not believe you: And therefore the Apoſtle, when he urges the Church of God ſo to walk as to convince others; mark how he inſtances in the duties of relation, 1 *Pet.* 2. 12. *Having your converſation honeſt amongſt the Gentiles, that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation:* But what good works muſt we do, which they beholding ſhall glorifie God in the day of viſitation? You ſhall finde he inſtances in the duties of *relation,* as between *Magiſtrates* and *Subjects*, *Maſters* and *Servants*, *Husbands* and *Wives.* 2.

And therefore, you *ſervants* that are under ſubjection, eſpecially under carnal *Governors*, let them ſee, ſince you have joyned with Gods people, that you are more faithful and obedient then ever before, and that they never had any ſervant in their lives, ſo ſubject, and obedient, and faithful as you are, that did not make that profeſſion that you do. And ſo *wives,* carry ſuch reſpect, and ſhew ſuch humility towards your *husbands,* though they be naught, that they may ſay, Since my wife made this profeſſion of Religion, I finde it in her carriage; and ſo *children.* It is a wonderful ſhameful thing that any *ſervant* or *childe*

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childe, that is but civil, ſhould go beyond a godly ſervant or childe in diligence, and obedience, and faithfulneſs; ſays *Ferome*, What a ſhameful thing is it, *That faith ſhould not enable to do that, which Infidels are able to do?*

Ut non præſtet fides, quod præſtitit infidelitas.

3. Thirdly, The men of the world have skill in peaceable diſpoſitions, labor to be of a peaceable diſpoſition: *Bleſſed are the peacemakers*; let them not ſee rigidneſs in your ways. The Jews obſerve upon *Exod.* 25.3. that there was no iron amongſt the ſtuff of the Tabernacle: What do rigid iron diſpoſitions in Gods Tabernacle, in Gods Church?

4. Fourthly, they have skill in affability, and courteouſneſs; Religion does not teach men to be ſowre, but as courteouſneſs and affability is a moral vertue, ſo it is to be carried in a higher way in Chriſtians then in others. Many men who have no grace, ſeem to carry themſelves like Chriſtians; what a ſhame then is it for Chriſtians, who have grace, not to carry themſelves like men?

5. Fifthly, the men of the world have skill in love, and therefore be eminent in that, that they may ſee your love towards one another, bearing one anothers burthens. As the curtains of the Tabernacle were joyned together by loops, ſo ſhould the members of the Church be joyned one to another by love. In the Primitive times we finde the Heathens, and enemies of the Church, did acknowledge there were no people in the world did love one another ſo as Chriſtians did. The Church of *Philadelphia* is blamed for nothing; *Philadelphia* ſignifies *brotherly love*; when brotherly love rules in Churches, they grow to a blameleſs converſation before God and man.

Sixthly,

Sixthly, be bountiful, and liberal: The men of the world having skill in these things, and they seeing no eminency of these in you, they say, Let them make what profession they will in those things we have no skill in, we believe them not, they are a company of false hearted people. Cap. 23. 6.

Fifthly, if you would walk so, as to draw others in love to communion with you, labor to manifest the power of godliness, by doing such things as the men of the world cannot do; if the men of the world can see, that men that make profession of Religion are able to do that they cannot do, they see now there is some reality in Religion. You know how it was with *Pharaoh* and his *Magicians*; all the while *Moses* wrought such things that *Pharaohs Magicians* could do, *Pharaoh* was not convinced; but when *Moses* did such things, that the *Magicians* could not do, this convinced them: and so for you to do that the men of the world do, or can do, this does not convince them; says Christ, *If I had not done such things as no man did, you had had no sin.*

What is it to do those things which the men of the world cannot do? *Quest.*

First, the resisting of *strong temptations*; every slight temptation overcomes them, but when they shall see you stand out against powerful temptations, they see you have a power beyond theirs. When *Nebuchadnezzar* saw the three Children *in the fiery furnace,* and they were not touched by the fire, he was convinced; so when the men of the world shall see you in the midst of prevailing temptations, and you keep your selves untouched, they will be convinced, and *Answ.* 1. Wherein a *Christian* outstrips the men of the *world.*

Cap. 23. and say, *Surely there is a power* with these *that we have not.*

2. Secondly, the overcoming of *strong passions*, this convinces them: When as those you live withal, shall know there was a time you were outragious, and forward at every thing that did displease you, and since God hath wrought on your hearts, you can be *meek*, and *patient*, and those passions and temptations cannot overcome you *now*, that did before. When Christ commanded the *winds* and *seas*, and they were still *at his word*, they wondred and said, *Who is this, that the winds and seas obey him?* And so, when you have storms and passions arise in you, and you by the word of God can make all quiet, men will wonder, and say, *Who is this?*

3. Thirdly, if you be able to deny your selves *in your wills* and *ends*, this is a thing they cannot do; but now the godly, if there come any word of God to shew their *wills* are not right, they do not only change the thing their will is upon, but their will is bowed to Gods word. And as it was with *David*, when he had *Saul* at an advantage, and might have had his own will upon *Saul*, and yet spared him, how did this convince *Saul?* Who having his Enemy, would have spared him? As if he had said, *If I had had thee at an advantage*, at my own will, *I must have had my ends*; And so is there any thing that the men of the world can see you may have your ends in, you should rather deny your selves in them.

Brethren, Gods people are to strive, and contend with the world above all people, and that for God; now then, that we may manifest unto the world, that when we do contend with them, that it is meerly for God,

God, when it comes to our ſelves, and our own cauſes, we ſhould be the moſt yieldable people in the world. There is a time when we muſt contend with the world, our conſciences put us upon it, and the cauſe of God puts us upon it, and then they ſay we are ſtubborn proud ſpirits; now to take off this reproach, and to convince them, it is not ſelf-will; therefore when it is onely your own cauſe, yield to the utmoſt you can, and this will convince them, when you do not yield, that it is not for ſelf, but for God, and conſcience. Cap. 23.

Fourthly, do good for evil, this is that which the men of the world cannot do. We muſt labor to do ſome ſingular thing for God; if you onely do good for good, the Publicans can do ſo, but we muſt do good for evil. As it is reported of Biſhop *Cranmer*, they uſed to ſay of him, *If they would have Biſhop* Cranmer *their friend, let them do him ſome ill turn*. Do you not think how you may be even with them that have done you an ill turn, but rather go home, and all the way you are going, be muſing, and ſtudying how you may return ſome good to that man that hath done you wrong, and ſo you ſhall not be *even* with him, but above him; by this you ſhall *heap coals of fire upon his head*: This beſeems the people of God, that are the peculiar of God. It was a notable ſpeech that *Balaam* had in *Numbers* 23. 9. *Lo, the people ſhall dwell alone, and ſhall not be reckoned among the Nations*: They are a people peculiar amongſt themſelves; if they be ſuch a people as are ſo peculiar, as they muſt not be reckoned amongſt the Nations, then they muſt do ſuch things, as cannot be reckoned amongſt the ways and works of the Nations. 4.

Cap. 23. Nations. If we should read all Authors of the Heathens, yet we may finde such things in Gods people, as we cannot finde in all the Authors.

5. Fifthly, be *joyful in affliction*, rejoycing in God and Christ, then when all outward delight fails in very convincing: If people speak so much of faith, *and living by faith* on the promises, and yet if they be croſt in any thing in the world, their hearts are as low and sinking as the hearts of any; when men of the world see this, they say, Where is all their *faith?* But if they see when affliction comes, even such as would make their hearts sink, and the people of God carry them out chearfully, they will say, *Surely there is some real principle in them that we cannot see.* As *Justin Martyr*, when he saw the Christians suffer such great things so chearfully, says he, *Surely these men have more then the men of the world, they have other principles*, and so he enquired what maner of people they were, and so came to embrace the truth.

It is not so much to be merry and joyful over their cups; the people of God cannot be merry and joyful in sensual delights, but put them into afflictions and hardships, and they can be chearful more then you, they are not so dumpish and sad as the men of the world think they are. Christ said, *I have meat to eat of which you know not of:* The light of the *candle* is fed with stinking tallow, but the light of the Sun hath influence from Heaven to feed it, and so is not soon blown out: And so the joys of Gods people have other matter to feed them, and are not so soon puffed out as the joys of the world.

Sixthly,

Sixthly, in the people of God there ſhould be *ſeriouſneſs* mixed with chearfulneſs, and the mixture of both theſe makes Religion beautiful; for if profeſſors of Religion will be merry, they preſently run into a lightneſs, and vanity of Spirit; and if they think to be ſerious, they preſently grow dumpiſh and ſullen; but if we could do ſo, be ſo chearful in our way, as to manifeſt ſeriouſneſs, and ſo ſerious, as to manifeſt chearfulneſs, this will be a mighty convincement to the world. Cap. 23. 6.

Seventhly, the men of the world cannot be humble in the encreaſe of *gifts*; but the more encreaſe of gifts Gods people have, the more humble they ſhould be. They ſhall ſee ſince the people of God did cloſe one with another, they are encreaſed in gifts; a poor boy, or girl, or ſervant, that underſtood nothing before, *now* they can underſtand more, and with their underſtanding their hearts are more humble then before; this is a great convincement, That in the exerciſe of your gifts, there may not appear much of *your ſelves*, but much *of God*, is that you ſhould much labor after in the exerciſe of your gifts; let them ſee that God hath acquainted you with ſuch divine myſteries, as ſhould make them admire; Gods people ſhould not onely labor to have words that are flat, but to have ſuch gifts, as that they ſhould know the ſecrets of God, and of their own hearts, and of the hearts of others. You know when he in 1 *Cor.* 14. that was ignorant came into the Church, and ſaw gifts ſo exerciſed, as the ſecrets of his heart were opened, he ſaid, *Surely God is there.* We ſhould not exerciſe gifts ſo, as to ſhew our parts in them, but exerciſe them in ſuch an humble maner, as to convince the 7.

Cap. 23. the world of the excellency in communion with the Saints.

O brethren, labor to practice these things: O what a blessed thing were it that all of us might come to convert souls! Though *women* may not preach in the Church, they may preach abroad in their *lives*, and in their *families*, by their humble and godly conversations; 1 *Cor.* 7. 16. *What knowest thou, O wife, whether thou shalt save thy husband?* Labor so to walk, as some soul may bless God for you, and bless God for your joyning with his people: Heretofore I was a poor ignorant wretch, and minded nothing but to satisfie the flesh, and heard many Sermons, and they never wrought upon me, but now I see the holy conversation of such, this works upon me; No member of a Church should satisfie himself, until he have seen himself to work upon some by his conversation. The people that God intends to bring to joyn with his Church, are said *to flye like Doves to their windows*, *Isaiah* 60. 8. Now *Doves* love white, clean, and lightsome places; wherefore such should be our conversations, so *white*, *clean*, and *lightsome*, as those in whom God begins any work of grace, to be of Dove-like dispositions, may come flying to us; and this is the fourth branch of the exhortation.

5. Fifthly, if there be so much good to be had in this *communion*, labor to walk so one with another, that when any come to joyn with you, they may finde that made good which they heard of: though they do suffer affliction to come and joyn with you, yet when they are come in, they may finde all made up, that they may say, *Before* I heard by the speech of

of others, there was such a comfortable life in communion with such, which made me venture much, and *now* I have found it made up to the full; yea, half of it was not told to me: O let us not give occasion to any to go and complain to God, and say, I heard there was much good to be had in communion with thy people, and thereupon I was content to venture much to enjoy it, and now I finde no such thing, I finde nothing but jealousies, and wranglings, and pride, and as much earthlinesse as before: If you give any occasion to go to God, and to make his moan thus, it will go ill with you; but give occasion to others to bless God for you: therefore let there be a sweet union among you. It is a promise in *Zeph.*3. *They shall serve the Lord with one consent,* with one *shoulder*, so the words are: So every one of you should set your selves to serve the Lord, quickning one anothers spirits, careful for one anothers good.

And when you come together, bring your *living ends* together: When you lay brands together, you do not lay the dead ends together, they will never kindle, but you lay the living burning ends together, and so they kindle: And so when you come together, lay your living ends together, that when you go away, you may say, I feel my heart warmed; you should never meet together, but that you might bless God for your meeting, and by this you shall shew there is a power in this Ordinance of God.

It is observable, the great strength that there is in a civil Ordinance, one would think there should be more in a spiritual Ordinance: How comes it

Cap. 23. to pass, that two, that it may be a moneth or two before were meer strangers, and yet they coming to joyn in marriage, if it be a true joyning, their hearts close more together, then to *Father* or *Mother*, to their children, that came out of their own bodies, or *brother*, or *sisters* that lay in the same womb, they cannot have their hearts so knit together, as these two have: From whence comes this? From the vertue of Gods Ordinance; if it were not an Ordinance of God, it could not produce such an effect: If *marriage*, which is an Ordinance of God in civil things, and so a civil Ordinance, have such power to unite the heart, how much more spiritual *Ordinances*, and *communion*, which is the highest Ordinance for uniting the heart? and therefore we should look for more then a natural power in it: For people to love one another, and to do good to one another, hath a natural power to unite the heart; But do you look upon this communion as having the greatest power to unite the heart, by vertue of an Ordinance, that so all who have suffered never so much to joyn with you, may see all recompenced up to the full, and never have a repenting thought for that they have suffered and ventured.

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Chap. XXIV.

We should satisfie our selves in communion with the Saints, and improve it to the utmost advantage we can.

AGain, another branch of the exhortation is this; if there be so much good to be had in this *communion*, labor to satisfie your selves in it, so as to take heed of breaking from it; the forsaking the assemblies of the Saints, is made by the Apostle an argument of Apostacy, *Heb.* 10. 25. *Not forsaking the assembling our selves together, as the maner of some is.* Do not think to go and make up your comfort with going, and joyning with the world. Certainly, when men that are members of a Church shall for form come and joyn with Gods people, but their consciences tell them, when they are in the world, their hearts are more content and satisfied; this is an argument of a carnal heart, that hath dallied with God. It is a dishonor to godly men; as men that are raised to high priviledges, count it a dishonor to company with those that are mean. Those who were free of the City of *Rome*, were not to be free of any other place. It is enough that we are Citizens of the *new Jerusalem*, let us satisfie our selves in this. 6.

Godly men, though never so poor, are to look upon those who are carnal, as base and vile, especially to think to take satisfaction in *eating*, and *drinking*, and *playing* with them, when as there are such holy Ordinances, and high priviledges with Gods people, to satisfie your selves in, and in those your hearts

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withdraw from them; Certainly, your hearts must needs be very carnal and sensual: Can God take it well at thy hands, to go and shake hands with his enemies? *Job* 8. 20. God will not take the wicked by the hand; so it is in some of your books; Why then will you? Canst thou be in any place where thou seest God dishonored, and be merry? Certainly, the sight of sin, wheresoever it is committed, should cause horror in the heart; thus it was with *David*, *Psalm* 119. 53. *Horror hath taken hold upon me, because of the wicked that forsake thy Law*: It should make men forbear to come into such company where they see sin committed.

It is reported of *Mezentius* the *Hetrurian* Tyrant, that he devised this torment, to chain *a live man*, and *a dead man* together, and so wheresoever he went, he should have the *dead man* to rot before him, and stink in his nostrils, till he was poysoned with it: Surely this was a great misery, a most grievous death: And Gods people should count it as great an evil to have filthy *dead wretches*, that are unsavoury in any thing that is good, *to be joyned* with them: *David* prays in *Psal.* 26. 9. *Gather not my soul with sinners*: Would you not have your souls gathered with sinners hereafter? for the present take heed of joyning with them. It was the prayer once that I have heard of a good Gentlewoman, when she was to dye, being in much trouble of conscience, *O Lord, let me not go to hell where the wicked are*, for *Lord thou knowest, I never loved their company here*: She prayed with *David*, *Lord gather not my soul with sinners*: If you would have evidence that God will not gather your souls to sinners, but that he will

will gather them to the godly, labor to ſatisfie your ſouls with Gods people. Cap. 24.

Seventhly, if there be ſo much good in this way, labor to improve it to the utmoſt: *Wherefore is there a price in the hand of a fool?* This is a great price; if many had ſeen the days that we have ſeen, how would they have bleſſed God? what uſe would they have made of them? Seeing God therefore hath given you this opportunity, improve it: if you have any advantage in your trading, you will improve it. Take heed of ſuch things as may hinder that good you may have in communion with the Saints: What are they?

What hinders our profiting by the Saints communion.

The firſt thing that I would forewarn Chriſtians of, it is *ſullenneſs of ſpirit*, that makes them love *ſolitarineſs* rather then communion; and this is amongſt many that have true grace: and certainly it comes ſometimes from abundance of pride, for if they come among others, they think they ſhall diſcover their weakneſs, and rather then they will diſcover their weakneſs, they will deprive themſelves of all that good which they might have. Conſider how unfaithfully you deal with God, God hath given you a talent, and you are not to wrap it up in a napkin, but to uſe it for God. Again, it is a wrong to the Church, for your *gifts* are not your own, but the Church hath an intereſt in them, and therefore you are to uſe them for their good. Again, you do much wrong to the Ordinance of God, when you do prefer the contenting of a pettiſh humor, before the Ordinance of God. God threatens it as a judgement, *Hoſea* 4. 16. *To feed his people as a Lamb in a large place*; that is, to ſcatter them from the

Cap. 24. fold, that they ſhould go one and one, as a *Lamb* bleating alone in the wilde wilderneſs: take heed you do not bring it upon your ſelves.

Danger of *ſolitarineſs.* Again, there is a great deal of danger in this ſolitarineſs of ſpirit.

1. Firſt, there will ſoon grow a wonderful drineſs, and barrenneſs of ſpirit: It is juſt with God to deprive men of *gifts*, that have not hearts to improve the gifts that God hath given them.

2. Again, you will be ready to run into error, and ſtrange conceits; for if you obſerve the workings of your hearts, you have ſtrange opinions of things, and think you are ſure of them, and when you come amongſt others, though you could not ſee the weakneſs of your opinions, others can quickly ſee them, whereas if you will not come amongſt them, but be ſtiff in your opinions, you may run into errors.

3. Again, you will be lyable to the temptations of Satan; immoderate ſolitarineſs, is joyned with immoderate melancholy, which is the common ſhop of the Devil for to forge his temptations in, and it is a great evil to keep the Devils temptations cloſe; and therefore come into communion with the Saints.

2. And ſecondly, when you do come into communion, take heed of *pride*; pride ſometimes keeps away from communion, and *pride* is a great hinderance to the benefit of communion: As round things do not joyn but onely in one point, but take flat things, and they joyn in every point; and ſo hearts ſwoln with *pride* cannot joyn with others, but onely in ſuch particulars as will ſerve their turns, but if we have

have plain hearts, we will close in all things. If a bladder be blown with wind, when you touch it or handle it, it goes away, but when it is pricked, it falls, and you may handle it: so hearts that are swoln with pride, will not close as low humble hearts will. A swoln member is fit for nothing, but all members must serve that; As a gouty leg, all the members must tend that, but it is unfit to be serviceable to any: and so *a proud heart*, it expects every one should attend it, but when it comes to be serviceable to any, it is unfit. Cap. 24.

Thirdly, take heed of *envying* at the gifts and graces of one another; the wicked men of the world do envy one another, because the good they look upon as their last end, is so strait, that if one have much room, the other is straitned; but the godly need not be straitned, their good is in God, and they have place enough to expatiate themselves, and satisfie themselves. If men were riding or sailing in a narrow passage, they would envy him that were sailing before them, that hinders; but in the Sea they do not envy them, because they have room enough to sail: So in Christians that place their happiness in God, where there is room enough, there should not be envy. 3.

Fourthly, take heed of *pettishness*, and *frowardness*, or *passions*, these do darken communion: the meek spirit is fit for communion. *Moses* suffered much for communion with Gods people, and indeed he was fit to get good, and to do good by *communion*, he was *the meekest man upon earth*. 4.

Fifthly, take heed of *self-ends* in communion: when men are so politick, as to wheel about their 5.

Cap. 24. *own ends*, and not ſeem to aym at ſuch things, this hinders the ſweetneſs of *communion*, and though ſuch may carry things a while, as not to be diſcerned, yet at laſt they will be diſcerned to have ſelf-ends, and all will be ſhy of them. If you would have ſweet communion indeed, labor for open hearts to one another, that you may truſt one another.

6. Sixthly, labor ſo to *improve your communion now*, as every time you do enjoy it, it may make your hearts to ſpring, putting you in minde of that bleſſed communion you ſhall have with God, and his people; and think thus, If we finde ſo much joy, in enjoying communion with Gods people here, what will there be in that communion our ſouls ſhall have in Heaven, when we ſhall not onely have communion with ſome few of Gods ſervants, but with all, *Abraham*, *Iſaac*, and *Jacob*, and all the *Prophets*, and *Patriarchs*? As *Cicero* hath a notable ſpeech concerning the happineſs of his death; O famous day, that I ſhall go to the counſels of thoſe famous men, that I ſhall go from this rout of people, and go and converſe with thoſe famous men! But brethren, for us to think that we through Gods mercy, here have communion with Gods people, and ſhall hereafter enjoy communion with the Saints of God for ever, what is it worth the enduring? if it were but the enjoying of communion with *Moſes* alone, it were worth all you have endured; and therefore comfort your ſelves for the preſent in that you have, and let your hearts be raiſed in hope of better things hereafter, when you ſhall have them perfect. Now we rejoyce that we are with Gods people, if they be conferring about any

O præclarum diem, cùm ad illud animorũ Concilium cœtumque proficiſcar; & cum ex hac turba & colluvione diſcedam: proficiſcar enim non ad eos ſolum viros de quibus ante dixi, ſed etiam ad Catonem meum, &c. Cicero de ſenectute.

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any thing of God and Christ; but hereafter we shall see nothing but God in his Saints, we shall see the full glory of God shining in them; then the very bodies of the Saints shall shine more glorious then the *Sun*; How glorious shall their souls be then? There shall *then* be no more danger of fallings out, and frampold carriages, no more jealousies and suspitions, but we shall see the image of God perfectly in them; and we shall have perfect love to rejoyce in the salvation of any as in your own salvation, and then we shall be with them in all holy exercises: It is good to be with Gods people, to trade with them, but better to be with them to *pray* with them, to receive *Sacraments* with them; the better the exercise is, the better it is to be with them: Then what is it to enjoy communion with them, and to be always in holy exercises, always singing praises *to the Lamb*, and giving glory to him *that sitteth on the Throne for evermore*, blessing God for the great Mystery of the Gospel? And therefore improve your communion so here, as not onely to put you in minde of your communion hereafter, but to prepare and fit your souls for it: And thus is this point finished; and now we are come to the seventh and last Doctrinal point, out of *Moses his Choice*, which is from the last words of the Verse, *Then to enjoy the pleasures of sin for a season.*

The Doctrinal Conclusion is this:

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Cap. 25.

CHAP. XXV.

Whatsoever is but for a season, cannot satisfie a gracious heart.

Doct. 7. THat *whatsoever is but for a season, cannot satisfie a gracious heart*: Or, *Nothing but that which is eternal, can satisfie a gracious heart.*

Moses, if he would have been satisfied with any thing that abided but for a season, he might have had satisfaction enough; but his heart was set upon eternity, and therefore could have no satisfaction in things that were but for a season. St. *Paul* says in 2 *Cor.* 4. 18. *We look not at things that are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.* We do not so much as look at things seen, for they are temporal, but there are other things that our hearts are upon, which are eternal; we look not at things that are seen, but at things not seen: The word notes these two things especially, not onely that we believe things that are not seen, eternal things, but we look at them, we minde them; we do not much minde things that are temporal, but eternal things are minded of us.

Μὴ σκοπούντων. Secondly, we do not make things that are *seen*, that are *temporal*, to be our scope and aim; that which satisfies the heart, is that which is looked at as the end, and aim, and scope of the spirit: so that if a man could look at things seen as his aim and scope, they would satisfie him, but nothing that is seen can be the scope and aim of a gracious heart, but eternal things are his scope and aim, and therefore they satisfie him.

That

That nothing which is but for a ſeaſon, can ſatisfie a heart rightly principled, appears:

Cap. 25. No temporal thing can ſatisfie a *ſpiritual heart.*

First, becauſe there is no proportion between an immortal ſoul, and fading tranſitory things; indeed the ſenſitive ſoul that does depend upon the preſent temper of the body, that is ſatisfied onely with preſent things, and the reaſon is, becauſe it depends upon that which is preſent; but the rational ſoul being immortal, and not depending upon any ſuch thing, whatſoever it be that continues not for ever, cannot ſatisfie it.

2. Secondly, a gracious heart knows the things of eternity after another maner then any other does, God hath revealed eternal things to it, and upon the ſight of thoſe eternal things, it comes to know it is taken off from all temporal things; for all temporal things, be they never ſo glorious, yet in compariſon of eternal, they are but as the point of a centre to an infinite circumference: Indeed while a man knows no better then temporal things, the heart is let out upon them, as the greateſt good, but when it comes to know the things of eternity, the heart is greatned, and all temporal things are but ſmall to that ſoul, when it comes to know what an eternal God is, and what an eternal crown is, and an eternal inheritance, when it knows that God does intend to communicate himſelf eternally to his creature, it cannot be ſatisfied, unleſs it knows it ſhall live to enjoy thoſe things that God ſhall communicate eternally.

Thirdly, a gracious ſpirit hath received an eternal principle within it, that does work the heart beyond things for a ſeaſon, that works the heart all to eternity; for the work of Grace that is in the ſoul, it is

Cap. 25. is begotten of the immortal ſeed of the Word, and it is an eternal principle, that is infuſed by God into it, and therefore it works beyond things that are for a ſeaſon; every creature works according to the nature of its principles; as ſenſitive creatures according unto ſenſitive principles, and rational creatures according unto rational principles, but grace is beyond reaſon, and is of an everlaſting nature, and therefore it works the heart beyond all that is but for a ſeaſon.

4. Fourthly, a gracious heart cannot be ſatisfied with things that are but for a ſeaſon, becauſe God hath loved ſuch a heart with an eternal love, and there is the impreſſion of the ſame love in the ſoul, that carries the ſoul to God in ſome meaſure with that love wherewith it is loved, that cauſes the ſoul to love God with an eternal love, and not to be ſatisfied with any work of love that it can work in time; and therefore grace muſt have eternity for to manifeſt the love again that it hath to God, or elſe it hath not a love proportionable in its meaſure to the love wherewith God hath loved it, but that is in every gracious heart.

5 Fifthly, there is a kinde of image of Gods *infiniteneſs* in the ſouls of men, and according to this print of Gods infiniteneſs, the enjoyment of God is deſired, where the heart is gracious: though it is true, our ſouls are not infinite creatures in themſelves, yet having a print of Gods infiniteneſs upon them, they manifeſt this in their infinite deſires; and becauſe they cannot enjoy an actual infinite good in themſelves, therefore they deſire an infinite good in duration at leaſt; let there be never ſo much good, yea,

yea, as much as an infinite power can let out for present good, yet this does not satisfie the soul, unless it can have it infinitely for duration; for an enlightned soul knows that it is not capable to hold that good that an infinite God can, and hath a purpose to communicate to his creature, if it should come all together, therefore it desires to enjoy communication of what good it is capable of to all eternity. To receive good from God is not sufficient, except it be received in an infinite way; now it cannot receive any thing infinite for the present, and therefore it must have it in an infinite way in regard of duration. Cap. 25.

Sixthly, there is nothing that is but for a season, can satisfie a gracious heart, but it must be some *eternal thing*, because such a one hath received light from God to understand the infinite consequence of *eternity*, to make any good to be infinite, or any evil to be infinite: When as one enjoys any *good*, and knows it shall continue infinitely, it makes that present good to have a kinde of *infiniteness in it*; and and so for evil, if there be any evil upon the heart, though the evil should be never so little, yet if it be an evil, and the soul knows it must continue infinitely, it puts a kinde of *infiniteness* to every moment; and that is the principal thing that makes the misery of the damned to be so miserable, and the happiness of the godly so happy; they are not onely *happy* and miserable, because they shall be happy and *miserable* for ever, but because they know there is *continuance* in happiness, and in misery; their knowledge of this is that which puts infinite weight upon every moment. 6.

Suppose a beast should have happiness suitable to its

Cap. 25. its nature for eternity, that would come infinitely ſhort of the happineſs of a rational creature, that knows wherein happineſs conſiſts, and what eternity is; for the beaſt enjoys nothing but the preſent happineſs, but a reaſonable creature it hath happineſs for the preſent, and it can by the thoughts of the minde fetch in the infiniteneſs of the duration, and put it upon the preſent content it receives, and ſo have infinite ſatisfaction every moment: And ſo for miſery; it were not ſo much if God by his power ſhould hold a brute beaſt in the fire eternally, as if a man were in miſery; becauſe though it hath pains, yet it hath no thought of future pains, but what it now feels: But if a rational creature be in miſery, by the thoughts of his minde, he can fetch all the pains that ſhall be in hundred thouſands of years, and put them upon that inſtant, and this makes it to be miſerable indeed, in a kinde of infiniteneſs, beyond that which any other creature is capable of.

You think to be tortured with fire is miſerable, and to be ſo eternally is miſerable; but there is ſomething more, every inſtant you ſhall be in miſery, there ſhall be a kinde of infiniteneſs, becauſe you ſhall by your thoughts bring whatſoever is to come, and put it upon the preſent moment, and nothing can ſwallow up a mans ſpirit ſo much as this, if he underſtands eternity. Now then a gracious heart that knows this, that knows what the conſequence of eternity is, cannot be ſatisfied, except it hath made good proviſion for eternity; whatſoever it enjoys for the preſent, cannot ſatisfie the ſoul, unleſs it hath made good proviſion for that which it underſtands, to be of ſuch infinite conſequence as it is. A ſoul that underſtands the

the conſequence of eternity, ſees it as an infinite Ocean, that it is lanching into, and muſt for ever ſwim in: Now if a man were to go a voyage in the vaſt Ocean, that he muſt go thouſands of miles, could he be content that he had made proviſion of ſuch a Veſſel, that he could make ſhift to get over ſome narrow water with? ſo it is here; yea, this ſimilitude comes ſhort of the expreſſion of the folly of any that knows any thing concerning eternity, to think to ſatisfie themſelves in any thing that is but for a ſeaſon; for any thing that is but for a ſeaſon, let it be for as long a ſeaſon as you will, if it were for *Methuſelahs* ſeaſon, that is but as ſome ſmall Brook, and what is this to the going of many thouſand miles in the infinite vaſt Ocean? and therefore a gracious heart knowing the vaſtneſs of it, except it hath made ſome proviſion for it, can never be quieted with what it can enjoy for a ſeaſon. Cap. 25.

Seventhly, a gracious heart cannot be ſatisfied in any thing that is but for a ſeaſon, becauſe there is nothing that is but for a ſeaſon, but it can make the *end* of it as really preſent; If ſo be that the end of things that are but for a ſeaſon were preſent, they could not ſatisfie: Now a gracious heart makes the end of all things that are but for a ſeaſon to be really preſent: If *grace* enables a man to make the things of God, and eternal things to be *preſent*, much more will grace in the heart make the end of all worldly things to be *really* preſent: Now a gracious heart being wiſe, and conſidering, and looking upon theſe things that are but for a ſeaſon, as if the end now were; hence it is that it hath the ſame judgement of things that are but for a ſeaſon now, as it ſhall 7.

Cap. 25. No love can be satisfying, when I love *tanquam osurus.*

shall have when the end of all shall be: Now when the end of all things we enjoy for a season is come, then every man will see the vanity of them, and cry out of them, and say they will not satisfie: Yea, we shall not onely see the vanity of them, but in some respect see it a greater misery, then if we had never enjoyed them; now that thing which will not onely fail us, but when it shall fail us, it will be a greater vexation to us that we had them, then if we had never enjoyed it, certainly they which know this cannot be satisfied with it.

8. Eighthly, a gracious heart makes use of all the experiences that it hath had of the vanity of the creature, of all things that are but for a season; when God in the way of his providence gives to one that is gracious, experience of things, he will treasure up his experience: vain light hearts, though God do give them experience of the vanity of the creature, and of things that are but for a season, they do not treasure up their experiences, but though they cry out of the vanity of the creature at some time, yet they run out again as greedily in their desires after it as before: but a gracious heart findes when God takes away the creature, wherein it had placed a great deal of confidence, God hath shewed it how fading it was, and the setled condition of it is nothing but vanity: and so the experience of the vanity of former things, does take off his heart from any thing that it looks upon as abiding for a season.

9. Lastly, that which is but for a season, does want an especial ingredient in it, which is required for satisfaction: the special ingredient unto satisfaction, is security, that there may be soul-safe security. *Augustine*

Auguſtine ſays, The ſoul cannot enjoy any thing freely with ſatisfaction, unleſs it can enjoy it with ſecurity: Now when the ſoul enjoys a thing for a ſeaſon, it cannot be ſatisfied, becauſe it muſt be ſolicitous to provide ſomething when that is gone, which it hath for the preſent. So that theſe arguments being put together, you may ſee evidently, Nothing that is for a *ſeaſon* can give ſatisfaction to a gracious heart. Having laid theſe things in the explication of the point, all that we have to do is to apply it. Cap. 25.

Hence we may ſee the excellency of a true gracious ſpirit: where there is grace in the ſoul, it puts a wonderful excellency upon the ſoul, as in many other reſpects, ſo this one does wonderfully declare the excellency of a gracious heart, that it is ſo *raiſed*, ſo *enlarged*, ſo *greatned*, that nothing that is for a *ſeaſon* can ſatisfie it, but it looks for things *beyond* a ſeaſon. Let all the world, the things that are in Heaven and Earth, preſent themſelves to the ſoul to ſatisfie it, the ſoul will ſay, *What are you*, *temporal* or *eternal?* If the anſwer be given *temporal*, the ſoul rejects them, and puts them off as too mean things to be ſatisfaction for it; If you had brought *eternity* with you, ſays the ſoul, I could have embraced you, and cloſed with you, and have been ſatisfied in the enjoyment of you, but if the inſcription of eternity be not in you, you are too mean for me, my happineſs is not here, I muſt look higher, I am loſt for ever if I do not look higher then theſe things. When *Baſil* was offered money and preferment to tempt him, he anſwers, *Give money that may laſt for ever, and glory that may eternally flouriſh.* *Uſe.*

Pecuniam da quæ permaneat ac cõtinuò duret, gloriam quæ ſemper floreat. Baſil in 40. Martyrs.

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CHAP. XXVI.

Perſwaſions to take off the heart from temporal things.

2. SEcondly, hence let us all make uſe of this Argument, to take off our ſpirits from all earthly things that are here below; Let us look upon all things in the world as under this notion, that they are but for a ſeaſon, and let us improve this argument to the utmoſt that poſſibly we can, for the working our hearts off from the things of this world. The beauty of all worldly things is but as a fair picture drawn upon the Ice, that melts away with it; *The faſhion of this world paſſeth away.* When *Alexander* ſaw himſelf wounded, and in danger of death, he then ſaw the vanity of thoſe flatterers that would have perſwaded him he was *a God*: So when we ſee thoſe things upon which we ſet our hearts, as if our chief good, as if a Deity were in them, to be wounded, and ready to periſh, let us learn to alter our thoughts of them, to take off our hearts from them.

Much may be done in the improving of this argument, of the fading vaniſhing nature of creature-comforts: the Scripture makes much uſe of it, to take off the hearts of People from them; *Why wilt thou ſet thy heart upon that which is not? Riches have wings and will fly away.* It charges them that have riches, that they *truſt not in uncertain riches: Man that is made in honor abides not; They ſing to the Tabret and Harp, and make merry, and in a moment they go down to hell.* This *Moſes* argument, is the ſtrong Scripture

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Scripture argument: there is nothing but *uncertainty, mutability, vanity*, upon every creature that is here below. The fashion of the world passeth away, and the lustre of it; there is no enduring substance here: Those in the *Hebrews* were content to part with any thing that endured but for *a season*, so they might have an *enduring substance*: and so *Abraham looked for a City that had foundations*, Heb. 11. 10. these cities have no foundations.

All earthly things are like the earth it self, it hangs upon nothing, *Job* 26. 7. and therefore there can be no certainty in them, no continuance in the enjoyment of them: neither will the things of this world abide, they perish in the using of them, and that which perishes in the using, we must not set our hearts upon. Its the expression of *Gregory Nyssen*, The things of the world are as if a man were writing upon the water with his finger, as any thing is written, the impression vanishes, and nothing appears; not as one were writing upon the sand or dust, which although any little wind blows smooth, yet it stays a while till the wind riseth: So the creature is not *vain* onely, because it leaves us after a while, but the comfort of the creature leaves us in the using.

Nulla res longa mortalium est, omnisque felicitas seculi dum tenetur amittitur. Hieron. in Esay 38.

Seneca says, *We live amongst things that are perishing.* We hear much of the vanity of the creature, and we can speak much of it, but how is it improved? how if you perish eternally for setting your hearts upon these things? and notwithstanding all your talk, this dreadful noise shall be heard from you, *We have lost eternity, for setting our hearts upon things that were for a season.* It is a notable speech that *Ambrose* hath; *Why will you make that which*

Inter pereitura vivimus. Cur ea quae ad usum diuturna esse non possunt, ad supplicium diuturna deposces? Ambrose in Luc 4. T 5.

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cannot be eternal for use, *eternal for punishment?* It is fading, in regard of the use, but it proves to be eternal in regard of the punishment.

Therefore when any temptation comes, to draw your hearts to any thing that gives content to the flesh for a season, O that you might improve this Argument to resist the temptation! What, shall I while away that time I have to improve for eternity to seek after you, and take content and pleasure in you? you are not onely *temporal* your selves, but you do hazard the loss of eternal things, and hazard the bringing of eternal evils. And therefore do not think it much that I press this argument, because it is ordinary: all that perish, *perish* because they set their hearts upon that which is for a season: and therefore though the knowledge of this in some general notion be ordinary, yet the truth is, to know it powerfully indeed, and effectually, it is a riddle to the world.

It is a notable place we have in *Psalm* 49. 3, 4. The whole scope of the Psalm, is to shew the happy secure estate of the godly in all troubles, and the vanishing condition of all ungodly in prosperity; now mark how he calls to us in the beginning of this Psalm, to hearken to this argument: We might say, this is an argument we have heard a hundred times, and know what it is, Why should we hearken so? Though you think this is an ordinary Theam, yet this is the great wisdom, and understanding of a gracious heart to know; this is the dark saying that I will open, so says the Psalmist, *My mouth shall speak of wisdom, and the meditation of my heart shall*

ſhall be of underſtanding, I will open my dark ſaying: Cap. 26.
So when you hear us ſpeaking of this argument, you ſay, This is an ordinary argument; but the true knowledge of it is a dark hidden thing to the men of the world, and it is the work of the Spirit of God, to make men know this truly: and when God works any ſaving work upon the ſoul, he begins in this way, to ſettle upon the ſoul this truth, That all the things that it hath ſatisfied it ſelf in, are fading; and what is a year or two, to enjoy all the contentments my heart can deſire, if then I muſt be gone, and bid farewel to all? have not I an immortal ſoul? and when ſhall be the time that I ſhall provide for eternity? And therefore I beſeech you look into this argument, and ponder it a little more.

There are three *worms* that are in every thing of the world, to eat out the ſtrength of it, and make it fading.

Firſt, the worm that is bred in the natural principles; the things that we ſet our hearts upon, are made of fading principles.

Secondly, there is the worm of the *general curſe* that is come upon them by mans ſin.

Thirdly, there is another worm, and that is the *particular curſe* that we bring upon the creatures, by our own proper ſins, as eſpecially when we ſet our hearts upon any fading tranſitory things below: all things in the world are ſubject to vanity by the *general curſe*, but the *particular curſe* makes them more vain: and ſhall we think to ſatisfie our ſelves in the things of the world, that have theſe *three worms*, feeding upon them continually, to eat out the ſtrength of them?

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What are your hearts upon? I urge it upon you as in the name of God, and answer in your secret thoughts, What are your hearts upon? either upon things that are for a season, or eternal? Things that are eternal, you look upon them as high notional things, that never took up your thoughts much: but to go into company, and eat, and drink, and laugh, and get money; these are the things that are but for a season, and these your hearts close with, and bless themselves in. What are become of all those that have had as great dealings, and as many merry meetings as you, and have satisfied the flesh as much as you? they are gone, rotten in their graves, and their souls it may be crying under the wrath of an infinite God, and all their bravery and delight at an end; would you be in their condition? It is a good observation of *Abulensis*, to shew to us the vanity of all worldly excellency, that those who have been the most glorious, in what man accounts glorious and excellent, have had inglorious ends, by which their glory hath been stained; and thereby our hearts might be taken off from such things, and set upon those things which are so glorious as they will make us for ever glorious. He instances in *Sampson* for *strength*, and yet what a contemptible end had he? So *Absolom* for beauty; *Achitophel* for policy; *Asael* for swiftness; *Alexander* for great conquests, and yet after twelve years poysoned. He instances likewise in *Kingdoms*; the *Chaldean*, *Persian*, *Grecian*, *Roman*, how soon were they gone? It is a notable speech *Augustine* hath: Go, (says he) and mark and attend the Sepulchres of rich men, and when you see their rotten bones, consider who they once

Abulensis in 2. Regū c. 13. & 20. & in c. 17. q. 21

Quoties juxta sepulchrum divitis transitis, rogo vos ut diligenter inspiciatis, Ubi sunt eorū divitiæ vel ornamenta, ubi gloria, ubi luxuriæ, ubi voluptas, &c? Attende ad me & intelligē, considera me, & vel sic tibi horreat luxuria tua, vel avaritia tua, hoc quod tu es ego fui, et quod ego sum, modo tu eris; vide pulverē meum, & relinq; desiderium tuum. Aug. Serm. 66. ad fratres in Eremo

once were, and know they do cry unto you; O you men, why do you seek so much to satisfie your selves in these fading things, and heap upon your selves vexation, to attain happiness for your selves in these things? Consider our bones here, and be struck with astonishment, to abhor your luxury and covetousness; for, says he, they cry thus to you, *You now are, and we were, and time will be, when you shall be what we are.* Cap. 26.

And then consider with your selves, what a doleful condition that man is in, that hath set his heart upon things that are for a *season*: When those are at an end, he may say, Now the thoughts of my heart, and all my hopes are at an end; now I must bid an eternal farewel to all my comforts, to *husband*, and *wife*, and *neighbors*, and *friends*, and *companions*; I shall never meet with you more, and never have mirth and jollity, and sporting, and gaming any more, but I must bid farewel to all, the *Sun* is set, and the *season* is at an end for all my comfort, and before me I see an infinite vast Ocean, and I must lanch into it; Lord, what provision have I for it? What a dreadful shreek will that soul give, that sees an infinite Ocean it must lanch into, and sees no provision that it hath made for it? Indeed those that dye, and are besotted, and know nothing of this infinite Ocean that they must lanch into, they are never troubled; but those that dye, and their consciences are enlightned, they have given a most dreadful shreek, to see themselves lanching into an infinite Ocean of scalding Lead, and must swim naked in it for ever.

And therefore improve this argument, to take off

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your hearts from things below, and say, What good will it be to me that I have been merry, and would have my will? I came to hear the word, and that was working to pull my lust from me, but my heart was set upon my lust, and I would have it: When my lust shall be at an end, what good will it be to me, to remember I had my lust and pleasure, and delight? This will afford little comfort after it is gone: You may live a year or two, and be drunk many a time that while, and have pleasure in uncleanness, and besot your selves; consider, many have had pleasures in the flesh, that now are gone, and within two or three years it may be said of you, Such a one was at such a Sermon, and heard, That all things that endure but for a season would not satisfie, and now he is gone; and if you will satisfie your selves in these things that are for a *season*, you may cry out in the anguish of your souls, and say, Such a day such an argument was treated upon, and I heard, Nothing that is but for a season will satisfie the heart, and how I should hazard my eternal happiness, if I set my heart upon them; And I heard, I had not onely a little River to swim over, but an infinite Ocean to lanch into, and yet I have sought after these things that are but for a *season*, to satisfie my flesh in them; now my season is gone, and I am lanching into eternity, the Lord knows what shall become of me.

O Dii, quã brevis voluptatis gratia ex rege me feci servum?

It was the sad expression of *Lysimachus*, who had lost his Kingdom for one draught of water, *For what a short pleasure have I made my self a servant?* So consider what a soul-sinking thought this will be to think hereafter; O God, for how short pleasure have

have I made my self a bond-slave to Hell for ever! One who was made according to the Image of God, who had means for eternal life, yet now am undone for ever! It is reported of *Pope Sixtus* the *fifth*, that he sold his soul to the Devil, to enjoy the glory and pleasure of the Popedom for seven years: What infinite folly possesseth the hearts of the children of men, who were made for eternity, to venture eternal miscarrying for a few years, yea, a few hearts contentment to the flesh! The Lord keep us from this desperate folly. Cap. 26.

Wherefore when we finde our hearts beginning to be let out upon any temporal good, make use of this argument, and let us muse with our selves, This content and pleasure we have, but will it abide? I was made to abide *for ever*, I was made for that good that must abide for ever. What are a few years here? Those who abide longest in the enjoyment of health and prosperity, their time is but as a *bubble*, they are gone, and the memory of them is perished. *Pliny* says, there was a miraculous example of one *Xenophilus*, who lived a hundred and five years without sickness: But what is this to eternity? *lib. 7. cap. 5.*

There is a notabe story of *Theodorus* a yong man, there being a time of great festivity and jollity in *Egypt*, and there was a great deal of feasting and musick, and delight in his fathers house: The yong man withdrew himself from all the company, and got alone, and fell a meditating thus, *Here is delight and content to the flesh, I may have what I will desire*, but *how long will it last?* And upon this meditation, thinking with himself, this will not hold long, he with-

Cap. 26. withdrew himself into a room private, and fell down upon the earth, and with many tears cryed out thus unto God in prayer; *O Lord,* (says he) *my heart is open unto thee, I indeed know not what to ask, but onely this, Lord let me not dye eternally; O Lord, thou knowest I love thee, O let me live eternally to praise thee!* And when his mother came to him, and would have had him come to the rest of the company that were bidden, he made an excuse and would not, onely upon this meditation, because he saw this would *not hold.*

O that God would fasten these thoughts upon you, when you are in the midst of your delights; But will this hold? Is not this one thing that is spoken of amongst the rest, that is but for a *season?* Think also upon this consideration; These things that are in the world, if they were a thousand times more then they are, yet being *but for a season,* this is enough to take off our hearts; but now when we consider they are but for a season, and but *slight* things, *empty vanities* besides, this should take off our hearts abundantly more; if they had a great deal in them, yet not being eternal, they are not very desireable. How vain then is mans heart, in being set upon such vain things? Well may *man* be said to be *lighter then vanity*; no vanity is so vain, as the *trusting in vanity*; all the vanity in the creature amounts not to so much vanity as the *trusting in vanity.*

And yet again consider, that the *emptiness* that is in these things, would make the eternity of them to be miserable. You will say this is a riddle, how can it be made out? Certainly it is so, there is such an *emptiness* in the things of the world, that they are fain

fain to borrow ſucceſſion to make them comfortable, and it is the *end* of ſome, and the *beginning* of others that makes them comfortable, and not the continuance of any outward comfort; as now the laying in a ſoft down bed, is eaſie and comfortable, and delightful; but if one were condemned to this, to lie there forty years together, and never to come out, it would be a torment, but to lie eternally it would be more, ſo that *eternity* puts a miſery upon the comfort: And ſo take any one comfort, and to be tyed to that, if there were not a ceaſing of one, and the beginning of another, the comfort would be miſerable; and the reaſon is, becauſe the comfort is ſo *empty*: But the enjoying of God, the eternity of it makes it comfortable; we ſhall as much delight in the comforts we have enjoyed of God, after we have enjoyed them hundred thouſands of years, as we did at firſt moment we entred upon them. Cap. 26.

Yet further, let us turn the conſideration of this ſo far, to take off our hearts from the things below, as not to be troubled much for any affliction and miſery we have here, for they are but *for a ſeaſon*; the being for a *ſeaſon*, takes away the comfort of the creature, and the being for a *ſeaſon*, takes away the bitterneſs of affliction: Is there any affliction upon you? think this is not *eternally* though, this is *not hell*. This is the great complaint of a ſoul in the time of trouble, *O how long ſhall it be? for ever?* But ſo we cannot ſay of any afflictions here in this world, that they ſhall be for ever. In *Dan.* 11. 25. ſpeaking of the great affliction of the Church, this is brought to alleviate all, *yet the end ſhall be at the time appointed*; ſo long as a man can look to the *end* of

Qui æternitatem mente concepit, nullos horret exercitus, non terretur turba, nullis ad timorem minis agitur. Sen. Ep. 103.

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of an evil, it is not much, it is for a ſeaſon; if he can but ſee banks, he is well.

Yea, and the evils that we do endure here, as they are but for a *little ſeaſon*, ſo they are but in the *due ſeaſon*, they are in this ſeaſon, and that is that which ſhould comfort us; becauſe there is not ſo much danger in any thing we ſuffer here, while we ſuffer it in this ſeaſon. Suppoſe any of you had your Ship leak, if it leaks when it comes into harbor, though it be an evil to you, and brings trouble, yet you comfort your ſelves in this, It is not in the main Ocean though: If I had had this leak in the main ſea, what had become of me? and ſo for troubles and ſorrows, you may ſay, *It is upon me*, but bleſſed be God, it is upon me here; Indeed if it ſhould prove to be upon me eternally *hereafter*, it were a great evil, but it is *here*. S. *Auguſtine* ſaid, *Here Lord cut me, do what you will with me, but ſpare me hereafter*; It was the prayer of *Fulgentius*, *Lord grant patience here, and pardon hereafter*: though I have never ſo much affliction here, it is no great matter, ſo I ſhall have pardon hereafter.

Hic ure, ſca; Ibi parce.

Yea, the enduring of affliction in this ſeaſon, ſhall be that which may deliver us from enduring evils eternally hereafter: God ayms at it, and he hath no other end, but onely to deliver from eternal ſorrows, *We are chaſtened, that we might not be condemned with the world*, 1 *Cor.* 11. And that he does by cauſing a man or woman, when any afflictions are upon them, to think thus; Lord, is this evil and pain ſo grievous to me that laſts but *for a while*, what will eternal evils be to me? *Drexelius* reports of a *yong man* that was given to his luſt, and pleaſure, and could not endure

dure to be crossed, but of all things he could not bear it, *To be kept from sleep*, and *to awake in the dark*; and being sick, he was *kept awake* in the night, and could not sleep, and he began to have these thoughts, and think, *What, is it so tedious for to be kept from sleep one night, and to lie a few hours here in the dark? O what is it to be in torments, and darkness everlastingly! I am here in my house upon a soft bed in the dark, kept from sleep but one night; O to lie in flames, and in darkness for ever and ever, how dreadful will that be?* And this was the means of the conversion of that *young man*, that was given to all maner of lusts before. Cap. 26.

O that the Lord would settle this argument upon you, so as to work it every way to be useful; for your *pleasures*, they are but for a *season*, why should I set my heart upon them? And for *sorrows*, if those be grievous, if a fit of the *Stone*, or of the *Strangury*, or the *Fever* be so grievous, what will that be to be *eternally* scalding in the wrath of God? Thus you see the consideration, That things are but *for a season*, how useful it is for to take out hearts from them, and to uphold our hearts in any evils and troubles that we should endure.

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CHAP. XXVII.

Exhortation to seek after eternal things.

THe last Use, is an Use of Exhortation, that seeing nothing that is *for a season*, can satisfie the heart, what remains but that we should seek after that which is *beyond* a season, for the satisfaction of our hearts? Look at the things that will satisfie an immortal soul, let it be of the largest extent that can be, these cannot upon this ground, because they are but *for a season*: Then let our hearts be after *eternal things*. I am this day to speak to divers hundreds of you here, that must every one of you live *in eternity* one way or other, yong and old, you must live in a time *beyond* this season: Now having to speak to you that must live eternally, this is that which I have to do, To get your hearts up, to seek after *eternal things*; and O that this might be done, if I should never preach more, and you should never hear more, yet if this should be obtained, that you should live eternally, that you should have your hearts got up to *eternal* things, you should be blessed, and I should think my self happy.

Philip King of *Macedon*, would have a man come and cry to him every morning, *You are mortal*; this is that which I should *rather choose*, that you might daily here a voyce, that *You are immortal*; The better part of you must live eternally: Were it that eternity were presented to us in the reality of it, how mightily would it work to draw our hearts to eternal things? Certainly our thoughts are not upon *eternity*; the thoughts of *eternity* are mighty

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prevailing thoughts, they are over-awing thoughts, ſoul ballacing thoughts, that would ballaſt our hearts; they are infinite pertinent thoughts, that do infinitely concern us. You that have had a company of ſleight thoughts, and have ſet the ſtrength of your ſpirits in thinking of chaffy things; O this day here is an object preſented to you, to help you againſt ſleight thoughts: This one word *Eternity*, and the thoughts of *this word*, may be enough for you, to baniſh vain and chaffy thoughts away for ever; it concerns us to have the ſtrength of our ſpirits buſied about this.

There is a requeſt that I have to every one of you, and I will put it as fair, and eaſie, and low as may be, becauſe I would not have it denyed; that is, That every one that God by his providence hath brought this day here into this Aſſembly, would reſolve in their own thoughts, and covenant with God, to ſpend but one half quarter of an hour in meditating of eternity every day; there is no ſuch great difficulty in it, to have ſuch thoughts as theſe renewed every day: *This body of mine*, though frail and mortal, *it muſt live for ever*, and *this ſoul of mine*, it *muſt live eternally*; I have ſpent a great deal of time in ſeeking after contentment to my fleſh for the *preſent*, but, *O Lord, what have I done to provide for eternity?* The renewing of this daily, and ſetling of this daily upon the heart, what might it do? It cannot be imagined what it might do: Precious are the thoughts of *eternity*, ſo precious, that there is many a ſoul, that would not for a thouſand worlds, but have had thoſe thoughts to be ſetled upon them; ſo precious, as many ſouls are now in Heaven, magnifying

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nifying and bleſſing of God, that they had ſuch ſerious thoughts of *eternity*, before they left this world.

Certainly, until you come to have your thoughts ſetled in ſome meaſure upon *this*, you do not underſtand *wherefore* you were born, nor unto what you were born; you never have done any thing to purpoſe about the great buſineſs that God hath ſent you into the world for, until you come to have ſerious working thoughts about *eternity*: you have had all this while a ſeduced heart, that hath deceived you, and all your life hath been a dream. If God ſhould begin to dart thoughts into your hearts, and ſtick them upon your minde, about this argument, *now* you begin to live, and to awake, it were not poſſible that any luſts ſhould ſtand before theſe thoughts: you complain often of weakneſs, and that you meet with temptations that are very ſtrong, behold here a means to reſiſt ſtrong temptations, to ſtrengthen you againſt the ſtrongeſt temptations that you can poſſibly meet withal in the world, namely the ſerious thoughts of things that are *beyond* this ſeaſon. It is reported of the cuſtoms that have been obſerved amongſt the *Rites* and *Ceremonies*, in making of Biſhops, they had this ſpeech to them, *Have eternity in your mindes*: O that this ſpeech were renewed upon us, in all our conditions and buſineſſes, that ſo it may prevail with us, to ſeek after that which is *eternal!* And to that end, that what I ſpeak this way, may not vaniſh, and come to nothing, (for it is a ſerious argument that we are about, & I am loth that it ſhould come to nothing) conſider theſe motives.

1. *Motives to minde eternity.*

Firſt, it is *onely* the rational creature that knows any thing that is *beyond* this ſeaſon: this is the excellency

lency of *a rational creature*, that it hath any notion about any thing that is *eternal:* Now that God hath made *us* of ſuch a nature, and no creature elſe, but *us*, and *Angels*, ſurely there is ſomething in it: Mens hearts do naturally deſire *eternity*, and think this is good if it might *laſt*. That is very obſervable therefore that we have in *Hoſ.*14.5. concerning Gods expreſſion of himſelf to his people; where he would expreſs himſelf ſo as to ſatisfie his people, he ſays, *I will be as the dew unto Iſrael, he ſhall grow as the Lilly, and caſt forth his roots as Lebanon.* The *dew* and the *Lilly* are ſweet things, but the *dew* though it be ſweet is quickly gone, and the *Lilly* is ſweet, but it is obſerved by the *Naturaliſts*, that the *Lilly* does not take much *root* in the earth, therefore mark what follows, and he ſhall *caſt forth his roots* as *Lebanon*; you ſhall have the ſweetneſs of the *Lilly*, but you ſhall have *the roots of Lebanon*; *Lebanon* was the place of *Cedars*, and the roots of Cedars are deep. *They that dwell under his ſhadow ſhall return, they ſhall revive as the corn, and grow as the vine.* It might be ſaid the corn laſts but *a year*, therefore God adds, *and grow as the vine*; the *Vine* does not onely bud, and ſend forth his branches and grapes one year, but the next year, and the next year *it continues:* therefore that God might preſent his mercies fully to the hearts of his people, he does preſent them in this ſatisfying way, that his mercies ſhall be abiding mercies. Why ſhould we be as Children, to run after bubbles? Men ſeek after inheritances, and to have things made ſure for perpetuity, ſo it ſhould be with us.

Cap.27.

7 Hoſ.14.

Secondly, let us look upon things that are *beyond* 2.

Cap. 27. this season, that are *eternal*, because that in these times of the Gospel, God hath revealed *eternity*, and eternal things abundantly more clearly then ever they were revealed in the *Law*: in the time of the Law there was little made known concerning *eternity*, but the times of the Gospel being renewed, now the *treasures* of eternity are opened; Immortality is brought to light by the Gospel, 2 *Tim.* 1. 10. Now the glorious things of eternity are set before our eyes, and we the Ministers of God are commanded to present them to you, and you living under the Gospel, where you hear so much of eternity revealed, it would be dreadful if you should be deceived with things that are but for a season.

3. Thirdly, every one of you as you are born, are born with your backs upon *Gods eternity*, and your faces towards *hells eternity*, and therefore you had need look beyond things that are but for *a season*, and minde the things of your *eternal* good with all your might.

4. Fourthly, all your *eternal* good does depend upon the short uncertain *moment* of your lives; if the thrid be but cut, and you have not provided for your eternal good, you are lost and undone for ever, you do not know but upon every *moment* depends *eternity*.

5. Fifthly, know you may be far nearer to the Ocean of eternity, then you are aware, and therefore you had need have your thoughts fastened upon *eternity*; Who knows but that before the morning some that are here may understand what eternity means, and be lanching into the infinite Ocean of it: there is many a man that is in his *jollity*, *strength*, and *health*, that

that is called forth by God, ſuddenly to lanch into this Ocean; If God call you ſuddenly before you be ready, what will become of you? now you may be near it. You that are old are certainly near it, within a few years you muſt know what *eternity* means, you ſhall know a great deal of difference between things that are *for a ſeaſon*, and *beyond* a ſeaſon: and *yong ones* may, as we have daily examples; now you that are yong, conſider thoſe examples, and put the caſe, Suppoſe I had been called to lanch into eternity, when ſuch a one was called, had I been ready? what had become of me? O conſider how near you may be unto it, and therefore look not upon things that are *temporal*, but let your hearts be after things that are *eternal*. Cap. 27.

Again, conſider how happy thoſe ſouls would think themſelves that are in their eternal eſtates, and are miſcarried, if they had time to provide for *eternity* again. Many are gone, and ſnatched away from all things that are for a ſeaſon, and are ſwimming in the infinite Ocean of eternal miſery, and they look about them, and ſee vaſtneſs, no limits, no end, no land: If they could but come back again, and have their time again, how do you think would they carry themſelves about things that are but *for a ſeaſon?* do you think temptations would draw their hearts again? If company ſhould come to draw them to drinking, and uncleanneſs, would they yield then? they would with indignation caſt away thoſe temptations, and ſay, *God forbid I ſhould be drawn with theſe things, that are but for a ſeaſon*, I know what *eternity means*. O now you have time, improve this argument, and labor to provide for *eternity*: now 6.

Cap. 28. prayers and tears may do you good for *eternity*; within a while, if you could let ſtreams of blood iſſue from you, it can do you no good, and if this argument prevail to get off your hearts *beyond* things that are for a ſeaſon, there will ariſe theſe two queſtions: *O that I did but know how it ſhould go with me eternally! O how ſhall I get eternal things to be my portion!*

CHAP. XXVIII.

How we ſhould know how it will be with us for eternity, *and what we ſhould do that it may be well with us eternally.*

1. IF you ſay, How ſhall I know how it ſhall be with me for eternity? ſhall it be well, or not well with my ſoul when I am beyond things that are for a ſeaſon? You may have ſome gueſs by thoſe thoughts you have had upon things for *eternity*: you that have given liberty to your ſelves, to ſatisfie your ſelves in the things of the *fleſh*, and your hearts have been fully ſatisfied in the things of the *world*, and this point is a ſtrange point to you, you have cauſe to conclude with your ſelves, that you are in a miſerable condition *for eternity*; but if your conſciences can teſtifie that this point, the getting of your hearts from things that are but *for a ſeaſon*, and ſetting them upon the things that are eternal, is that which the Lord hath ſetled upon your hearts for many years, when you wake in the night, or in the morning, the ſame thoughts that are preſented

to

to me by the Word, the Lord hath presented to me by his Spirit, the strength and chief of my thoughts have been busied about this argument. It is a good sign, that God does intend good for that soul to *eternity*, whom he is pleased to possess with the thoughts of it so deeply for the present. Cap. 28.

Again consider, could you not wish in your hearts, that you might live always? and that the content and delight in this world, in meat, and drink, and sports do satisfie you, and you think your selves happy in the enjoyment of them; certainly God hath not yet savingly made known the things of *eternity* to you. Those that God does prepare for his eternal mercies in Heaven, God does take off their hearts from all things in the world; that if it were put to your choice, though you might have a thousand worlds, you would not have them for *your portion*; no, there are more glorious, more excellent things for my soul to have, and therefore God forbid I should have my portion in *these things*, though they were to endure. 2.

Augustine brings in *Plotinus*, acknowledging it the mercy of God to man, that his soul is in a *mortal body*, that the body is not immortal, but that after a little time the bodies of men may be dissolved, and so their souls be there for ever where the soul of the world is; that is his expression. *De civ. Dei lib. 9. c. 10.*

3. A third Argument that it shall be well with you *for eternity*, is this, To know what *seeds* of *eternity* God hath begun to plant in your hearts. This is a certain truth, There is no soul that God intends eternal life unto, but God begins eternal life in this world. You know what St. *John* says, *He that hates* 3. *Ut ipsæ ibi forent semper, ubi est anima mundi.* Aug. de Civ. Dei l. 9. Ca. 10.

Cap. 28. *his brother, hath not eternal life abiding in him.* Eternal life is begun in this world in all that ſhall be ſaved; therefore think with your ſelves, What ſeeds *of eternity* have I put into my ſoul? All common graces, and moral vertues are not a ſeed that will grow up to eternal life, but ſaving grace will; though it be under the clods for the preſent, it will grow up *eternity.*

4. Fourthly, Examine the Scriptures, look into the book of God, and ſee whether the Scripture ſpeaks well on your ſide, becauſe that in this Book, in this Scripture, there God hath revealed the *eternal counſels of his will,* and the great things about mans eternal eſtate: there is little in all the Book of the Creature, the Book of *Creation,* revealed of the counſels of Gods will, about bringing man to his eternal eſtate; but in this Book of the *Scripture* he hath revealed his will concerning this; and therefore conſider, does this ſpeak well of your ſide? Thus by theſe arguments you may know how it ſhall be with you for eternity.

How to get *eternal things* to be our portion. *Queſt.* 2.

But what ſhall we do to get a portion in thoſe things that ſhall be eternal?

1. Firſt, labor to bring all things in ſubordination to *eternity,* do not make other things your ſcope, make them an underling, and take no further content in them, then that they may further your ſouls to *eternity.* Suppoſe you have an eſtate encreaſing more then another, what will you do with it? how will you uſe it? wherein do you count the good of it to conſiſt? that by theſe things I have coming from God, I hope to make uſe of them, to fit me for eternal mercies, and to treaſure up eternal mercies by a ſanctified holy uſe of

of these things; but when temporal things come in, and your hearts rest upon them, without subordination to eternal things, this is infinitely dangerous. Cap. 28.

Secondly, make conscience of the little time you have; O it is but a little time you have, let that be consecrated and devoted to God: it is eternal happiness that you look for hereafter, why should you not be willing to spend as much of this little time for it as can be? 2.

Thirdly, labor to be exact in all that you do, for you are working for *eternity*. As *Zeuxis* the Painter, when he was askt, why he was so accurate in his Painting, says he, *I Paint for eternity*: Let us in our Christian profession be exact in our way, because we live for *eternity*; There is nothing that does make men so accurate in their way as this; and let the men of the world know, that this is the reason of the exactness of the ways of Gods people, because they know they live to *eternity*. Hypocrites, who in Religious duties aim onely at some *present*, some temporal good, they are not exact, they rest in *out-sides*; but the Saints who make *eternity* their aym, are exact in all things, especially those things that have a more immediate influence into *eternity*. 3. *Æternitati pingo.*

Fourthly, be sure all you do, you do upon divine and *eternal* grounds, take heed of being carnal, and earthly in your spiritual services; but in all duties in Gods worship, look to an eternal God, and let your *principles*, *aims*, *grounds*, and *intentions* be eternal. The Temple was called *Bethgnolam*, the house of *Eternity*; do all you do in the house of God, in his Ordinances, in order to *eternity*, that it may indeed be an house of *eternity* unto you. 4.

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Laſtly, be ſure you be conſtant, abide conſtantly to the end, do not onely *begin*, and now and then in a good mood, have ſome thoughts of a good life, and providing for your ſouls, but abide, be *conſtant*. And if you take theſe ways, by this you ſhall come to chooſe *Moſes Choice*. O that now in my winding up of all, by all that hath been ſaid, ſome ſoul or other may have cauſe to bleſs God in being inclined to chooſe the ſame *Choice*: If you would chooſe *Moſes Choice*, uſe *Moſes* argument, and this is the ſpecial argument that moved *Moſes* to make this *Choice*, he looked upon all theſe things as *for a ſeaſon*, and he looked upon *eternity*; O that you being moved by *Moſes* argument, you may this day be brought to chooſe *Moſes Choice*, that you may ſing *Moſes Song*, *Rev.* 15. 3, 4. *Who ſhall not fear thee, O Lord, and glorifie thy name? for thou only art holy.* O that *that Choice* by this argument were made, that ſo you might ſing hereafter this part of *Moſes Song*; *O Lord, there was a time that I never ſaw thee in thy glory, and never minded thee, but now Lord I ſee, worthy thou art to be feared, and glorified for ever, for thou art holy*: The Lord give us hearts upon this argument, to make *this Choice*.

MOSES

Moſes his Choice.

The third Part.

Heb. 11. 26.

Eſteeming the reproach of Chriſt greater riches then the treaſures of Egypt, for he had reſpect unto the recompence of the reward.

Chap. XXIX.

The Review of Moſes Choice.

WE have finiſhed the *Choice* of *Moſes*, the argument upon which *Moſes* went in his *Choice*, and now we are come to this 26. verſe, where we have the *Review* of *Moſes* choice, looking back to ſee what he had choſen, to the conſequent of it. He ſees that while he joyns himſelf with the people of God, and ſuffers affliction, he is like to meet with nothing but *reproach* and *ſcorn* for his labor; *this* he ſees, & yet he repents not: his judgement ſtill is not onely for his *choice*, but he does *eſteem of it highly*,

Cap. 29. *highly*, as accounting that reproach of Christ that he was to suffer, great riches; and the argument that here he hath, is the greatness of the recompence of the reward, *He had an eye unto the recompence of the reward.*

[*Esteeming* the reproach *of Christ:*] *Reproach* is taken either materially, or formally; *materially*, so it may be taken for the *affliction* that he did endure with Gods people, that outward mean wretched condition that he was like to suffer with the people of God, this was the matter of the reproach. Or otherwise *formally*, the scorn, contempt, reviling, railing, and all the evil that should be spoken of him when he had left the *Court*, and joyned himself with Gods people; and this formal kinde of reproach is that which is especially meant.

Quest. [*The reproach of Christ:*] How could that reproach that *Moses* suffered, be the reproach *of Christ?* for Christ was not then born, it was a long time after before Christ came into the world.

Answ. Christ was present unto *Moses* by the eye of faith, though he were not yet come into the world, *Christ is the same to day, yesterday, and for ever*; he was the same to the *Patriarchs* and *Prophets*, that he is to *us*.

[*Esteeming the reproach of Christ* greater riches *then the treasures of Egypt*] *Moses* was not onely content to suffer patiently the reproach of Christ, but he counted it *his glory*, his *riches*, greater *riches* then the *Treasures of Egypt*. *Egypt* was a rich countrey, and full of treasures; and therefore in *Psal.* 87. *Egypt* is called by the name of *Rahab*, and the reason is, because of the pride, and power, and insolency

lency of *Egypt*; becauſe *Egypt* was a fruitful rich place, therefore they had a great deal of ſtrength, and power, and were lift up with pride; So *Iſa.*51.9. *vide Hieronym.* upon the place. The King of *Egypt* is called a Dragon in *the waters*: and the chief horſes that *Solomon* had, in 2 *Chron.* 9. they came out of *Egypt*; and the *Whore* in the *Proverbs, had her fine linen out of Egypt.* *Egypt* was a very fruitful Country, *Gen.* 13. 9. The fruitfulneſs of that place to which *Lot* turned aſide, is deſcribed to be the garden of the Lord, like the Land of *Egypt*: it is called by many *Horreum cæterarum regionum*, the Granary of other Countreys: hence *Abraham*, when famine was in *Canaan*, went into *Egypt*; and after, *Jacob* in time of famine ſent his ſons into *Egypt*; it is ſaid of it, that they ſow almoſt every moneth. And being ſuch a flouriſhing place, all kinde of learning was there; and therefore in 1 *King.* 4. 30. where the greatneſs of *Solomons* wiſdom is ſet out, it is ſaid, it excelled the wiſdom of *Egypt*. In *Egypt* was treaſures of riches, and treaſures of ſtrength, treaſures of the riches of the earth, and treaſures of merchandize, and treaſures of learning, and yet *Moſes* eſteemed the reproach of Chriſt, *greater riches then all the treaſures of Egypt.* Now the points that ariſe from theſe words, are theſe:

Cap. 29.

Prov. 7. 16

Gen. 13.

First, that the people of God have been, and uſually are a people under *reproach.* 1.

Secondly, the reproach of Gods people is the *reproach of Chriſt.* 2.

Thirdly, a gracious heart is not only willing to bear reproach when God calls unto it, but in the cauſe of Chriſt, triumphs and rejoyces in that reproach it ſuffers. 3.

Fourthly,

Cap. 30. 4. Fourthly, the ſtrong argument that moves Gods people thus to do, is the *eye* that they have unto the *recompence of the reward*. To begin with the firſt, and that is this:

CHAP. XXX.

The condition of Gods people is a reproached *condition.*

Point 1. HAving now to handle this Doctrine, concerning the *reproaches* that are caſt upon Gods people, before I ſpeak a word concerning the point, I deſire to put this caveat, That none upon hearing the eſtate of Gods people being reproached, ſhall think to waſh away all juſt reprehenſion and accuſation, and think to anſwer whatſoever they are accuſed of with this, That all Gods people have been reproached, and therefore think their condition to be but the ſame that uſually Gods people have been.

1. Firſt, if that were enough to anſwer any accuſation upon this, then there ſhould never be any reprehenſion and accuſation, the Church of God ſhould never proceed againſt any for any evil.

2. Secondly, ſuch as think to put off juſt reprehenſions and accuſations thus, have their conſciences reproach them more then others do or can reproach them.

3. Thirdly, it is not for all to make uſe of this that I am ſpeaking of, but onely ſuch, whoſe conſtant and general way is gracious, and inoffenſive; now if

if they meet with unjuſt accuſations, and reproachful ſlanders, they may have the benefit of this, to think it is the uſual condition of Gods people to be reproached; but if any have been offenſive, and evils break out, they cannot have the benefit of this point, for more evil may be in them then appears; and thus I lay this caveat to pull up evil weeds, before I ſow good ſeed. And now to the Point. Cap. 30.

The condition of Gods people is a reproached *condition.* They have been a people ſubject to all maner of evil ſpeaking of them. This the Church of God complains of in *Pſal.* 79.4. they were not onely a reproach, but God himſelf gave them over to be a ſcorn and reproach. *Iſaac* that was the *ſon of the promiſe*, we know how he was reproached and contemned by *Iſhmael*: and it is obſervable, when the Apoſtle ſpeaks of the reproach of *Iſaac*, in *Gal.* 4.29. it is ſaid, *Iſhmael* perſecuted *Iſaac*; now that perſecution was nothing but his *mocking* and *reproaching* of *Iſaac.* We read of *Job*, a holy man, how lyable he was to reproach and contempt, *Job* 16.9,10. there you may read of the bitter reproaches he had from the abjects, ſuch as he would not ſet with his dogs, that had not bread to eat, and were driven from men to live among buſhes and nettles. In *Pſal.* 35. 15. *David* complains, *the abjects of the people made a ſcorn of him*; the baſeſt wretches that are, can finde a taunt, and mock at Religion; *reproachers* are the moſt baſe ſpirits. In *Nehemiahs* time, thoſe that ſought to build the *Temple* were ſcorned; in *Nehem.* 2. 19. it is ſaid, *Tobiah* the ſervant, one that had been but a ſlave, a baſe wretch, he comes and laughs them to ſcorn. And ſo in great mens houſes, if the Maſters Pſ. 44.13.

Cap. 30.

sters do scorn at the godly, the basest servants will do so too.

Psa. 31. 1.

David hath many bitter complaints of the reproach he suffered, *I was a reproach among all my enemies, but especially among my neighbors.* Now the reproaches of *professors* one against another, are the bittereſt, and most vile reproaches: and the reason of it is this, because usually reproach arises from some contestation about excellency: for a Prince that is a great deal above another, hath not contestation with beggers, he does not reproach them, nor they him, for this distance is too great; but reproach is between equals, when one stands in the light of the other; or from inferiors, who have others by them who are above them, and their excelleney stands in their light, and they cast dirt upon their excellency, that theirs may appear the brighter. Now those that have a contestation about Religion, have a contestation about the greateſt excellency, and where their hearts are unsavory, their reproaches will be the bittereſt reproaches. In *Psal.* 109. 25. *I became also a reproach unto them, when they looked upon me, they shaked their heads*; and in other places the drunkards made songs of him. *David* was a man of such an admirable spirit, *the sweet singer of Israel*, and God had blest him with all things that might make him honorable, and had he not been religious, it were impossible that such a man as he should have endured such reproaches.

The *reproaches* of *Professors* the bittereſt.

And we have the Church complaining in *Lam.* 3. 30. *He giveth his cheek to him that smiteth him, he is filled full of reproach.* So all the Prophets that were the most eminent were reproached, as *Isaiah*;

in

in *Isa.* 28. *Precept upon precept, line upon line,* that was a scoff they put upon *Isaiah*; we have nothing but *line upon line, and precept upon precept*; the very sound of the words as they are in the Original, carries with them a taunting, reproachful expression, *Zan la Zan, Kan la Kan, manda remanda, manda remanda*; as scornful people by the tone of their voice, and ryming words, scorn at such as they despise. And so *Jeremy* complains in the bitterness of his spirit, that the word of the Lord was made a reproach to him. And *Ezekiel*, see how he was scorned, *Ezek.* 33. 30, 31, *&c.* Cap. 30. Ier. 20. 28.

And as they did the *Prophets*, so *Christ*, and the *Apostles*; when they were filled with the Spirit of God, they mocked them, and said, *they were filled with new Wine*; And Christ tells them, *they shall revile them, and speak all maner of evil unto them.* And so St. *Paul*, a man of most admirable parts, yet he says of himself, and of the other Apostles, 1 *Cor.* 4. 13. *Being defamed, we intreat*; the word translated *defamed*, signifies *blasphemed. We are made as the filth of the world, and are the off-scouring of all things to this day.* We are made *the filth of the world*, as if we were scraped out of the filth *of the filth* of the world; There is an emphasis in that word, *the filth of the world*; why the world *lies in filth*, is even nothing else but filth, as in 1 *John* 5. 19. *the whole world lieth in wickedness*, as a carrion in the slime of it; to be accounted the filth *of such a filth*, is a most vile esteem of one indeed, that filthiness must needs be great. *Mundus* hath the name *à munditie* of cleanness, but as *lucus à lucendo*, as *mons à monendo, quia minimè lucet, minimè monet*, so *quia minimè mundus est.*

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eſt. And further, *the off-ſcouring of all things*; to be the off-ſcouring *of ſome things*, is not ſo vile, but *of all things*, the moſt *baſe*, and *contemptible* things, how vile is that? The word ſignifies the *dung-cart* that goes through the city, into which every one brings his filth, and caſts in: every one had ſome filth to caſt upon *Paul* and the reſt of the *Apoſtles.*

And in the *Primitive times*, the people of God were then a people under great reproach: What ſtrange things does *Tertullian* tell us they reproached them withal; as that in their meetings they made *Thyeſtes ſuppers*, who invited his brother to a ſupper, and preſented him with a diſh of his own fleſh; they charged them with uncleanneſs, becauſe they met in the night, (for they durſt not meet in the day) and ſaid, they blew out the candles when they were together, and committed filthineſs: they reproached them for *ignorance*, ſaying, they were all unlearned; and therefore the Heathens in *Tertullians* time uſed to paint the God of the Chriſtians with an *Aſſes head*, and a *book* in his hand, to ſignifie, that though they pretended learning, yet they were an unlearned ſilly people, rude and ignorant. Biſhop *Jewel* in his Sermon upon *Luke* 11. *ver.* 15. cites this out of *Tertullian*, and applyes it to his time: *Does not our adverſaries do the like*, ſaith he, *at this day, againſt all thoſe that profeſs the Goſpel of Chriſt? O ſay they, who are they that favor this way? they are none but* Shoomakers, Taylors, Weavers, *and ſuch as never were at the Univerſity.* They are the Biſhops own words. He cites likewiſe *Tertullian* a little after, ſaying, that *The Chriſtians were accounted the publike enemy of State.*

Publici hoſtis.

State. And *Josephus* tells us of *Apollinaris*, speaking concerning the *Jews* and *Christians*, that *they were more foolish then any Barbarian.* And *Paulus Fagius* reports a story of an *Egyptian*, concerning the Christians, who said, *They were a gathering together of a most filthy leacherous people*; and for the keeping of the *Sabbath*, he says, *they had a disease that was upon them*, and they were fain to rest the seventh day, *because of that disease.* And so in St. *Augustines* time he hath this expression, *Any one that begins to be godly, presently he must prepare to suffer reproach from the tongues of adversaries:* and this was their usual maner of reproach; *What shall we have of you, an Elias? a Jeremy?* And *Nazianzen* in one of his Orations, says, *It is so ordinary to reproach, that I cannot think to go free my self.* And so *Athanasius*, they called him *Sathanasius*, because he was a special Instrument against the *Arrians.* And *Cyprian*, they called him *Coprian*, one that gathers up *dung*, as if all the excellent things he had gathered in his works were but *dung.* Cap. 30. *Cyprianus, Coprianus*

And if we look into the ways of Gods permissive providence in these latter times; what reproachful, and scornful blood hath run in the veins of wicked men, and what horrid things hath been invented upon the most famous persons of our latter-times? As *Luther*, this report came to him, he being yet alive, That *Luther* upon his death-bed had recanted, and he desired the *Sacrament*, and after he was dead, there was a fearful Earthquake that shook the place where he lay, and they saw the *Host* he had taken, hanging in the Ayr, and when he was put into the Grave, they heard a great noise, but they saw

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saw nothing, but a filthy stink arose, and his body was taken away. And so of *Calvin*; though he had a sweet death, yet was it said by the Popish Party, that he was eaten up with worms, (as those said of *David, An evil disease cleaves fast to him:*) and then when he was to dye, he called upon the Devil, and blasphemed the name of God. And so *Oecolompadius*, that he slew himself; and others reported, that the Devil slew him. It were endless to name the reproaches that we finde of the servants of God that were most eminent. Yea, I remember *Seneca* hath such an expression concerning Philosophy; says he, You are not yet happy, if the rout of people do not deride you; if you will be happy, prepare your selves *to contemn* being contemned. And an other *Philosopher* says, *If one does but begin to set himself to the study of Philosophy, he must expect to be scorned and derided.* Now if this be the wickedness of mens hearts, as they cannot so much as endure moral Philosophy, much more if a man begins to walk according to the rule of God. This is that which many fear, and they bring it to keep others from Gods ways, and say, If you embrace Religion, you will be derided at, and scorned: and by this many are kept from the good ways of the Lord; and therefore I being faln upon this argument, I shall labor to take away this stumbling block, that it may not hinder any. Thus you have seen the thing it self, that it is so, that Gods people are a people under reproach. Now the reasons for it:

Nondũ fœlix es si nondũ te turba derisérit. Si beatus vis esse hoc cogita primũ contemnere ab aliis cõtemni. Sen. lib. de moribus.

Why Gods people are so reproached in the world.

First, because the men of the world look upon the servants of God, as having very poor low spirits; now those are men that are liable to contempt and reproach.

reproach. Gods people are not for the braveries of the world, and the glory of the world; and when they ſee their hearts are taken off from that which they count the bravery of the world, they contemn them. Cap. 30.

Secondly, they look upon their ways as *irrational*: There is no reaſon why men ſhould be ſo afraid of the leaſt ſin, they are ſtricter then they need, and do more then they need: ſo that the more earneſt Gods people are upon their way, the more wicked men will ſcorn them, becauſe they ſee them earneſt upon that which they ſee no reaſon for. 2.

Again, they think the ways of Religion are but *imaginary* things, and notions, and there is no certainty in them, and think it ſtrange men ſhould ſuffer for things that are to come they know not when, and are they know not what: and therefore one gives that reaſon, why *Cyprian* was called *Coprian, becauſe he gathered ſuch fables and tales*, (meaning the Goſpel) as they termed them, *which they ſaw no reaſon for.* 3.

But eſpecially it does proceed from the *pride* and *malice* of wicked men; from pride, and ſwelling, and envying one at another; a proud and envious man will ſeek to caſt diſgrace upon that excellency that himſelf wants, as *Licinius* who was joyned with *Galerius* in the *Empire*, being ignorant himſelf, not being able ſo much as to write his own name, he was an enemy to learning, and as *Euſebius* reports of him, he called the liberal Arts, A publike poyſon and peſtilence. What was the reaſon that ſhould cauſe *Sanballat* and *Tobiah* to make ſuch a ſtir to reproach *Nehemiah*? Certainly the ground was this, *Sanballat* 4. *Euſeb eccl. hiſt. l. 4 c. 13.*

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and *Tobiah* were in *Samaria* with a mixt people, and they had got a Temple, and endeavored to magnifie that; Now they thought that the *Temple of Nehemiah* would darken the glory of their Temple, and therefore they ſought to caſt diſgrace upon them, to bring them into contempt. And the malice of mens hearts, when it cannot vent its ſelf by open perſecution, then it will vent its ſelf by the perſecution of the tongue; malice makes men very watchful, to obſerve any thing whereby it may gain matter of reproach, and malice will make men exceeding inventive to finde out ſtrange ways of reproach, and exceeding bold in venturing upon reproaches.

For the *firſt*, that place is remarkable in *Proverbs* 16. 27. *An ungodly man diggeth up evil, and in his lips there is a burning fire*; if things be not plain and fair enough, becauſe he hath an evil ſpirit, *he will dig up evil*, if he can dig up any old buſineſs to reproach them for.

1. *Malice is fruitful in inventing reproaches.*

Now the ways of invention, that malice hath to reproach upon the ways of God, are many: As the ſtraining of any word to the utmoſt, and putting gloſſes, and falſe interpretations upon words; and thus it is eaſie to make any man a tranſgreſſor for a word, yea, for any wŏrd, as it was with thoſe, *Iſa.* 29. 21. *They make a man an offender for a word, and lay a ſnare for him that reproveth in the gate.*

2. A ſecond way is, by caſting out doubtful ſpeeches; they will not accuſe one directly, becauſe it will be a ſhame to them, if it be falſe, but they caſt out doubtful ſpeeches, they know ſome will turn them the worſt way, and if they be examined, they

they can turn them another way; to save themselves. Cap. 30.

Another invention, is some secret intimations that others may gather; and it cannot be said they spake any thing, but by some gesture or the like, others may gather something. 3.

Fourthly, to speak things as from others, and not from themselves, and in the speaking of them to say, *I believe such things are not true*, and yet they spread the report. 4.

Another way is to speak evil, and yet so, as to manifest a great deal of grief and sorrow for such reports, and *secretly desire* that they may spread, and take where they come. 5.

Sixthly, when they want apparent matter for reproach, they will pretend some love to get matter for reproach: so you may read in *Ezra* 4. 1, 2. when the adversaries of *Judah* could not reproach them apparently, they pretended love, and this and that, they sought the same God they did, and would sacrifice to him, and therefore would build with them. So *Sanballat* and *Tobiah* desired to meet lovingly with *Nehemiah* to take counsel together, but in this they intended his reproach. 6. Neh. 6 7

Yea sometimes, to speak some truths with reproach, to make it to be believed the more. It is said, 1 *John* 2. 21. that *there is no lye of the truth*; these men make the truth to be serviceable to a lye, they raise the strength of *a lye*, even out of *the truth*. We might be abundant in shewing the ways of invention that malice hath, to cast dirt and shame upon those that it hath an evil eye upon. 7.

Eighthly, if there be any shew of *suspition* of evil, to make 8.

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In dubiis melior est conditio possessoris.

make it a certainty, and so to carry it in the report, as if it were *surely* so, this is a great wrong; for every man is in possession of his good name, until the contrary be made out, and in doubtful things the possessor hath the advantage, but in this way of malice, this his priviledge is taken away.

9. Ninthly, if there be any thing conceived evil, that hath any nearness or likeness to that which is done, malice will fasten that evil upon what is done, as if it were *that*; as appears notably in the example we have *Ezra* 4. of *Rehum* the Chancellor, and *Shimshai* the Scribe, and the rest of their companions, as the holy Ghost calls them, *ver.* 9. in their reproachful accusation of the people of God; whereas the Text speaks onely of their building the Temple, yet they accuse them for building the *rebellious City*, that thereby they might free themselves from subjection to the King. Thus while Gods people seek to build the Temple, to set up the Ordinances of Christ, they are accused for disturbing the Commonwealth; because they cannot do as others do, because they cannot subject their consciences to men, therefore they are reproached and accused, as disturbers of the State, enemies to Government, &c.

10. Tenthly, *Malice* will teach men to draw consequences a great way off from the premises, that it may fasten *reproach* upon those they have an evil eye upon, although in truth there be no dependance of that which they affirm upon that which they draw it from: As in the former example, *Ezra* 4. *ver.* 16. *Certifie the King, that if this City be built again, and the walls thereof set up, by this means thou shalt have no portion on this side the River*; It was a consequence that

that they could not conclude from what they affirmed of them. Thus it is with many in their reproaches and accusations of Religious men, if they be suffered to have their way in that which they pretend is for conscience, they will grow *Rebels*, they will not live under government: surely there is no dependance of rejecting government upon Religion, upon subjection to the truth in a conscientious way. And as it is inventive, so it is bold to venture strangely upon such things that men know they may be easily found in. It was the speech of the *Jesuit Campian*, Reproach valiantly, somewhat will stick, though it may be easily answered by those who know the matter, yet the noise will go further then the examination, and much will stick by it. Cap. 30.

Fortiter calumniare aliquid hærebit.

A fifth reason of the reproach of Gods people, is from the malice of the *Devil*, because the Devil knows there is no such way to darken Religion, and to damp the hearts of people from embracing it. And therefore it is observed of *Julian*, he would not go the way that other *Emperors* did, to oppose Religion by open persecution, but sought all means to cast *reproaches* and *contempt* upon Religion, and by that means many were drawn from Religion: and certainly, where we see that *reproaches* are cast upon such as are religious, this is the end, to suppress Religion, there the Devil hath a great hand, and hopes to prevail much. 5.

Again, God (sometimes) hath a special hand in this. Why does God suffer this? sometime for the correction of his people; sometime for the good of his people. 6. The sins of Gods people, oft punished by *Reproaches*.

First, for the correction of his people: there are

Cap. 30. seven or eight sins punished in Gods people by reproaches that are cast upon them.

1. First, that they have not been so tender of the name of God as they should have been, you have not been affected with the wrongs that have been done to the name of God, and therefore God suffers you to suffer in your names.

2. Secondly, the inordinate desire of a *name*, because we are so ready to desire a name abroad, and to have esteem in the world, and are more *solicitous* about *credit* with men, then credit *in heaven*, therefore God sometimes crosseth his people, and suffers filth and dirt to be cast upon them, to correct this sin.

3. Thirdly, it may be you have not done that good to others which you might have done, therefore God uses them as a scourge to you this way.

4. Fourthly, it may be it is because you have not been tender of the name *of others*, and therefore God suffers you to suffer in the same kinde. Says *Chrysostom*, *When you hear any reproach you*, you should think, *have not I reproached others?* Or, *have not I heard the reproaches of others, and been delighted with them?* or, *not affected with them, to grieve as I ought?*

Si quid simile aliis tu unquam feciſti. Si libenter alios talia dicentes audiſti, quod abſq; culpa eſſe non poteſt.

5. Fifthly, God suffers this, because many times you have taken ill the reprehension of your sins by Gods Ministers, and have thought your selves disgraced, and therefore God may justly punish this, by casting disgrace upon you, you shall be disgraced indeed by the tongues of wicked men.

6. Sixthly, because many times Gods people will put fair colours upon evil actions, hence God suffers their

their enemies to put foul colours upon good actions: we are ready to say, Good Lord, that ever we should suffer such things, when we labor to walk so strictly, and our consciences witness so well for us, that yet there should be such aspersions! God punishes this; you have done evil with fair pretences, and therefore now though your actions be never so good, you shall have foul colours put upon them; your evil actions you made seem to be glorious, now your good actions shall appear as if they were foul. Cap. 30.

Seventhly, because the people of God have not been careful to finde out the secret evil and filth of their hearts, therefore God will cast outward filth upon them, this is usual. 7.

Eighthly, though we be conscious of a great deal of evil between God and our hearts, we many times are not ashamed of that, and therefore because God will have us ashamed of our filth, he suffers filth to be cast upon us outwardly. 8.

Secondly, God intends good to his people, that they might know themselves; and though the world have not sufficient reason to accuse them as guilty, it may be a slander from another, and yet I know my self guilty; and though not guilty of *that*, yet by this I may be put to search some other evil that I am guilty of that is as great. 2. The benefit Gods people reap by *reproaches.*

Again, they may make them watchful for time to come; though they be not guilty *now*, they may be guilty of that evil *afterward*. Now what a mercy of God is this to stop our way, though it be by filth? If a man be stopped from falling into a dangerous pit, though it be by a heap of dirt, he accounts it a mercy. 2.

Thirdly,

Cap. 31. 3. Thirdly, they recover them out of much evil: So that I may compare the *reproaches* of Gods people to the rags of *Jeremy*, when *Jeremy* ſtuck in the mire in the dungeon, he was pulled out *by rags*, and ſo theſe reproaches of wicked men *are rags* that may pull us out of evil.

4. Fourthly, God ſanctifies theſe to his people, to make them more fruitful; they may be compared to the dung that husbandmen caſt upon their ground, they ſcrape up filth and dung together to lay upon their ground, whereby it is more fruitful; ſo God ſuffers wicked men to gather up all the filth that can be, and caſt upon his people, which is but as dung to make fat the ſoil, the hearts of Gods people, to make them to be more fruitful in their way; as indeed never do Gods people more thrive in the way of godlineſs, then when many enemies are ſet to watch them. And thus we have done with the Explication of the point.

CHAP. XXXI.

What uſe there is to be made of the reproaches *the condition of Gods people is liable to.*

Uſe 1. IF it be thus, that the eſtate of Gods people is an eſtate liable to *reproaches*, then you that have any inclination to the ways of God, examine whether you can take his way upon theſe terms: Can you be content to be made a *by-word* and *reproach*, and to have men caſt all maner of filth upon you? He is like to hold out in the ways of godlineſs, that can

can be content to be made a *by-word* and *reproach* for godlineſs, it is an argument that the ſoul is reſigned up to God for ever: The reaſon that ſome give of that order of the *Law*, concerning the ſervant that would ſerve his Maſter for ever, that he muſt come to the door and have his *ear bored*, was that he might give an evident demonſtration, that he was indeed willing to be his Maſters for ever, if he would be content to endure ſuch a reproach as that was eſteemed to be amongſt the Jews: *Boring the ear* was a note of ignominy; *His ear was bored*, ſays *Cajetan*, to that end, *that if he feared not perpetual ſervitude, he might at leaſt be afraid of publike ignominy*, and therefore he was brought to the door, that he might have many to look on him, and be witneſſes of this his ſhame. Cap. 31.

Ut ſi non horreret ſervitutem horreret ſaltem ignominiam publicam. Ut multos habeat inſpectores & teſtes.

Secondly, it ſhould teach the godly to be accurate in their way: you live amongſt thoſe that will obſerve you, and caſt filth on your faces, take heed you give no juſt occaſion, it is enough we ſhall ſuffer without any juſt cauſe, let us take heed they take no filth out of our own boſoms, and caſt upon our faces, *that* will be grievous indeed, when our conſciences ſhall joyn with their reproaches. God threatens, *Hoſ.* 7. *ult.* as a great affliction, that his people ſhall be derided by the Egyptians, *this ſhall be their deriſion in the land of Egypt*; to have the wicked deride us, and that for our ſin, is a grievous miſery; *Make me not a ſcorn*, ſays *David, to fools*: It is a great evil for a profeſſor of Religion to make himſelf a ſcorn to the fools of the world; if they will reproach us, let it be for forwardneſs in Gods ways, and not for our ſin; ſin is onely a juſt reproach, and therefore when *Uſe 2.*

Joſhua

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Joshua circumcised the people, it is said, *He took away their reproach*, therefore the place was called *Gilgal*, because their reproach was rouled away; bodily uncircumcision was a reproach, much more is spiritual uncircumcision: Let us take heed we do not manifest any filth to them, being you live among those that will revile you,—whose tongues in Scripture are compared to three things, a *Rasor*, a *Sword*, and an *Arrow*: A *Rasor* that will take off every little hair, so a reviling tongue will not onely take advantage of every gross sin, but the least thing that another can hardly see. Secondly, it is compared to a *Sword*, a sword that wounds, so the tongues of revilers do a great deal of mischief: but a sword can do mischief onely near hand, it cannot do mischief afar off; and therefore, Thirdly, it is compared to an *Arrow*, that can do mischief a great way off, as far as one can see a man, and so revilers do not onely mischief to a man in the Town where they live, but a great way off in other Towns: Now if mens tongues be *Rasors*, and *Swords*, and *Arrows*, the people of God had need take heed how they walk, and walk accurately, to give no just cause of reproach, that so the reproach may fall upon themselves.

The evil of a reviling tongue.

Use 3. The third Use of the point is this, Gods people are a people lyable to *reproach*: Let those who are such, from hence be exhorted, that they do not further this, I mean by reproaching *one another*; it is enough that the servants of God are lyable to reproach from the world, and from those that are *without*, let not this be furthered by those that are *within*, upon every pettish humor, or every discontent, presently to be

be casting filth one upon the face of another, this is a thing unbeseeming Religion. Hereby you come to deprive your selves of that evidence of the truth of grace, from whence many of Gods servants receive so much comfort, *love to Gods people*: While they are in your way your hearts are towards them, but if they do cross you, your hearts are as perverse and froward, and appear as malicious as the hearts of any: So that the *love* you had to them, was because they were in your way, and not because they were the servants of God: Now if you have a heart, though you be crossed by them, to pass it up without casting dirt upon their faces, your evidence will be strengthned, that you love them though they be opposite to you. Do not you tear the flesh of one another by reproaches? it is enough that the bryers and thorns of the wilderness do tear our flesh and our names; let there not be bryers and thorns amongst our selves to tear our flesh. If children be casting mire and dirt upon the faces of one another, how unbeseeming is it? and if the father sees them, how provoked is he to correct them both? And so if we upon some pettish mood, cast dirt upon one another, expect some severe judgement from God: If children be casting dirt upon one another, this is enough to make them leave, *Your Father sees you*: And so you that are brethren of a Church, and are casting filth upon one another, know your *Father* sees you: We should not cast reproaches upon an Enemy. It is a notable speech reported of one *Memon*, that was General of *Darius* Army, when he was fighting against *Alexander*, one of his Soldiers reproached *Alexander*; the General came to him and smote him, says he, *I did*

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Cap. 31. *I did not hire you to reproach* Alexander, *but to fight againſt him:* If a Heathen cannot endure the reproaches of his enemy, how much leſs ſhould God endure his children reproaching one another? It was a brave ſpeech of *Calvin*, *Though* Luther *call me a Devil, yet I will honor him as a ſervant of God:* and ſo though thoſe that are our brethren, do caſt reproach upon us, we ſhould honor the grace of God in them, and not caſt reproach upon them again, for theſe reproaches are bitterneſs.

Uſe 4. But the main Uſe of the point is an Uſe of Direction, how to carry our ſelves under reproach; this is the eſtate of Gods people, it hath been ſo, and does continue ſo, and is like to continue ſo; it ſhould teach us, as to make account of them, ſo when they befal us, to behave our ſelves Chriſtianly under them. This is a leſſon of Uſe, wherefore in this leſſon of bearing reproaches, take theſe things.

How to carry our ſelves under reproaches.

1. Firſt, labor to bear your reproaches *Chriſtianly*, not *Stoically*, inſenſibly; for certainly they are afflictions: *A good name is a precious oyntment*, and therefore reproaches, though never ſo wrongfully, are afflictions, and not to be born inſenſibly.

2. Secondly, not to bear them *deſperately*, not to care what become of your Names, as many deſperate wretches will do. Let men ſpeak the worſt of me, I care not, I muſt appeal to God: Though it is true, *Innocency is a good bulwark*, yet we are not onely to care to approve our ſelves to God, but we are to care to approve our ſelves to men; and not onely to have a good eſteem in Heaven, but to have a good eſteem in the world, *To provide things honeſt before all men*, eſpecially amongſt the people of God, and

and the Churches of God; for to have an evil name, is a great judgement of God, *Isa.* 65. 15. *Ye shall leave your name for a curse.* For people to say, they care not what men say of them, it is a great evil, for by this it appears they are not affected with shame; and those that are not affected with shame before others, they are deprived of a special bridle that should keep them from evil, and a special means to further repentance. And besides, it is an argument there is no worth, no good in thee who art so careless; those who have any true worth, will be careful to preserve it, but others are desperate: As a man that hath a good garden, full of good flowers and herbs, will be careful to pull up every weed, but if the place be a dunghil, or over-grown, he neglects it: Wherefore let us labor to behave our selves Christianly, not carelesly, desperately under reproach. Cap. 31.

Again, we must not carry our selves *passionately* under reproach; though it is true, it is good to be sensible of the wrong done to our *names*, more then the wrong done to our *estates*, yet neither are the wrongs to our *names* nor to our *estates* to be born passionately. There are five evils follow upon this distemper of heart. 3. The evil of being *Passionate* under *reproaches.*

First, there is a great disturbance to the spirit, and that is a greater evil to have the heart disturbed, then to have a great deal of dirt cast upon us: To have a disturbance within the body, is worse then a violent motion without. 1.

Secondly, we are made lyable to discover a great deal of evil in us, that though we are unjustly reproached, yet we may discover so much evil, as to be a just cause of reproach. 2.

Thirdly,

Cap. 31. 3. Thirdly, we do feed the humor of thoſe that reproach, they have part of their end to ſee us ſo diſturbed.

4. Fourthly, we ſhew the baſeneſs of our ſpirits, to be ſo ſoon put out of frame. *Seneca* ſpeaking of the complaint of thoſe that are under reproach, *They are*, ſays he, *the complaint of ſqueamiſh ſpirits.*

Qui vocem iſti querelas animi nauſeantis. Sen.

5. Fifthly, it is a means to make others to think we are guilty: There is no means whereby I would think one were guilty of what he is reproached, as that, namely, a mighty inordinate paſſion at hearing of thoſe things. If you hear a couple diſputing, commonly he that wants arguments for his caſe, will fall into giving ill language, and paſſion, and therefore thoſe men that have power over their paſſion in reaſoning, do what they can to bring thoſe they reaſon withal into *paſsion*, for then they have them at their will: And ſo thoſe that are brought into *paſsion*, when they are reproached, gives a great ſuſpition of the weakneſs of their cauſe, and are thought to be guilty.

4. Fourthly, let us not carry our ſelves *revengefully* under our reproaches, not to deſire the reproachers might have an evil name in the ſame kinde: It is ordinary for people that are reproached to do thus, but many though they dare not ſay ſo, yet ſecretly they would be willing that thoſe that do reproach them, might have an evil name. But where have we thoſe that do labor to clear the innocency of thoſe that do reproach them? it would be the glory of Chriſtians, to be ſo far from revenge to thoſe that reproach them, as to clear their innocency, and to ſpeak well of them as occaſions ſerve, as the Apoſtle ſays, *We*

Innocency ſeeks not revenge.

being

being defamed, we intreat, and *are not glad if they fall into any evil*: Many people if any have ſpoken evil of them, and they fall into evil, how does it pleaſe them? Let us ſuffer never ſo much, God forbid we ſhould think the evil of our reproach ſo great, as to be glad to have it wiped away with any ſin againſt God: Such and ſuch have ſinned ſuch and ſuch ſins, and by thoſe ſins my reproach is wiped away, and therefore I am glad: God forbid we ſhould have the wiping away of our reproaches at ſo dear a rate. We read in *Hoſea* 4. of the great charge that was laid upon the *Prieſts*, they eat up the ſin of the people, becauſe the *Prieſts* had ſome advantage by the ſins that the people committed, for they brought Sacrifices for their ſin, and the *Prieſts* had part, upon this they ſet their hearts, upon the ſin of the people; this is an abominable thing, to be glad of the ſin of another, becauſe of any advantage that comes to us by it. True it is, God ſhall have a great deal of glory by clearing the innocency of his ſervants, but we muſt not deſire that God may have his glory this way by the commiſſion of any ſin, nor rejoyce in ſuch a way of Gods glory.

The danger of *reviling again.*

But the ſpecial and moſt ordinary revenge in the bearing of reproaches, is reviling again, ſpeaking evil for evil, if they call you one ill name, you will call them another, this is unbeſeeming Chriſtians: And conſider what evil is in it.

1.

Firſt, this is that which is moſt oppoſite to the Spirit of Jeſus Chriſt, and the Spirit of Gods people; that place you know, 1 *Pet.* 2. 23. *Who when he was reviled, reviled not again*; if you profeſs your ſelves to be Chriſts, you muſt *not revile again* when you are

Cap. 31. reviled: And so the spirits of Gods servants, as St. *Paul* and the *Martyrs*, when they were reviled, they would not give ill language again.

2. Again, by reviling you come to harden those that reproach you in their sin; when they sin and see the same sin in you, they think they do not worse then you, so they come to be hardned in their sin, and you come to be guilty of their sin, you turn their sin to be yours, because you harden them in theirs.

3. Thirdly, you by this means stir up more corruption, and more sin; whereas those that know what sin means, and are tender of it, they should by all means labor to suppress it, and beat it down, as when a neighbors house is on fire, we will labor what we can to quench it, and not to put more fire to it; shall we have more care of our neighbors house, then of our neighbors soul? his heart is on fire, and his tongue is on fire, and will you bring more fire? this is abominable.

4. Fourthly, you come by this means to adde your sin to his sin: What, is not God dishonored enough by his reviling, but must you adde to Gods dishonor?

5. Again fithly, here you shew your exceeding folly, that you do not apprehend a greater evil in the *evil of sin*, then in the evil of *suffering*: for if we did apprehend the evil of *suffering* to be less then the evil of *sin*, we would never labor to deliver our selves from the evil of suffering by the evil of sin; let a man come and cast dirt in your face, the worst that can be in this is an evil of suffering at first, till you make your selves guilty, but how will you deliver your selves by the evil of sin? what ignorance is this?

Are

Are you acquainted with the ways of God? Is this the way to clear your ſelves, by defiling your ſelves more? That filth that comes out of you, defiles you more then that which is caſt upon you from without. Cap. 31.

Again further, another evil that comes from this reviling, is this, you ſhew a vile, baſe ſpirit, as if you had no other means to deliver you from an ill name, but an ill tongue; thoſe that know any excellency that they have in themſelves, will know that there are a great many other ways to deliver themſelves from an ill name, rather then an evil tongue. But you are put to your ſhifts, you have evil caſt upon you, and you have no way to deliver your ſelves from this evil but by your reviling tongue. It is a ſign there is no excellency in you, nothing but baſeneſs in you. *Seneca* ſays of thoſe that are diſorderly affected with reproaches that are caſt upon them, *They ſhew that there is no wiſdom, nor no confidence of any excellency in themſelves to oppoſe that evil.* 6. *Neque prudentiæ quicquam in ſe eſſe, nec fiduciæ obſtendit, qui contumelia afficitur.* Sen. in Sap. non cad. injur.

Again, hereby you come to be injurious to your ſelves, you deprive your ſelves from any help of God to clear your *names*: If you had hearts to commit your ſelves to God, he would provide for you; but when you ſeek to clear your ſelves this way, you put your ſelves from any care that God ſhould have to provide for you. That we read of *David*, *Pſal.* 38. 12,13,14,15. is very obſervable, *They which ſeek my hurt*, ſaith he, *ſpeak miſchievous things, and imagine deceits all the day long, but I as a deaf man heard not*; and again, *verſe* 14. *I was as a man that heareth not*; but mark *verſe* 15. *In thee O Lord do I hope, thou wilt hear*: The leſs *he* heard, the more confidence 7.

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he had in God that *he would hear*, and could the more comfortably commit his cauſe to *him*; but if he had been too quick to hear himſelf, God would not readily have heard for him, and what had he got by that? Now by all this you cannot but be convinced in your thoughts, that it is a great evil to revile again, and you that have been guilty of this, let your hearts ſmite you, and know what cauſe you have to be humbled before the Lord.

Queſt. But is it poſſible not to revile again? Who can but do ſo when they come and give ſuch ill language, ſo injurious, ſo falſe?

Anſw. Thoſe that have the Spirit of Chriſt can do otherwiſe. Thoſe that know the evil of ſin to be a greater evil then the evil of ſuffering, can do this. And thoſe that are wiſe, and will not miſchief themſelves, can do this. Can any by reproaches force you to take a knife and cut your ſelves! If they force you to commit ſin, they force you to worſe. Certainly you think every man is in bondage; conſider what miſerable bondage men ſhould be in, for to be in the power of their enemies, when they liſt to make them to miſchief themſelves, can there be any worſe bondage? for an enemy to draw any body where he will, is not ſo much, but to make me to hurt my ſelf, this is a great and a ſore bondage indeed. Wherefore there is no contending with reproaches this way by reproaching again, here the overcomer is the loſer. When *Demoſthenes* was reproached by one, *I will not*, ſaith he, *ſtrive with thee in this kinde of fight, in which he that is overcome is the better man.*

Nolim tecũ in hoc genus certaminis deſcendere, in quo qui vincitur, ipſo victore eſt melior.

5. Fiftly, take heed you be not hindred in your way, or break off your courſe when you are reproached: what though

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though there be filth caſt in the way, ſhall we decline our way? though the clouds do ariſe, and darken the light of the *Sun*, does the *Sun* ceaſe in its courſe, and ceaſe ſhining becauſe it is darkned? no, it goes on its courſe and ſhines till it breaks forth: ſo you are going on, ſhining in a good converſation, ſome come and caſt reproach upon your way, and darkens your courſe; What, ſhall you ceaſe? No, go on, and in time you will break through the clouds. Was there ever ſuch a fool as to be jeered out of his inheritance? A man hath an inheritance worth a thouſand pounds a year, and a company ſhall go and ſcorn him, and contemn him, and reproach him, and he ſhall be rather willing to part with his inheritance then to be thus jeered; Was there ever any ſuch a fool? Is not our way of Religion a greater inheritance to us, then an inheritance of a thouſand pounds a year? If you ſhould be moved to go out of your way upon reproaches, know that this will be infinite more reproach to you, then if all the men of the world did caſt reproach upon you; this will reproach you to your conſcience, and that before God and all the Angels and Saints, before all Gods people. And then beſides, this will further reproach you before wicked men too, you will be the more ſcorned and vilified.

I remember a ſpeech of a Heathen *Philoſopher*, If any man begin to embrace Philoſophy, he muſt be reproached; They will ſay, What, we ſhall have a *Philoſopher* of you by and by, what pride and conceitedneſs is this? But do you ſtill go on in your way, and thoſe who reproached you before, will after admire you: But if you fall off, after you have

Φιλοσοφίας ὀρθυμεῖς; παρασκάζε ἀυτόθεν ὡς καταγελασθησόμενος, ὡς καταμωκησομένων σε πολλῶν, ὡς ἐρεύντων ὅτι ἄφνω φιλόσοφος, κ) πόθεν ἡμῖν ἄυτη ἡ ὄφρις, &c ἐὰν μὴ ἐμμείνῃς τοῖς ἀυτοῖς οἱ καταγελῶντες σε πρότερον ἤτοι σε ὕστερον θαυμάσουσιν: ἐὰν ὑπηνθῆς ἀυτῶν, διπλῶν πρόσλημμα καταγέλωτα. Epict. Enchirid. c. 27.

Cap. 31. begun (not being able to bear reproach) This, says he, deserves a double reproach: Your reproachers will reproach you much more, they will say, *Here is a time-server, who will do any thing as the times serve for his turn.* None so much contemned as *Apostates.* Those that opposed *Nehemiah*, and sought to hinder his work, did it *to reproach him*, if he had left his work for reproaching, they would have reproached him much more: How would this cut you to the heart, that those that did reproach you, if you go out of the way, should reproach you much more? Consider, does this beseem the spirit of a Christian? Had you ever any experimental knowledge of the evil of sin, or any good in the ways of God? Will this be an answer before God, when you come to give an account why you went out of your way? *Lord, I suffered so much reproach, I could not bear it.* And again, will it not be just with God, for to suffer you to fall into some vile scandalous sin to be reproached for, after another maner? because that you would not suffer reproach for his name, you should suffer reproach for your sin. These are the things we are to be warned of.

CHAP.

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CHAP. XXXI.

How we are to bear Reproaches.

BUt how are we to bear reproaches? We are to bear our reproaches *wisely*, *patiently*, *fruitfully*, *joyfully*, and to *return good* for evil.

First, we are to bear them *wisely*: there is a great deal of wisdom required in bearing of reproaches and evils that men are accused of, the exercise of wisdom does appear much in the bearing of reproaches, though we should not be insensible, yet not to take too much notice of every reproach that is cast pon us. It was the speech of a *Philosopher*, when one was reproaching of him, some told him they deride thee; but says he, *I am not derided, I will not take to my self that which is cast upon me*: It is wisdom for people to go away, and take but little notice of any thing that is cast upon them, and therefore when upon every idle reproach, there come a company tatling, and say, Such a one says *thus* and *thus*; such should be sent away with an angry countenance, it is a dishonor to you to receive them, as if you would take notice of every word, and as if you had no other things to take up your thoughts. *Dionysius* having not very well used *Plato* at the *Court*, when he was gone, he feared lest he should write against him, therefore he sent after him, to bid him not to write against him, says he, Tell *Dionysius*, I have not so much leisure as to think of him: so we should let those that reproach us to know, that *we have not leisure to think of them*; as S. *Paul*, when the *Viper* came upon

1.

Deridear te? Ego non derideor.

Sapiens à nullo contemnitur, dijudicem suam novit. Sen. in Sap. non cad. injur.

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his hand, *he ſhaked it off*, ſome would have ſwelled and almoſt dyed at the very ſight of ſuch a thing but he did but *ſhake it off:* And ſo ſhould we do by our reproaches; when reproaches are oppoſed they do grow, as hair the more it is cut the more it grows, when they are deſpiſed they will vaniſh away; there is a great deal of evil comes by making much ado about reproaches.

The evil of much ſtirring when Reproaches are upon us.

1. Firſt, by this means they are kept up in the mouthes of people, and ſo the evil is worſe, as a dunghil ſtirred ſtinks the worſe.

2. Again, it may occaſion thoſe that reproach us, to raiſe up things that were dead a great while ago, and adde that to our reproach.

3. Again, it may occaſion abundance of new matter, though falſe, to make our reproaches greater. If a man ſhould undertake to anſwer every reproachful ſpeech, there would be no end; for the Devils breaſt, ſays *Luther*, is very fruitful with lyes.

Eſt enim Satanæ pectus facundiſſimũ mendaciis. Luth.

4. Again, our making much ſtir, does but ſtir them the more that do reproach us, and by making ado and ſtir, it comes to be more divulged.

5. Laſtly, when we do ſtir, if we do not clear every little minute to the utmoſt, it will be a means to make us ſuſpected of all, and therefore do not take much notice of reproaches. It is a notable example that we finde of one *Pericles* as he was ſitting before others in a meeting, a foul-mouthed fellow railed upon him all the day long; at night when it was dark, and the meeting broke up, the fellow followed him and railed at him even to his door, and he took no notice of him what he ſaid, but when he came at home, this is all he ſaid, *It is dark, I pray let my man light you home.*

Plutarch *in vita* Peric.

But

But men will take me for guilty if I let it pass quietly.

Not so, we know many times Christ himself took no notice of a great deal of evil that was said against him, so that the Rulers wondred, *How is it that they lay these things to your charge, and you answer nothing?* Again, rather the other will shew us guilty; it was a speech of *Ambrose* concerning those that cannot suffer reproach, while they clear themselves guilty, they approve themselves to be more guilty of that evil which is said against them.

Obj. But we shall hearten them more in accusing of us.

Answ. No, it will rather be a means to hearten them by keeping a stir, for then they have something to feed upon.

Obj. How shall we stop their mouthes?

Anſ. First, walk innocently, innocency wil clear all, and overcome in time; hence *David* saith, *that thou mayest be clear when thou judgest.* St. *Paul* quoting this, *Rom.* 3. 4. he hath it, *That thou mayest overcome when thou judgest*; he puts *overcome* for *clear*, because those who are clear will overcome. But more then this in the *second place*, you must labor to be eminent in that which is quite contrary to that which you are reproached for: Perhaps he reproaches you for one that is a dissembler, labor for the greatest eminency of plainness of heart and sincerity: If it be for covetousness, labor to be eminent in liberality, & doing good wisely, not where they would have you, but in a gracious way, ordering your affairs by discretion: If it be for *pride*, clear your selves not by yielding to

Cap. 32. *Object.* *Answ.* *Convitia si irascare, agniti videntur; spreta exolescũt* Tacitus lib. 4. *Qui cito injuriæ movetur fecit se digñ videri contumelia diũ vuli ea indignus probari: melior est itaque qui contẽnit injuriam quã qui dolet.* Ambros. de offic. l. 1. c. 6. Psal. 51. 4. *Nec prudentiæ quicquã in se esse nec fiduciæ ostendit, qui contumelia afficitur.* Sen. in Sap. non cad. injur.

Cap. 32. to their humor, but labor for an eminency of humility another way, that those that can judge right may see there is humility in you: thus labor to entertain reproaches with wisdom.

Secondly, labor to bear reproaches *patiently*. And therein first I shall labor to take away those pleas whereby men are hindred in their patience. Secondly, I will shew what powerful arguments there are for bearing reproaches. Thirdly, give some means how to bear them patiently.

1. First, to take away the pleas and objections that
Obj. 1. people have against patience. Some will say, if it were not wrongfully, I could bear it, it would never grieve me.

Answ. One would wonder that ever there should come such a foolish speech out of the mouth of a reasonable creature; if there be any thing that should uphold your hearts, it should be your innocency, therefore let not such a speech be heard out of a man or womans mouth, much less out of a Christians mouth; if your guilt would encrease the burthen of the reproach, as most certainly it would, then it would be harder to bear it being guilty, then now it is being innocent.

Obj. 2. But this is that which sinks my heart, it is a reproach that takes away my *Name*, even from those that are godly, and they come by these reproaches to have hard thoughts of me; and this is the greatest affliction, for an outward affliction, under Heaven.

Answ. It is true, *Zedekiah* feared more to be mocked of
Jer. 38. 19 the *Jews* then of the *Chaldeans*; it is certainly a sorer affliction to be reproached by the professors of Religion, then by any others; but yet God is pleased to exercise

exercise his people many times with this affliction also; and it may be God sees this to be the most seasonable and suitable to exercise you withal, because he would wholly take off your hearts from other things, and satisfie your souls with himself alone; and blessed is that man that can make this use of it, to get his heart the more close and fully to God. It is the blessing of God upon you, that your heart is above the reproaches of other men; if God will exercise you with an affliction that you are sensible of, it is fit you should yield your self unto him in it: Would you have God exercise you in such afflictions as are onely easie to be born, of which you should not be sensible? it is the bitterness of them that causeth them to work, if they were not bitter, as to make you sensible, it is not like they would be profitable. Cap. 32.

Thirdly, some cannot tell how to bear their reproaches, because it is not onely a disgrace to their name, but it hinders their service in Gods Church, by this means they come to have ill esteem, and are not like to do so much good in the Church of God, which I confess is a great matter. *Obj. 3.*

Let no man lay so much upon his service he shall do, but let God have his work his own way, and God expects this humility from us, that he may have his work done his own way, and if God pleaseth he may make use of us to do so much work for him, as if our names were never so clear: The *Prophets* were scorned and reproached, and did they never do service? and St. *Paul*, never any man in the world that ever did God more service, and yet no man that ever was so much reproached as he; he was *Answ.*

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was whipped up and down as if he had been a rogue, and he was fain to go about in tatters, not having wherewithal to cover his nakedneſs, and had not bread to put in his body, and was called a ſeditious fellow, and counted the filth of all things; and yet this St. *Paul* was uſed as the moſt worthy inſtrument of Gods ſervice that ever was ſince the world began, next Chriſt himſelf.

Why *reproaches* ſhould be born *patiently*.

Secondly, the arguments that may move us to bear reproaches patiently.

1.

Firſt, a Chriſtian is called to do and ſuffer great things for God, and ſtrong and glorious is the grace of God that is in a man where it is true; now if Chriſtianity ſhall not enable to bear reproaches, what will it enable you to do? Does not the Scripture ſpeak of the excellency, and the glory, and the power of the grace of God? What excellency, and power, and glory is in it, if it cannot do this? Now Chriſtians that are called to do and ſuffer ſuch great things, ſhould be above the reproaches of the world. *Seneca* would not have them called miſeries, but *troubleſome things*, concerning which we cannot ſay a wiſe man overcomes them, but he is ſo far above them, as he is ſcarce ſenſible of them; if it be not out of ſtupidity or diſcontentedneſs, but out of true magnanimity of ſpirit, that one is not ſenſible of ſuch things, this beſeems a Chriſtian well. Now if a Chriſtian having received the grace of God, ſhould not think much of any miſery that he is capable of in this world, then ſurely he ſhould not have his heart ſink when there is but a troubleſome thing befaln him. It was the ſpeech of *Xenophon*, when one came and reproached him, ſays he, *You have learned how to reproach*,

Sapiens à nullo contemnitur, magnitudinem ſuam novit, omnes has quas non miſerias ſed moleſtias dixerim non vincet, ſed ne ſentit quidem. Sen in ſap non cad. injur. c. 10.

proach, and *I have learned how to bear reproach*. And *Aristippus* the Philosopher said, *You are fit* to cast *reproaches*, and *I am fit* to hear *reproaches*.

Cap. 32. *Tu proferendis ego audiendis cõtumeliis idoneus*

Secondly, what are *you?* or what is your *names* that you should think much to bear reproach? when as others that are your betters, that are not so vile, not so guilty as you, not so lyable to reproach as you; when as others of Gods servants, that have been most eminent in grace and parts, have been under exceeding reproach; yea, others whose names have been far more worth then yours, there have been more use of their names, and credits, and honors, then of yours, and yet God hath so ordered it in his providence, that reproaches and aspersions have been cast upon them, and do you think so much to be reproached? What do we think of our flesh better then others, that we should not endure trouble in it? and what do we think of our names, that we cannot endure reproaches in them.

2.

Yea, not onely others that are better then you, but God and Christ is reproached: How is the name of God slighted? the basest wretch that will tremble before his Master, thinks himself good enough to blaspheme the name of God: How is the *majesty*, *soveraignty*, and *authority* of God contemned in the world? How are the dreadful threatnings of God, and the revelation of Gods wrath scorned in the world? When as we hear out of the word such dreadful manifestations of Gods wrath against sin, which calls for trembling hearts, yet how are they slighted in the world? thus God is reproached, and Christ: *No man is able to bear so much contempt*

3.

contempt as Christ beares daily, says *Luther*: Not to speak of the reproaches that Christ endures in his people, but the reproaches that he endured in his person, in his preaching; how was he contemned in *Luke* 16. 14. when he preached against *covetousness*, the Pharisees scorned at him; the word signifies, *They blew their noses at him*: you know how he was called a *Devil*, a *Samaritan*, a *wine-bibber*, a *friend of publicans and sinners*; What worse can be imagined then was cast upon Christ? *they spit on his face*, that blessed face of his, that the waves of the Sea were afraid of, and that the *Sun* withdrew its light from, as not being fit to behold it, and yet they put thorns upon his head, and bowed to him in reproach; yea, in his misery how was he reproached, when he was upon the Cross, they nodded their heads at him, and said, *He that could save others, let him come down and save himself.*

Cap. 32. *Nullus homo potest ferre tantũ contemptum sui, quantũ Deus fert quotidie.* Luth. in Ps. 122.

In faciem illam quam fluctus maris reveriti sunt, quam sol in cruce vivendo radios occaluit. Chrysost. Hom. 86. ex cap. 26. in Mat.

Again, consider the great mercy of God in concealing the secret sins of your thoughts: there are none, let them be never so innocent in the world, yet there is so much filth and baseness within the heart, that if God should but turn the inside outward, and discover all to the world, certainly it would make them ashamed of the society of men, make them ashamed to come into the Congregation; what confusion, and what matter of reproach would there be then? Now, seeing God in his goodness favors his people so far, as he keeps in much secret evil that he could discover before the world: if he should withdraw himself a little from you, he could let you fall into such sins, as your secret sins should be discovered; but God favors your names, so as that he hath kept

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in that ſecret evil that you have had ſecret inclinations unto; now the conſideration of Gods goodneſs in tendring ~~you ſo~~ far, may very well quiet your hearts when you begin to be troubled for every reproach that is caſt upon you: Now I ſee my adverſaries are fain to watch and ſearch, and pry for occaſion of reproach, God might have given them matter enough, and therefore its mercy they have ſuch little matter as they have. It is a great work of nature to keep the filth of the body when it is in a man from being unſavory unto others; ſo the filth of the ſoul, though it be unſavory to God, yet it is Gods mercy that keeps it from that unſavorineſs that it might be to men. Cap. 32.

Fifthly, conſider how much reproach the name of God hath endured for your ſakes; and is it ſo great a matter for your names to be reproached for his ſake? It is a notable ſpeech *Chryſoſtom* hath, *That for us and for our life our Lord ſhould be blaſphemed, is worſe then if we periſhed*; Hath not the name of God been reproached for your ſakes? not onely in the time of your ignorance, but ſince; have there not been occaſion given by you, to cauſe others to reproach the name of the bleſſed God? and if God comes to you in your *names*, do you take it ſo ill? 5. *Perditione noſtra multo pejus eſt quod dominus noſter propter nos vitamq; noſtram blaſphematur.* Chriſ Hom. 6 & variis in Mat locis

Again, conſider who thoſe are that do reproach you, and for what it is. It is the ſpeech of an *Ancient*, That a reproacher is beneath a man, but the reproached that bear it well, are equal to the *Angels*. The *Hebrew* word that ſignifies *ſcorners*, hath many other ſignifications which ſet out the vileneſs, the dangerous evil there is in a ſcornful ſpirit; the *Seventy*, beſides that of *ſcorning*, have five other words to ſhew 6. *Ille quidem homine pejor, hic Angelis par.* Chryſoſt. in Act Hom. 14.

Cap. 32.

shew the signification of it, as first, λοιμὸς, in the first *Psalm*, in the *chair of scorners*, they translate it by a word that signifies the plague, in the *chair of plagues*, because *scorners* are a *plague* to the place where they live, and do infect many; a second word that they use to express it by, is ἀκόλαστον, *Prov.* 20.1. which signifies *incorrigible*, that which cannot be tamed, because scorners are such; *Wine is a scorner*, *res indomita*, an unruly thing that cannot be tamed, because it makes men to be so, and so are scorners, there is little hope of such: Thirdly, sometimes they translate it κάκῳ, *Prov.* 9.12. as such as are given up to all kinde of vice, and so are scorners: And fourthly, by a word that signifies *proud*, ὑπερηφάνοις, *Prov.* 3.34. for such likewise are scorners: Fifthly, by a word that signifies to deal unjustly, παρωμοσαν, *Psal.* 119.51. because scorners are injurious. Thus you see what kinde of men those who scorn and reproach the ways and professors of Religion are.

But besides, they are especially such as have been brought up *superstitiously* or *prophanely*; such as have been bred in superstitious Popish families, are many times bitter scorners and reproachers of those who are most forward in the ways of godliness. We read 2 *Kings* 2.23. when *Elisha* went to *Bethel*, there came forth little children out of the city and mocked him, and said unto him, *Go up thou bald head, go up thou bald head*; that is observable, they came out of *Bethel*, which was that idolatrous city in *Israel*, where the Calf of *Jeroboam* was set up, that place was full of scorners at the Prophets of the Lord; you may know the temper of the place, by the disposition of the little children, they usually heard their parents

parents and thoſe who were elder ſcorn at the Prophets of the Lord, they were brought up in that way, and becauſe it was at *Bethel*, the curſe of God was the rather upon their children to deſtroy them, although they were but children, yet two and forty of them were preſently deſtroyed. *Hoſea* 7. 5. we read of thoſe who were elder, the great ones in that City, even *Jeroboam* himſelf, and his Courtiers, what ſcorners they were, *In the day of our King, the Princes have made him ſick with bottles of wine, he ſtretched out his hand with the ſcorners.* The *Princes, Nobles, Officers, great ones* of the Countrey, jeered and ſcorned at thoſe, who would not yield to that way of worſhip that *Jeroboam* had ſet up, namely of the *Calves*; O they muſt be ſo preciſe, as no worſhip will ſerve their turn, but going up to *Jeruſalem* to worſhip there; ſuch as ventured the loſs of their eſtates, their offices, their liberties, they accounted them fools, and reproached them as a company of ſimple ſilly people.

And as ſuperſtition is a cauſe of this, ſo prophaneneſs and ſenſuallity cauſeth it likewiſe; that is obſervable in the forenamed place of *Hoſea*, when he was made ſick with wine, then *he ſtreched out his hand with ſcorners*; when wicked men pamper themſelves with good cheer, and their hearts are hot with wine, then they ſcorn at Religion, and reproach ſuch as are more ſtrict and forward then others, bleſſing themſelves in the brave life they live, contemning the ways of godlineſs, and the profeſſors of them, as ſuch who want thoſe brave delights they enjoy, and in regard of that they ſcorn at, and reproach the ways of God and his people at thoſe times. *Pſalm* 35. 16.

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with hypocritical mockers, in feasts, they gnashed upon me with their teeth; the most cruel scornful reproaches against the Saints are at feasts. That place is observable, *Deut.* 32. 33, 34. *Their wine is the poyson of dragons, and the cruel venom of asps*, because of the bitterness of their spirits, against those who are godly, when they are at their cups: but mark what follows, *Is not this laid up in store, and sealed up among my treasures? to me belongeth vengeance, and recompence, their foot shall slide in due time.* God will remember this, it is laid up in store with him, it is surely sealed up, and shall certainly be brought forth one day.

And yet further, Who are your reproachers? They are those that are weak, or ignorant, or such as are malicious. Weak and ignorant, for any one that hath wisdom, to be troubled at the reproaches of those that are weak, it is a wonderful disgrace: Will any man care that is a workman, to have an unskilful man reproach his work? It is a notable speech of *Seneca*, *Some are possest with such great folly and madness, to think they may be reproached by a woman.* And for the *malicious*, alas! they reproach themselves a great deal more then they reproach you, they do but discover their own filth in it, and therefore are compared to swine; swine will leave other things, and continually be rooting in dung; and so those that love to be reproaching, leave the good that is in any, and will always be rooting in their filth, here they shew their swinish dispositions. One compares a *reproacher* to the stone that struck down *Nebuchadnezzars Image*, whose head was of gold, and the breast and upper parts of silver, and the feet of clay,

A malis vituperari laudari est. Sen.

clay, the ſtone came and ſtruck the *feet*, the *clay*, and ſo ſtruck it down: ſo reproachers do not look at the *gold* and *ſilver*, the *parts* and *graces* of Gods people, but if there be any *clay*, any infirmities or ſins, they ſtrike at *them*, and ſo fell them down. The godly had need fence their feet of clay and infirmities, that they do not lie open to malicious men. *Eraſmus* tells of one who collected all the lame and defective verſes in *Homers Works*, but paſſed over all that were excellent: So theſe, if they can ſpy any thing defective and evil, they obſerve it, and gather all they can together, but will take no notice of that which is good and praiſe-worthy; like the *Kite* who flies over the fair meadows and flowers, and lights onely upon the carrion, or like *flyes* that love onely to be upon the ſore galled places of the horſes back. Cap. 32.

And what is it you are reproached for? it is either good or evil; if it be good, you have no cauſe to be troubled, if it be *evil*, it is threefold, the evil of *ſin*, or natural *infirmities*, or outward *meanneſs*. If it be the evil of *ſin*, then either you are guilty or not guilty; if you be guilty, it is not reproach, but right judgement of thy condition, and if there be ſuch a great evil for others to ſpeak of it, what a great evil is it for thee to be guilty of it? and therefore you ſhould turn all the trouble that you have for the notice which is taken of it, upon your guiltineſs in it: and many times although the thing be true they ſay of you, yet it is ſo poor and mean a thing, that you may comfort your ſelf in this, that ſurely they cannot perceive worſe in you, for if they could, they would make uſe of that. *Latimer* in his laſt Sermon before *K.*

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Edward, says, *He was glad when any objected indiscretion against him in his Sermons*, for says he, *by that I knew the matter was good*, else they would soon have condemned that. And if you be not guilty, *innocency is bulwark enough*. Says *Seneca*, *He is to be ashamed that does unjustly, and shall you be ashamed that are innocent?*

Obj. Yes, others think I am guilty.

Answ. But if you go on in an innocent way, whosoever do think so, do disgrace themselves: for suppose one should say the *Sun* were dark, and another should believe it, who is disgraced? the *Sun*, or the man that either said it or believed it? so if an aspersion be cast upon those that are godly, and they walk in a shining conversation before others, it will be such a reproach to any that raises the reproach, as it will keep others from believing of it. But if the evil be some natural *infirmity*, weakness *of parts*, or the like, then thou mayest comfort thy self in this, that there is no dishonor in natural infirmity, it is onely sin that brings shame, there is a relation between sin and shame, but between nothing else and shame; it is a sign also they want other things, when they reproach thee for natural infirmities.

Dic queso, si quis solē tenebrarum autorem existimet, solinc an sibi detraxit? sibi, viz. ipsi, cum furiosi et insaniētis opinionē cōscquatur eodem profectò modo qui bonos pravos esse putant seipsos vituperant Chrysost. Hom. Mat. cap. 27.

7. Seventhly, consider what honor God hath put upon you, and what he intends to put upon you: if you be godly, he hath put honor enough upon you, and that may be enough to uphold the heart under all the reproaches and stains that men and Devils can cast upon you. Hath not the Lord been pleased to bring you into the honorable estate of sonship? and hath put his glory upon your souls, and hath honored you by that near relation you have to Christ?

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he hath honored you by the glorious priviledges of the Goſpel, he hath honored you by giving himſelf and Chriſt to you; he hath honored you in the hearts of his Saints, men of precious ſpirits, who know much of Gods minde, who are able to judge wherein true excellency conſiſts, their hearts are with you, they bleſs God for you, the eſteem of one godly man is more to be regarded then thouſands of others, your name is precious amongſt the Saints, and that is enough. When *Doeg* reproached *David* with devouring words in *Sauls* Court, yet *David* bleſſed himſelf in this, *Pſalm* 52. 8. *But I am a green Olive-tree in the houſe of God*; *Doeg* flouriſheth in the *Court*, and my name may be blaſted there, but *In the houſe of God, there* my name is precious; I am there as a *green olive-tree*, and that is more to me then flouriſhing in *Sauls* Court. Now ſhall the reproach of an evil tongue take away the comfort of a godly heart that hath ſo great honors? We count it a great evil, and exceeding was the baſenes of the ſpirit of *Haman*, when he was ſo honored by the *King* and his *Nobles*, yet that he ſhould be vexed, becauſe *Mordecai* would not bow to him, that all his honor ſhould do him no good: ſo is it not the baſeneſs of the ſpirits of Gods Servants, (truly it is to be called by no other name) when as God hath raiſed them to ſuch glory, when as God hath made them Members of, and Coheirs *with* his Son, and they are invited to the Banquet of the Lord, to the great Supper of the *Lamb*, and the Lord hath provided for them all the glory of Heaven, and there are ſuch glorious things ſpoken of them in the word, yet for all this

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Satis magnum alter alteri theatrum.

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if they come into wicked company, and have but an evil tongue ſpeak againſt them, they are ſo diſcouraged and caſt down, as if all the honor that God had put upon them were nothing: What an evil thing is this? And how do you derogate from the goodneſs of God, to walk thus unbeſeeming Chriſtians?

If you had never ſo much filth upon you for the preſent, being there is ſo much honor to come, what need you to care? If a man be going to be crowned, and to be glorified, and thoſe that do not know him, as he goes contemn him, what cares he? He knows that within a few days he ſhall be honored by thoſe that do reproach him. As *David* ſaid to *Michal*, 2 *Samuel* 6. 22. when ſhe told him of being vile in the eyes of the handmaids, *Of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honor:* ſo even of thoſe men of the world, which now you ſay do ſo reproach you, even of them hereafter ſhall you be had in honor: If we believe there are ſuch things to come, that we ſhall ſit with Chriſt, and judge the Angels, and judge the reproachers, why ſhould we be troubled?

There is a famous paſſage I have met with in *Chryſoſtom*, to this purpoſe; he brings in Chriſt comforting his Diſciples againſt reproaches, ſpeaking thus unto them: * *What, is the wrong grievous unto you, that now they call you ſeducers and conjurers? it will not be long before they ſhall openly call you the Saviors and bleſſings of the whole world; that time that ſhall declare all things that are now hid, ſhall rebuke them for their lying words againſt you, and ſhall*

* *An gravis injuria eſt quia ſeductores et Magos vos vocãt? certe non multo poſt ſalvatores vos benefactoreſq; totius orbis prædicabunt. Tempus enim quod obumbrata omnia declarat illorum adverſus vos emẽtita verba redarguet, virtutis veſtre ſplẽdorem accendet; ſic illi mendaces, maleduci falſiq; aliorum accuſatores videbuntur vos autem vel ſole ipſo clariores atque illuſtriores teſteſq; claritatis veſtræ univerſos habebitis homines.*

ſhall kindle the ſplendor of your vertue; ſo they ſhall be found lyars, evil ſpeakers, falſe accuſers of others, but you ſhall be more clear and illuſtrious then the Sun, and you ſhall have all men witneſſes of your glory.

8. Again, conſider what abundance of reproach and contempt juſtly many do ſuffer for their ſins and wickedneſs that indeed they are guilty of, ſin carries many men through infinite ſhameful things: as take one that is given to a baſe luſt, and ſo as he may enjoy his luſt, he cares not what ſhame he endures, though he be counted the ſhame of their friends, and the ſcum of the place where he lives. Who are ſo baſely looked upon as baſe drunkards? they are looked upon as more vile then the filth and dung of the earth, and yet they go on and bleſs themſelves in the pleaſure they have in their luſts, notwithſtanding the reproach. If one ſhould be content to go on in his luſts, and pleaſe himſelf therein, notwithſtanding all the reproach he endures, what cauſe have we to go on in the ways of God, and keep cloſe to him, though all the world reproach us?

9. Again, conſider the goodneſs of God in delivering of you from everlaſting reproach. In *Dan.* 12. 2. *Many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* We might have been amongſt the company of thoſe that ſhall have all their wickedneſs opened at the laſt day of Judgement before God himſelf, and might have had the Lord himſelf mocking at us.

10. And yet futther, conſider that the greateſt evil of reproach it is from him that receives it, it is ac-

Cap. 32.

cording as we take it. It is a ſpeech of *Chryſoſtom*; *As it is with* meat, *ſo it is with* reproaches, *it is not the goodneſs and ſweetneſs of the meat in its ſelf that makes it to be good and ſweet to me, but according as my ſtomack and body is affected:* And ſo in all *reproaches*, it is not as it comes from him that caſts it, that makes it evil, but it is as he that receives it makes it: caſt dirt upon dirt, and it will ſtick, caſt dirt upon a piece of poliſhed braſs or iron, and it will fall off; the greateſt part of the evil of reproaches, comes from the affection of the receiver; then it is in our power to make reproaches to be as nothing, if we can but take pains to get our hearts ſo affected, as that the reproach may not ſtick: It is not in the power of any man in the world to ſtain us, if we by ſome evil do not make the ſtain to ſtick upon our ſelves.

Voluptas non in ciborum apparatu, ſed in comedentium affectu ſita eſt, hoc de contumelia dico, quod contumelia non è contumeliantium ſententia, ſed à petentium affectu conſtituitur vel deſtruitur; ſi contumeliam deriſeris, cõtumelia non paſſus es. Chryſoſt. Hom. 2. ad Pop. Antioch.

Again, if you conſider that God hath the care of your *names*, that may be a great argument to help you to bear reproach: God hath taken the charge of the *names* of his people, as truly as of their ſouls, and if God hath the charge of your *names*, why are you troubled at any thing that befals you in regard of your *name?* If you be in Gods way, you are to commit your ſelves to God, he hath charge of you; when Gods Servants are meek and quiet, and do not hear reproaches againſt themſelves, yet God hears them, it is no great matter then though they hear them not themſelves. It is an excellent place we have for this, *Pſalm* 38. 12, 13, 15. *They ſpeak miſchievous things*, ſays *David*, *but I as a deaf man heard not*; but mark *verſe* 15. *In thee O Lord do I hope, thou wilt hear, O Lord my God*; What need

Pars major conſtat vitio interpretantis. Senec.

11.

David

David hear, God will hear: the leſs we hear in this caſe, the more will God hear, *Job* 5.21. *Thou ſhalt be hid from the ſcourge of the tongue*: Now there is a twofold hiding from the ſcourge of the tongue, either by delivering us wholly from it, or otherwiſe delivering us from the evil of it: As a man may be ſaid to be hid and delivered from a thing that can do him no hurt, and ſo in this ſenſe at leaſt thou ſhalt be delivered from the ſcourge of the tongue; it may be that God will wholly free us from the ſcourge of the tongue, or it may be it is fit thou ſhouldſt be ſcourged, yet thou art hid from it ſo as it ſhall do thee no hurt, no not to thy name in the concluſion. And ſo in *Pſal.*37.5,6. *Commit thy way to the Lord, truſt alſo in him, and he ſhall bring it to paſs, and he ſhall bring forth thy righteouſneſs as the light, and thy judgement as the noon day.* This was the argument that upheld *David* when *Shimei* curſt him; *Well*, ſays he, *it may be God bid him*; my *name* is in his hand, and he may do with my *name what he pleaſe*. Upon this *Ambroſe* hath this ſpeech, O the height of the wiſdom, prudence, patience of *David*! what a worthy plot had he to deliver himſelf from the evil of reproach.

Again, it is a greater mercy that God keeps you from the evil of the hands of wicked men, if God beat out the teeth of wicked men, that they onely can bark and not bite, that their tongues and not their hands can onely reach you. The complaint of *Job* might have been thine, *ch.*16.11. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked*; this would have been grievous indeed. Although they ſend a flood *of reproaches after you*, as *Rev.*12.15. the Dragon caſt out of his mouth *a flood* after

Cap. 32.

O altitudo prudentiæ! O altitudo patientiæ! & devorandæ contumeliæ grande inventum! Ambr. Apol. de David. c. 6 12.

after the Church, yet thou art far from their reach as she was, therefore be patient under reproaches. It is through the wantonness of our hearts that we are so sensible of the evil of reproaches, because we are not accustomed to suffer greater evils; those who are in danger of greater evils, have no leisure to think on these things, says *Seneca*, but mindes weakned with too much idleness, and wanton and effeminate through want of sufferings.

Cap. 32. *Non vacat hæc nutare cui pejora instant; nimio otio ingenia infirma & muliebria & inopiâ veræ injuriæ lascivientia his commovetur.* Sen.

Yet further, consider what a great deal of good there is in bearing reproaches patiently.

13.

1. The benefit of bearing repoaches patiently.

First, there is a great deal of honor in it: There is more honor in bearing reproaches patiently, then there is disgrace in having them cast wrongfully upon you; now what do you lose then? Suppose there be hot water, and I put so much cold to it, it loses its warmth, but if I put more warm then cold to it, then the water hath lost nothing of its warmness: So suppose you be reproached, and God brings more honor then the reproach did scandal, then you have lost nothing; *Every fool can cast reproach,* but *it is the part of a wise man to bear it well.*

2. Again, if we can bear reproaches patiently, what a quiet will it be to our hearts? otherwise we should never be quiet, for we live amongst those that will cast reproaches, and unless we can get power this way, we shall never have comfortable lives, and we should think it much, that the comfort and quiet of our lives should lie at the mercy of others.

3. Thirdly, the bearing of reproaches patiently is a mighty help to the progress of godliness in us: As those that have overcome the evil of shame in a way of

of sin, grow mightily hardned in their sins; so those that have got that strength, to go on in the ways of God, so as not much to regard any reproach that is cast upon them in that way, they will mightily grow in those ways.

Lastly, consider there is much danger in being honored by men, and in many regards, the *honors* of men are as much, if not more to be feared then their *contempts* and dishonors. *Luther* writing to a friend of his, says, He would not have the glory and fame of *Erasmus*; my greatest fear is the praises of men, but my joy is in their reproaches and evil speeches.

Cap. 33.

Haud velim Erasmi gloria aut nomine vehi; major est mihi timor in laudibus, gaudium verò in maledictis & blasphemiis Luth. ep. ad Nicolaum Hansmannum.

CHAP. XXXIII.

What we should do, that we may be able to bear reproach.

BUt you will say, these arguments may move us to do it, and convince us we should do it, but how shall we do it?

First, be sure to keep conscience clear, that that do not upbraid thee, be careful of what you *do*, and then you need not be much careful of what men *say*; if conscience do not reproach you, reproach without will not much move you; consciences testimony for thee, is more then ten thousand slanders against thee: As the storms and winds without do not move the earth, but vapors within that causes earth-

1.

Bene sibi cõscius falsis non debet moveri accusationibus plus poterit in alieno esse convitio, quã in suo testimonio. Ambr. off. l. 1. c. 5.

Qui sibi nihil conscius est, plurimum lætabitur, ita ut quo amjorem dixeris tributationem, hoc majorem dicas voluptatem. Chrysost Hom. in Acta 14.

quakes:

quakes: As *Ambroſe* ſays of *David*, he was not much troubled with *Shimei*'s railing, becauſe his conſcience did abound with good works. If thou canſt ſay with *Job*, *Chap.27.6. My heart ſhall not reproach me as long as I live*, thou art ſafe enough from the evil of reproach.

Cap.33. *Non ergo movebatur convitiis qui abundabat bonorum operū ō ſcientia.* Ambr. de offl. l. 1. c 6 *Conſcia mens recti famæ mendacia ridet.*

Secondly, if you be failing in any thing, begin with your ſelves before any begin with you, accuſe your ſelves before God firſt, ſo ſome interpret that place in *Pſal.119. I am wiſer then my enemies*; though my enemies are witty, and do plot, and their malice do help them with invention, yet I am wiſer, I can finde out the ways of my own heart, and my own evils, better then all my enemies.

2.

Thirdly, Chriſtians ſhould exerciſe themſelves in great things, in the things of God, and Chriſt, and eternity, and labor to greaten their ſpirits in a holy maner, and be above reproach. It was a ſpeech of *Seneca*, Men that know their greatneſs, are not troubled with reproaches, he will think himſelf above reproach; And therefore, if our ſpirits be truly greatned (not with *pride*, but with the exerciſing of our ſpirits in things that are above the world) reproaches would be nothing in our eyes. It is a notable expreſſion that St. *John* hath againſt the evil tongue of *Diotrephes*, *Ep.3.ver.10. He prates againſt us with malicious words*, in the Original it is, *he trifles*, although his words were *malicious*, and *Diotrephes* a great man, yet all was but trifles, ſo high was St. *Johns* ſpirit above them. *Aquinas* gives two ſigns of a weak ſpirited man; one, that he delights in light and fooliſh words; a ſecond, that he cannot endure contempt; ſuch a man, ſays he, although he

3. *Si magnanimus fueris nunquā judicabis tibi contumeliā fieri.* Sen. de.4.virt.

Si quem verbis levibus nugiſq; delectari, ac ægre ferre ſe contemni, ſcito hunc non eſſe perfectum, etiamſi miracula faciat.

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he ſhould work miracles, yet he is beneath the perfection of vertue, his ſpirit hath no true greatneſs in it.

The ſinking of the heart under reproaches, or to be put out of the way by them, argues too vile a puſillanimity, ſuch a poor low ſpirit as is not conſiſtent with the true magnanimity *of a Chriſtian.* * *Gulielmus Pariſienſis* in his Treatiſe *De virtutibus*, hath notable Expreſſions to this purpoſe, *Little things*, ſaith he, yea *meer nothings caſt down poor weak ſpirited men.* The words of vain men are ſmall things, whoſoever fears ſuch words ſo as to do evil, or to leave off good, are the weakeſt of men; theſe are like unto Soldiers who are caſt down and overcome, not with ſome violent ſtrong tempeſt, but with ſome ſmall weak puff of winde, theſe are the more ridiculous and not to be reckoned amongſt Warriers; nay, they are not to be reckoned amongſt men, who fall off for fear of words, which yet have not been ſpoken, as if a man ſhould fall for fear of the wind which yet blows not, ſuch are thoſe who dare not do good, or leave evil, for fear of reproaches.

Fourthly, another means is to make your moan to God, and lay your caſe before him, as *Hezekiah*, when *Rabſhekah* came and *reviled God*, and the people

* *Non ſolū magna, ſed ctiā modica, interdū & nihila (ut ita dicam) dejiciunt: Modica enim in rebus ſunt vaniloquorum hominum, qui ergo hujuſmodi verba timent metu eorum vel mala facientes, vel bona facere dimittentes, omnium hominum imbecilliores ſunt. Hi ſunt milites, qui non vento valido, ſed levi ſibilo tenuiſsimoque ſuſurro dejiciuntur atque vincuntur. Hi ridiculoſiores ſunt & in numero bellatorum nullatenus habendi, nec hominum nomine cenſendi, qui verbis quæ necdum dicta ſunt, quaſi vento qui nondum flavit, depulſi cadunt, bona facere, vel mala dimittere metu hujuſmodi non audentes.* Guliel. Pariſ. de virtutibus.

of

Cap. 33. of God, he went and *ſpread the letter before God*, and made his moan before God; If we can do ſo, there will be that ſatisfaction to our ſouls that is unſpeakable, and that will be a great argument of our innocency; Many will ſay, *Oh they are innocent*, and *God knows their hearts*, but can you go and make your moan before God when you are reproached, and acquaint God with the cauſe, and receive refreſhment that way, as *Job* 16.20. *My friends ſcorn me*, but *mine eyes pour out tears to God*: And *David*, *Pſal.* 109.1,2. *Hold not thy peace, O God of my praiſe, for the mouth of the wicked, and the mouth of the deceitful are opened againſt me, they have ſpoken againſt me with a lying tongue; they have compaſſed me about with words of hatred, they are mine adverſaries*, but *I prayer*; for ſo the words are in the *Original*, not *I give my ſelf*, but onely thus, *but I prayer*; as if he ſhould ſay, as for my part, all that I do to help my ſelf withal, is to pray to God, and make my moan: Others have their evil tongues to help them, and run to this witneſs and that witneſs, to ſeek to help themſelves, *but I prayer*, *Pſal.* 57. 2,3. I cry unto God moſt high, he ſhall ſend from heaven and ſave me from reproach of him that would ſwallow me up, *Selah*; God ſhall ſend forth his mercy and truth: A carnal heart hath no way to deliver it ſelf, but by reproaches again, by running up and down from one witneſs to another, but a gracious heart hath other ways to help it ſelf, it cryes to God moſt high, and looks for help from Heaven, God ſends forth his mercy and truth to help, and there is help indeed.

5. Fifthly, another help is this, if you can but get your hearts quietly and kindely to lament the condition of

of your reproachers, this will be a marvellous means to ſweeten the heart, and to help to bear reproaches. It was the anſwer of *Socrates* to one who wondred at his patience towards one who reviled him, *If we ſhould meet one*, ſays he, *whoſe* body *were more unſound then* ours, *ſhould we be angry with him, and not rather pity him? why then ſhould we not do the like to him whoſe* ſoul *is more diſeaſed then ours?* Cap. 33.

The folly of our *reproachers* ſhould cauſe us to pity them, to be patient towards them, and paſs by the wrong they do unto us; this was one of the arguments that *Abigail* brought to *David*, to quiet his ſpirit that was ſo ſtirred againſt *Nabal*, becauſe of that reproach he caſt upon him; *Nabal*, ſaith ſhe, *is his name, and folly is with him*, it is his folly, rather pity him, it is too low a thing for ſuch a ſpirit as *Davids* is to be ſtirred with it. Inſtead of being troubled with the reproaches that are upon you, your ſpirits ſhould be moſt troubled for their ſin: Now there is infinite cauſe we have to be troubled for their ſin more then for any evil that befals us. An evil tongue devours, and is an abomination, and in *Prov.* 8.13. God ſays, *The froward mouth he hates*: Now if you have any love you ſhould think thus, This poor man what hath he done? he hath brought himſelf under *the hatred of God*; now this ſhould mightily affect the hearts of the godly. As he is an abomination to God, ſo he is an abomination to men, *Prov.* 24. 9. *The ſcorner is an abomination to men*; ſcornful ſpirits love to caſt ſhame and ignominy upon others. And in *Prov.* 18. 7. *A fools mouth is his deſtruction, and his lips are the ſnare of his ſoul*; we ſhould think, he hath but enſnared his

Cap 33. his own ſoul, and ſo fall a lamenting of his wretched condition. And ſo in *Iſa.* 33.10. *Your breath as fire ſhall devour you:* If the breath of any man devours him, the breath of revilers, and reproachers, and ſlanderers does. The Heathens called a reproacher *A three-tongued man*, becauſe he hurts three at once, he hurts *him* that he *reproaches*, and him that *heard* the reproach, and *himſelf* worſt of all; do but get power over your hearts to bewail this ſin, and your reproach will not be ſo troubleſom. *Trilinguis Galleſius* a writer upon *Exod.* 22. *ver.* 28. obſerves the exceeding patience of thoſe three *Emperors*, *Theodoſius*, *Honorius*, *Arcadius*, towards thoſe who ſpake evil of them, they would have them ſubject to no puniſhment, for they ſaid, If it comes from *lightneſs* of ſpirit, it is to be contemned, if from madneſs, it is worthy of pity, if from injury, it is to be pardoned, wrongs are to be forgiven.

Si ex levitate cõtemnendum, ſi ex inſania miſeratione dignum, ſi ab injuria remittendum.

6. Again, labor to poſſeſs your ſouls with the reality of the ſweet of, and the honor there is in the ways of God, ſo no reproach will be grievous to you: As it is ſaid of the covetous man, when ſome told him, Such and ſuch hiſs at thee, but ſays he, I care not, *I rejoyce in what I have at home, that I have ſo much money in my cheſt:* So it ſhould be with a gracious heart, he ſhould ſay, *I have ſweet enough in my own heart, what need I trouble my ſelf with what others think or ſay?*

Mihi ipſi domi plaudo, nummos in arca.

7. Seventhly, labor to ſatisfie your ſouls in the glory of God and Chriſt: Though my name be caſt out as filth, yet the name of God and Chriſt is bleſſed and glorious, and ſo ſhall be for ever, let Devils and wicked men do what they can againſt it; It was a good

good ſpeech of *Luther*, writing to his friend *Spalatinus*, bemoaning his condition to him, becauſe of the ſcorn and contempt he ſuffered, yet comforting himſelf in this, that Chriſt lived and reigned, *Luther* is accounted even a Devil, but Chriſt lives and reigns, he addes his Amen to it.

Cap. 33. *Prorſus Satan eſt Lutherus, ſed Chriſtus vivit & regnat Amen.* Luther ad Spalat.

Thirdly, it is not enough to bear reproaches patiently, but we muſt bear them fruitfully: a chriſtian ſhould think he hath not done that which belongs to a chriſtian, unleſs he hath got ſome good by them; a chriſtian ſhould not think it enough to free himſelf from the ſcorn of the tongue, but he muſt improve it for good by it.

3. How to bear *reproaches* fruitfully

Firſt, conſider what ends God aims at by it, and labor to work them upon your ſelves, that you may attain to thoſe ends.

1.

Secondly, labor to draw what good inſtructions you can from the reproaches of others: As namely thus, when I hear men reproach and revile, O what a deal of evil is there ſecretly in the heart of man, that is not diſcovered till it have occaſion? I did not think that ſuch and ſuch could ever have been reproachers, if they had not been provoked. Again, do I ſee another ſo vigilant over me to finde me out to reproach me; how vigilant ſhould I be over my ſelf to finde out what is in me to humble me? Again, is there ſo much evil to be under the ſtroke of mans tongue, what a great evil is it to be under the ſtroke of Gods juſtice?

2.

Laſtly, to be fruitful, that is, ſet upon what duty God calls for at the preſent; ſurely this is one great general duty, that the leſs credit I ſee I have in the world, let me labor to have the more credit in Heaven; I

3.

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see there is a breach of my name here, let me seek to make up my name in Heaven.

4. And then they must be born joyfully, but we shall speak of that afterwards in the third point, that a gracious heart is not onely willing to bear reproach when God calls unto it, but in the cause of CHRIST to triumph and rejoyce in his reproaches.

5. Lastly, we should return good for evil; then you come to the top of Christianity. This is a sign of great progress in Religion: If I be weak, saith *Ambrose*, perhaps I may pardon one charging me falsly; but if I have profited, although not altogether perfect, though he flows in upon me with reproaches, I hold my peace and answer nothing; but if I be perfect, I then bless him that reviles me, according to that of St. *Paul, Being reviled, we bless.* If you can do thus, if you can heartily pray for your reproachers, and desire good to them, and be willing to take notice of any good in them, to clear up their innocency where there is iust cause, if you can be ready to offer any offices of love, and respect, and kindeness to them, and so *heap coals of fire upon them*; this is a great sign of grace, you have made a good progress indeed in Gods way: *Mat.* 5. 44, 45. *Bless them*, says Christ, *that curse you, pray for them that despitely use you, that ye may be the children of your Father, &c.* Why, were they not children before? Yes, but this declares it, now *God owns them for his children*: If we behave our selves thus, we shall have the comfort of this, that our reproaches come to us as to Gods people, whereas others cannot have the comfort of this, you cannot have any comfort from this argument, unless you behave your

Mihi infirmo si quis injuriam facit forsitan licet infirmus donem injuriam meam; si verò is sum qui proficiam & si mondū perfectus, non retorquco contumeliam, etsi insiuat ille convitiis et invadat aures meas contumeliis ego taceo et nihil respōdeo: si verò perfectus sim benedico maledicenti, sicut & Paulus Maledicimur & benedicimus. Ambr. off l. 1 c. 48.

your ſelves under reproaches after this maner: Now what a great evil is this to cut a man off from that comfort which hath been ſpoken of in this argument? and if you do behave your ſelves chriſtianly under reproaches, God is more and more engaged to ſtand for your names, and you are more prepared for glory. As he is not fit to govern, that is not fit to ſerve, but he that is fit to ſerve, is ſo much the fitter to govern; ſo thoſe that can bear diſgrace are fit to be honored, and the greater glory will be afterwards; As the Sun that ſhines through the clouds ſhines the brighteſt, ſo when honor ſhall come through diſhonor, it ſhall be the greateſt honor. And then you ſhall come to know that honor is ſanctified to you, and that it is in love, aud you ſhall be more able to rejoyce in the honor that God ſhall bring to your names then you would have done, and ſo your reproachers ſhall be ſervants to you. Cap. 33.

There is onely one place of Scripture that I ſhall adde, and ſo I have done with this point: *Job* 17. compare the 6. verſe with the 8. and 9. verſes; ver. 6. *He hath made me alſo a by-word of the people*: *Job* was a godly man, and yet he was made a *by-word*: What then? at the 8. verſe, *Upright men ſhall be aſtonied at this*: How? Two ways, either they ſhall be aſtoniſhed at the horrible wickedneſs of men that ſhall contemn ſo godly a man as *Job* was, and ſay, Lord, what boldneſs is in the hearts of the wicked, that ſhall preſume to dare to contemn ſuch a ſervant of thine? or the upright ſhall be aſtoniſhed, they ſhall admire at the wonderful way of God towards his people, that the Lord ſhall ſuffer wicked men ſo far to go on in wickedneſs, as to reproach his people: *The*

Cap. 34. *innocent*, the godly man *shall see those that are hypocrites*, for not onely grosse prophane ones are reproachers often times, but hypocrites: The innocent shall stir up himself against the hypocrite, he shall not be damped, but stir up his thoughts against the hypocrite: *The righteous also shall hold on his way*, shall not decline; and not onely so, *but he that hath clean hands shall be stronger and stronger*: And so I pass to the next point.

CHAP. XXXIV.

The reproaches of Gods people are the reproaches of Christ.

Point 2. IF you take the reproaches either *materially* or *formally*; *materially*, that is when all the sufferings of Gods people for which they are meanly esteemed and looked upon as contemptible, all their sufferings are the sufferings of Christ: *Formally*, and that is the very scorn that is cast upon them, is the scorn of *Christ*. I intend to handle this point in both these, *materially* and *formally*: So that the thing we have to handle, is, That all the sufferings, and contempt, and disesteem of Gods people, are the sufferings, and contempt, and disesteem of Christ. So that Gods people may turn the speech of Christ concerning his Father, *The reproaches of them that have reproached thee, have fallen upon me*: But we may say, Lord and blessed Savior, the reproaches of them that have reproached *us*, are fallen upon *thee*; and mark therefore in *Heb.* 13. 13. the reproaches of Christs people are called the reproach of Christ, *Let us go forth unto him without the camp, bearing his reproach*: And the sufferings of Gods servants

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ſervants are called the ſufferings of Chriſt. *Colloſſ.* 1. 24. and fill up that which is behinde of the afflictions of CHIST, they are the afflictions of Chriſt, and every one muſt make account to fill them up; not the ſatisfactory ſufferings of Chriſt, but the ſufferings of Chriſt in his myſtical body, in his members: And ſo every member is to fill up a ſhare in his ſufferings. And ſo *Iſa. 63. 9. In all their afflictions he was afflicted:* The ſufferings and troubles of Gods people are the ſufferings and troubles of Chriſt, he is ſenſible of them; and therefore in *Acts* 9.4. Chriſt cryes out, *Saul, Saul, why perſecuteſt thou me?* Further, compare two places together in one, *Pſal.* 79. *ver.* 4, 12. at the 4. verſe, ſays the Text, *We are become a reproach to our neighbors; a ſcorn and deriſion to thoſe that are round about us:* And at the twelfth verſe it is, *Render unto our neighbors ſevenfold into their boſom, their reproach wherewith they have reproached thee, O Lord:* He goes on in the ſame argument, and firſt he calls them the reproach of the Church, and then the reproach of God.

But is it ſaid here the reproach of Chriſt? It may be asked, Why not the reproach of God the Father, or the reproach of the Holy Ghoſt?

The reproaches of Gods people are the reproaches of Chriſt in a ſpecial maner; becauſe Chriſt is the head of the Church, and it is from the fulneſs of Chriſt, that they have that grace conveyed which is reproached; and the union they have with God, and with the Spirit, is by Chriſt; and therefore it is the reproach of Chriſt here named, according to the ſeveral workings of the *Father*, and *Son*, and *Holy Ghoſt*: ſo the three perſons are reproached by

Cap. 33. mans ſin: There is a reproach unto *God* as God, and unto *Chriſt* as Chriſt, and unto the *Spirit* as the Spirit.

There is a reproach unto God as he is *Creator*, the preſerver of the world, and governor of all things: When the work of God, the firſt Perſon of the Trinity, is reproached, then he is reproached, *Prov.* 14. 31. *He that oppreſſeth the poor, reproacheth his maker:* It is a work of the *Father* to order things ſo, as to make one poor, and one rich: And you take an advantage to mock at the poor upon this difference which God hath made in the world, when as you ſhould honor the work of God in making any difference detween you and others: but in ſtead of honoring of it, you caſt an aſperſion upon his work, and deſpiſe others, becauſe God hath put them in a low condition; you reproach your Creator in this. And when the work of Redemption is deſpiſed, when that is oppoſed, and when the profeſſion of the Goſpel hath diſhonor put upon it, then Chriſt is reproached: *Heb.* 6. 6. the Apoſtle ſays, *Thoſe that fall off after they have taſted of the heavenly gift, and the good word of God, and the powers of the world to come, they put the Son of God to an open ſhame.* And when enlightning, and drawing, and the quickening and comforting work of the Spirit is reproached and vilified, then the Spirit is reproached, *Heb.* 10. 29. *They do deſpite to the Spirit of grace:* So that you ſee both *Father*, *Son* and *Holy Ghoſt*, all three are reproached by mans ſin; not that the ſin of man is able to caſt the leaſt ſtain upon the glory of the bleſſed God, or make God to be leſs glorious, no more then a little duſt caſt up into the air can darken the bright-

neſs

neſs of the Sun-ſhining in its ſtrength; but it keeps the glory of God from ſhining upon others, and upon himſelf, ſo as he and others ſhall not ſee it, and admire it, and adore it as they ought. Cap. 33.

If you ask why the reproaches of Gods people are called the reproaches of Chriſt? *Object.*

I anſwer, Firſt, as *Chryſoſtome*, becauſe they do ſuffer the ſame things that Chriſt ſuffers; you ſhall finde the reproaches of Gods people, and the reproaches of Chriſt are juſt alike one another. In *Pſal.* 42. 6,7,8. there are three things upon which Chriſt ſeems to be reproached, and they are the three ſpecial things upon which Chriſtians are reproached: As firſt the outward means of Chriſt in the world, *I am a worm and no man*, ſo the outward, mean and low condition of Gods people ſubjects them to reproach. Secondly, Chriſt bore the world in hand that he truſted in God, and depended upon God, and no outward help; and therefore they ſaid, *Let us ſee whether he will deliver him, being he truſted in him*; ſo the men of the world ſcorn at Gods people, becauſe they ſpeak ſo much of God, and truſting in God. Thirdly, they reproached him, becauſe he ſaid, *God delighted in him*; ſo becauſe the Saints of God do profeſs their relations to God, and do expect an eſpecial love of God, therefore the world reproaches them. *Anſw.*

Why the *Reproaches* of Gods people are called the *Reproaches* of Chriſt.

Secondly, it is the reproach of Chriſt, in regard of the near relation, and cloſe union that is between Chriſt and his people: As the reproach of the *Wife* is the reproach of the *Husband*, and the reproach of the *Husband* is the reproach of the *Wife*, 2.

Cap. 34. because of their *union*, and therefore in 1 *Cor.* 11. the Apostle calls *the woman, the glory of the man*: Either in regard that the man may glory in her if she be godly and good, or else because the woman does honor the man, *the Wife is to honor her Husband*, and to give glory to him; as the people of God are called *The glory of God*, partly because God does glory *in them*, and partly because they do give glory to God: so the woman should be such a one as the man may glory in her, and such a one as may give glory to her husband: Now the Church is the glory of Christ, as the wife is the glory of the man; and therefore it is said in 2 *Cor.* 8.23. speaking of *Titus* and others which were messengers of the Church, he says, *they are the glory of Christ*, then certainly their reproaches must be the reproaches of Christ.

Nay, there is a nearer union then this, for this is onely by covenant, but there is a union between the head and the members, that is a nearer union; the Church is not onely *flesh of Christs flesh*, and *bone of Christs bone*, but it is the flesh of Christ, and the bone of Christ, it is *the very fulness of the body of Christ*, *Eph.* 1.23. it is a high expression: Yea, and besides this, the Church is called Christ, *mystical Christ*: 1 *Cor.* 12.12. *For as the body is one, and hath many members, & all the members of that one body being many, are one body, so also is Christ*; that is, *The Church having many members, ought to be joyned in union as the body*; yea, there is yet a nearer union between Christ and his people, *the in-being is mutual*, Christ is in them, and they are in Christ, *John* 14.20. *You in me, and in you*: The arm is in the body, but the body is not in the arm; the branch is in the vine, but

but the vine is not in the branch; but here as the Saints are in Christ, so Christ is in them: and in regard of this near union between them, their reproaches may well be esteemed the reproaches of Christ. Cap. 34.

Thirdly, because they are reproached *for the sake of Christ:* if a dog be abused for the sake of his master, it is the abuse of his master: much more when Gods own people are abused for the sake of Christ; and therefore we finde that this hath been the plea of Gods people, *for thy sake have we been killed all the day long*; it was for Christs sake rather then any evil in themselves. And therefore though they be reproached for their sins, it may come to be the reproach of Christ, namely thus, When as men shall take advantage the rather against them, because they are professors of Religion; and were it not for this reason, they might justly reproach them; yet when as they put in this reason, They could bear well enough with the sin, were it not they were professors of Religion, then the reproaches that they justly might suffer for their sins, do come to be the reproaches of Christ. And further, when in these they will take advantage to reproach the shews of Religion, which in others they cannot bear well enough; as when one that is a Professor expresses devotion in lifting up his eyes, or his hands to Heaven, they will reproach him for making shews of Religion, and presently they are Hypocrites: and yet there are others can make mighty shews, and they are commended. 3.

Again, they are the reproaches of Christ, because they are reproached in the work of Christ: As 4.

Cap. 33. As when *David* ſent meſſengers to the children of *Ammon*, to congratulate their King, and they cut off *their garments half way*, and *cut off half of their beards*, *David* preſently counted it his reproach: and ſo when Gods people are in Gods work, and reproached, ſurely it Chriſts reproach. So *Nehemiah* was in Gods work, and he ſuffered a great deal of reproach; and mark how God is more provoked then *Nehemiah*, *Nehem.* 4. compare the third verſe with the fifth.

5. Laſtly, it is the Spirit of Chriſt that is in them that is reproached: As if ſo be that the skill or influence that comes from a skilful Attificer, that is put into one that hath learned, that does as it were but act his ſpirit, if he ſhall ſee him reproached for that work which is done by vertue of that influence which he had of his ſpirit in him, then he counts himſelf reproached: ſo all the gracious works of Gods people are by the influence of the ſpirit of Chriſt; and therefore when they are reproached, Chriſt is reproached: *we have not received the ſpirit of the world, but the Spirit of God*, ſays the Apoſtle: this is the reaſon of all oppoſition, becauſe of the difference of ſpirits; now the ſpirit of God and the Spirit of the world are oppoſite. But to come to the application of the point.

Uſe 1. Firſt, *if the reproaches of Gods people* be the reproaches of Chriſt, then certainly Chriſt is wonderfully reproached in the world; none ſo reproached as Chriſt is, becauſe he is not onely reproached himſelf, but all the reproaches that fall upon all his people in the world, not onely ſince *Moſes* time, but from the beginning of the world, they are all the reproaches

reproaches of Christ, none suffers so much as he: consider we then with our selves, how we can love this Christ, a reproached Christ? Is Christ notwithstanding all his reproaches dear and precious to us? howsoever he be to the world, yet can your souls say with the Church, *He is altogether lovely*, as the Apostle *Peter* says, 1 *Pet.* 2. 7, 8. *He is a rock, and a stone of offense to those that do not believe, but to you precious*; and so Christ, though he be a reproached Christ, yet to ȳou he is precious; to a godly and gracious heart how precious is Jesus Christ? There is a notable place concerning the reproaches of Christ, and yet of the high esteem that Gods people have of him, notwithstanding he is reproached, *Isa.* 52.14,15. *His visage was so marred more then any mans, and his form more then the sons of men*: what then, is there none therefore that shall prize him? yes; at the fifteenth verse, *So shall he sprinkle many Nations: the Kings shall shut their mouthes at him, for that which had not been told them shall they see, and that which they had not heard shall they consider*; that is, there shall yet come a time when as the Lord *shall sprinkle many nations* by the work of his Spirit, *and draw many Kings, so as they shall shut their mouthes*; whereas they contemned him, and despised him, now they *shall shut their mouthes* in a way of admiration, that *that* had not been told them *which they see*: as St. *Paul*, he knew Christ onely after the flesh, but when he came to know him after another maner, he thought otherwise of him: So when God does sprinkle any with his Spirit, that they know Christ, though *his visage be marred more then any mans*, and he is reproached more then any man, yet they shall prize him, Cap. 33.

him, and delight in him, and the more he is reproached, the more they ſhall delight in him: It is a notable ſpeech of *Bernard*, *By ſo much the more Chriſt is vile for me, by ſo much the more he is dearer to me.*

Cap. 35. *Quanto pro me vilius, tanto mihi charius.* Bern.

CHAP. XXXV.

Sixteen ſeveral Conſolations ariſing to the Saints from this conſideration, That their ſufferings are Chriſts ſufferings.

Uſe 2. SEcondly, the conſideration of this point is of admirable uſe for the conſolation of all the people of God, in all their ſufferings and reproaches. If reproaches and ſufferings be the reproaches of Chriſt, Chriſt is engaged in them more then you; there may be many branches of comfort to Gods people from hence, That Chriſt is ſo engaged in all their ſufferings, as they are accounted Chriſts own: it is a great matter, when any one ſuffers any thing, if they know this, that any great man is engaged in their ſufferings: if a ſubject ſhould have a *King* ſo engaged in any thing he undertakes, that he can ſay, Whatſoever I ſuffer in this, is the ſuffering of the *King*, this is a great comfort to him; ſo here there are ſeveral branches of comfort that may be drawn from this, Our ſufferings are the ſufferings of Chriſt.

1. Comfort againſt reproaches. Firſt, it is a great deal of comfort, that God does take notice of our reproaches: This was the comfort of the *Pſalmiſt*, in *Pſal.* 69. 19. *Thou haſt known my reproach, and my ſhame, and my diſhonor, my adverſaries*

adversaries are all before thee: If a man suffer reproach, and disgrace, and trouble for his friends, while he is abroad from them; O says he, Did but my friends know what I suffer, and suffer for them, it would comfort me: If it be comfort to be known, much more when they shall be accounted their own; Christ is acquainted with all the sufferings of every member: and therefore do not say, I am a poor creature, who takes notice of my sufferings? Heaven takes notice of your sufferings, Christ takes notice of them better then your selves. Cap. 35.

Secondly, if they be the sufferings of Christ, they are no other but such as are predetermined for you from the beginning of the world; for certainly the sufferings of Christ are determined: It may be said of these sufferings, as truly as of those he suffered in his own person, *Act.* 2.23. *They are by the determinate counsel & foreknowledge of God:* & therefore it is not in the liberty of man to reproach you as he pleases, but all is by the fore-determinate counsel of God. 2.

Thirdly, certainly you do not want compassion in your sufferings neither; for one to suffer much, and to be reproached, and no body to have compassion, is grievous; but surely you have compassion enough, Christ must needs take compassion on you: and it is not a forced compassion, but a natural compassion: was there ever any that was not sensible of the sufferings of his own flesh, unless it be dead? Indeed if you be a dead member of a Church, it may be Christ does not compassionate your sufferings, but if you be a living member, Christ does compassionate your sufferings, and pity you in every *lye* and *slander* that is told of you: many times when we 3.

Cap. 35. we hear of the ſervants of God (and eſpecially thoſe we know to be godly) to have ſuch ſtrange reports of them, our hearts begin to break, and to yern towards them. If one member have compaſſion of another, much more the *head*; the head is more ſenſible of the evils done to the body, then the other members are.

4. Fourthly, all theſe reproaches and ſufferings do not argue your rejection, they may ſtand with the infinite love of God: many of Gods people are ready to draw ſad concluſions from their reproaches, ſurely God would not ſuffer this if he loved them: they may ſtand with the ſame love wherewith the *Father* loved the Son, for they are the reproaches of the *Son*.

5. Fifthly, they muſt needs be ſanctified to you: thoſe that are the ſufferings of Chriſt, are ſanctified ſufferings; certainly Chriſt will not ſuffer them to go away unſanctified; Chriſt is ſo holy, that if they come near to him, he will make them holy: and therefore your bodies and ſouls having union with Chriſt, they come to be ſanctified: ſo all your conditions and ſufferings come to be ſanctified by union with Chriſt: he is the bleſſed one of God, and therefore all your ſufferings muſt be bleſſed from him.

6. Sixthly, if they be *the reproaches of Chriſt*, then you are not left to bear the burthen of them alone, you have but the lighter end of the ſtaff: if a burthen be never ſo heavy at one end, and a ſtrong man is under that, and the other be light, though a weak man be under that, he does not care: ſo the weight and burthen of reproaches lie upon the ſhoulders of Chriſt: and therefore when you think it is hard for

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one reproach thus to follow upon another, and for one evil to follow another, it will break my heart; ah, if you did bear it alone, but Christ bears the weight of our reproaches. Cap. 35.

Seventhly, if they be the reproaches of Christ, then for that part you do bear, although it be but little, you may expect his strength in, you are not left to bear that little by your own strength; Christ gives out his own strength, to bear his own reproaches; if the burthen be his you bear, you shall have strength from him to bear it. 7.

Again, this is an eighth stream of comfort, if they be the reproaches of Christ, they are the reproaches of all the members of Christ, who sympathize with you, and help to bear the burthen with you. 8.

Ninthly, it may be comfort that your names shall be vindicated, your names are as dear to Christ as his own, and it does as much concern Christ to vindicate *your names* as to vindicate his own. 9.

Again, if our reproaches be Christs reproaches, and Christ is content to own our reproaches; surely, he will not leave us to take our sins upon our selves: if his love be such as he will take the burthen of our sufferings upon himself; surely his love is such as not to see us sink under the burthen of our sins: No, our sins are upon him as well as our sufferings; not that he takes them upon him to be guilty, but only by imputation: the Text says, *He was made sin*; what abundance of consolation is this, that Christ is willing both to take off our sins and sufferings? there are nothing but these two that should trouble us in the world, our sins and sufferings, and Christ takes them off both. 10.

11. And yet further, if Christ will own our *reproaches*, 11.

Cap. 35. *proaches*, then he will own our ſervices: there is no great difficulty of believing the one, if we believe the other: we may comfortably go to Chriſt and ſay, *Bleſſed Savior, wilt thou own upon thy ſelf, the dirt caſt upon our faces*, and *wilt not own the work of thine own Spirit?* though we may ſtain the work of Gods grace by our ſin, yet Chriſt that is ſo indulgent to take reproaches, will ſurely own our ſervices; he will own our active obedience, as well as our paſſive obedience.

12. Again, then we may be aſſured there will come good of them, and that we ſhall be carried through them; conſider three or four things here for our help in this, to aſſure us of a bleſſing in theſe our ſufferings. Firſt, were it that we onely did know that God had a love to us, and were merciful to us, that were enough to aſſure us. But, ſecondly, God may have love and not binde himſelf by promiſe; but as he hath *love*, ſo he hath engaged himſelf by *promiſe* to help his people in ſufferings, and that is more. But, thirdly, we have the experience of Gods dealings with his people, that he never left them in ſuffering. And fourthly, we may riſe higher, *it is Gods own caſe*, we have further aſſurance by this: If a man *love me*, I hope it will be well with me; if he *promiſe me*, that is more; if others have had *experience*, I am more aſſured: but if it be his *own cauſe*, I am ſure enough. If a man go to ſea, and he knows the Mariner hath skill, and he loves me, and the Mariner promiſes he will have care, and others have had experience of his care, this is much: but when I conſider, my life is the Mariners life, if *I* periſh, *he* periſhes; this aſſures me, that as far as the Mariner can do it,

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it shall be well with me. *Luther* writing to *Melancton* troubled with fears; *If we fall*, saith he, *Christ falls.*

Cap. 35. *Si nos ruimus ruet Christus*, saith *Luth.*

Again, here we have a notable ground to go to God in prayer in all sufferings, because we can go with this argument, *Lord it is thy own Name:* that was the plea of *Moses*, *Lord, if thou destroyest thy people, what will become of thy Name?* our names are nothing, what though ten thousand such *as we are* come to nought, and rot? but if God put *his name* to ours, and twist them together, there is abundance of safety, then *our names* are a strong argument. 13.

Yea, suppose we be in such a condition as we cannot pray, yet here is comfort in this, our sufferings are the sufferings of Christ; and the sufferings of Christ do present themselves as a mighty prayer to God: The sufferings of Christ, have a mighty cry in the ears of the *Father*, and they will be heard. 14.

And yet further, if so be our sufferings be the sufferings of Christ, then surely Christs sufferings are our sufferings; if Christ have an interest in our sufferings, then we have an interest in his sufferings: for how come our sufferings to be Christs, but by vertue of our relation to him; and therefore his sufferings must be ours, by the relation of Christ to us. 15.

Lastly, there will be an end of sufferings, they cannot last always, for they are the sufferings of Christ; and it cannot stand with infinite justice, that Christ which hath undertaken for us, should be eternally under suffering; & if he shal not suffer always, we shal not always suffer; for so long as we suffer, he must suffer: 16.

Cap. 35. the time therefore is a coming, wherein Gods people ſhall be too high for to be reproached, they ſhall be in ſuch a condition, as it ſhall be impoſſible for any to reproach them: for *reproach* comes from ſome kinde of apprehenſion of the reproacher, to be in ſome meaſure above the reproached: no man can reproach another for a thing that he fully knows, and certainly believes that he is above him in that thing: and therefore the people of the world do reproach the people of God, becauſe they apprehend themſelves to be above Gods people in wiſdom, or the like; but time will come, that the dignity of Gods people ſhall be raiſed to ſuch a heighth, that though wicked men do hate them, they ſhall not be able to reproach them, they cannot poſſibly have a conceit to be above Gods people in any thing.

And theſe are the conſolations that ariſe from this point, that our ſufferings and reproaches are Chriſts: and theſe conſiderations being put together, why ſhould we diſtract our ſelves, and take immoderate care what ſhall become of us; if we be unbelieving, Chriſt will count it a diſhonor to him, and ſay, *Is it not my caſe?* we need not take any ſhifting courſes to help our ſelves; a man that hath an enemy ſurprize him, if he have no weapon in his hand, it may be he will take up ſtones and dirt, but if he have his weapon, he uſeth that, and ſcorns to take up ſtones and dirt: when people are reproached, that have no intereſt in Chriſt, reproaches come upon them and take them unarmed, and they take up any thing near hand, and reproach and revile again: but thoſe that have intereſt in Chriſt, have this weapon; they know

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all their reproaches are the reproaches of Christ, and we shall not need to depend upon any outward comfort for to comfort us; much less have we need to help our selves by reviling again. The comfort of a Christian, is this, That his reproaches are the reproaches of Christ; this is enough to quiet his heart: you need not comfort your selves in your parts, or estates; this is enough alone: do but answer all your distractions and troublesome workings of your hearts with this, and this will quiet them. Cap. 35.

Quest. But how shall I know that my reproaches are the reproaches of Christ? How to know that *our reproaches* are the *reproaches of Christ.*

Answ. First, if you be reproached for the sake of Christ; though you be not a member of Christ, yet if your adversaries reproach you, because they take you for a member of Christ, there is some comfort in this. 1.

Secondly, if you can under all reproaches bring your hearts in subjection unto Christ, and quiet your hearts under reproaches in obedience unto him. 2.

Thirdly, if you finde the rule by which you are guided and acted in that condition to be the rule of Christ. 3.

Fourthly, if you finde the chiefest comfort that you gather in to help you, to be the comfort of Christ. 4.

Fifthly, if you finde the end you do aim at in your bearing them, is the honor of Christ; and that you do desire rather that Christ may be in the conclusion honored, then your selves cleared. 5.

Sixthly, take this as a special note, if you make those reproaches that Christ suffers in his *cause*, his *truth*, his *people*, yours; then he makes yours *his*: how does your hearts stand affected to the reproaches Christ suffers in others? *Zeph.* 3. 17, 18. 6.

God promises much mercy, to such to whom the reproach

Cap. 35. *of the ſolemn aſſemblies were a burthen.* That heart that is burthened with the reproaches of Gods ways, ſhall finde eaſe in the comforts of Gods Spirit. If theſe things be in you, certainly theſe come from the Spirit of Chriſt; and if from the Spirit of Chriſt, then you are Chriſts; and if you be Chriſts, then your reproaches are Chriſts.

2. A third Uſe is this: Seeing Chriſt ſuffers for us, and all our reproaches are the reproaches of Chriſt, Let us take heed that he do not ſuffer by us. Now Chriſt may come to ſuffer by us two ways: Firſt, if ſo be that we cauſe the name of Chriſt to be ſpoken evil of. Secondly, when we come to be actors our ſelves in ſpeaking evil of Chriſt, or of his people.

Firſt, if we cauſe Chriſt or his people to be ſpoken evil of by any ſinful way of ours, this is the reproach of Chriſt (but not in that ſenſe I ſpoke of before.) Chriſt does not onely ſuffer in you, but he ſuffers *by you*. This is the charge that the Apoſtles lays upon the *Romans*, *For your ſake is the name of God blaſphemed*: we had need look to our ſelves in this. Mark what charge the Apoſtle lays upon *women*, 1 *Tim.* 5. 13, 14. that they ſhould *take heed of tatling, and carrying themſelves unchriſtianly*; and that they *give none occaſion to the adverſary to ſpeak reproachfully*. That was the reaſon why *Nehemiah* was ſo careful in his buſineſs, in *Neh.* 5.9. Becauſe of the reproach of the *Heathen*. And ſo I ſay to you that are Gods people, Is it not enough that Chriſt hath ſuffered *for you* and *in you*, but muſt he ſuffer *by you?* O that the fear of God might be upon you, becauſe of the reproach of your adverſaries: Is Chriſt dear to you? did Chriſt ever do any thing for you? Is it

Rom. 2. 24.

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not better a thousand times that you were croſt, and your lives were taken away, and you laid rotting in the grave, if your names could waſh away any ſtain that is upon the name of Chriſt? know there are many that Chriſt have ſuffered reproach by, and you cannot clear your ſelves of it; and know what an evil and bitter thing it is, that after all the goodneſs and mercy of Chriſt to you, and the near relation that he hath taken you into; will you abuſe all this mercy, and this near relation? if Chriſt had never taken you for his own, had you been never ſo vile, Chriſt had not ſuffered reproach by you; but now in regard of your near relation to him, he ſuffers reproach by you; and is this the uſe you make of your near relation? Cap. 35.

When therefore you finde your hearts begin to ſtir, and corruption boil; conſider the name of Chriſt lies proſtrate before you, and will you trample upon the name of Jeſus Chriſt: if one were ſet upon going to a place to do miſchief, and his Father and Mother ſhould throw themſelves in the path, that if he goes on he muſt tread upon them, and they ſhould ſay, *You ſhall tread upon the bowels out of which you came, upon the loyns that begat you*; this would be a great ſtop: and ſo you that are Profeſſors of the Goſpel, if you have a temptation to a luſt, the name of Chriſt calls Stay, and ſays, *If you go you ſhall trample upon me, and my blood, and bring reproach upon me*; will not this ſtop you? Never think that gain that you get by the reproach of Chriſt. It is true indeed, if we be going on in our duty, and do that we ſhould, though men ſay the name of Chriſt ſhall be reproached, we are to go on, How Chriſt is *reproached* by us.

Cap. 35. and do our duty, and let Christ vindicate his name if he will: but if it be any thing that concern out selves, and the satisfaction of our own wills and desires, whereby Christ may be reproached, this is a mighty argument to keep us from it: the word hath scarce a stronger argument to keep us from an evil way, then this, *The name of Christ shal suffer by it*: for the people of God to suffer reproach by you, is an evil thing: for a man to have but his kindred ashamed of him, what an evil thing is it; but that it may be said of one that is a Professor of Religion, that he is not onely a reproach to the Church of God, but a reproach to Jesus Christ, if you have any ingenuity in you, this might strike to your hearts.

It is reported of *Alexander*, having a Soldier of his name, and his Soldier being a coward, he came to him, and said, *Either leave off the name of* Alexander, *or be a Soldier*: and so we have the name of Christians, but when we are vile in our lives, Christ says, *Either leave off your profession*, your name, *or be a Christian indeed*: do not come in amongst the number of Professors, to let profession suffer by you. And so *Alexander Severus* the *Emperor*, seeing a company of Christians fighting together, he commanded them to leave off the name of Christians; for says he, *You profess your selves to be Christians, and yet you are thus contending: this is not the spirit of him whom you do profess*. It is a lamentable thing that we should profess such a glorious name as we do, and that we should handle the matter so as that it should suffer so much by us. It is said of the high Priest, *Numb. 6. 7. He shall not make himself unclean for his father, or for his mother, or for his brother, or*

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for his sister, because he had the holy oyl upon him, the consecration of his God was upon him: So I may say unto you, You have the *holy oyl* of the profession of the name of Christ upon you; and therefore take heed what you do, says St. *Paul, It were better for me to dye, then to lose my glorying:* were it then not better for us to dye, then to have the glory of Christ suffer by us. Know, though the name of Christ be not dear to you, he will defend his name when you shall rot and perish for ever; and though it be defiled by you for the present, he can clear it otherwise: but wo to them that be the causes of reproaches that come thus upon Christ. Cap. 35.

But as we must take heed that Christ be not reproached by us in this regard, much more that he be not reproached by our selves, so as to speak evil of the ways of God: as we may hear it of those that have been forward in profession of Religion, if profession of Religion do not come to serve their turns, they are ready to speak evil of that way, and all the professors of it. Take heed what you do in reproaching of a member of Christ, the name of Christ is upon him; take heed you do not reproach him that the name Christ is upon; the people of God do bear the name of Christ upon their foreheads; take heed you do not spit upon their faces, for it may be you may spit upon the name of Christ: as many unskilful hunters will shoot at wilde beasts, and shooting at random may kill a man; and so many shoot at Christians, but they hit Christ, they reproach Christ.

Cap. 36.

Chap. XXXVI.

The dreadful evil there is in reproaching the Saints.

Use 4. Fourthly, the consideration of this calls for a trembling heart unto all those that have been guilty in any degree of casting reproaches upon the people of God. In this Use we have three branches: First, those that have done it themselves: Secondly, those that rejoyce in the reproaches that others cast upon Gods people: Thirdly, those that are the divulgers and spreaders of the reproaches of Gods people. In *Zeph.* 2. The Holy Ghost there rebuking *Moab* for reproaching his people in the eighth and tenth verses, at the eleventh verse it is said, *The Lord will be terrible to them:* there are some of you, that howsoever God have shewn you better things now, yet heretofore you have been guilty, and it may be some of you are guilty of this still; and if you be guilty, the Lord will be terrible to you. God hath contempt and dishonor for you, as you have cast contempt and dishonor upon Christ: suitable to your sin shall be your punishment. That is observable that we have in *Psalm* 59. verse 6. their sin is, *They return at evening, they make a noise like a dog, and go round about the City:* thus is their sin, and it is their sin of reproach and scorn, as appears in the following words, *verse* 7. *They belch out with their mouth:* and observe *ver.* 14. their judgement is expressed in the same words, *And at the evening let them return, and let them make a noise like a dog, and go round about the City.* Did your

your reproaches reach no further then the Saints themſelves, yet in regard of that excellency there is in them, it is an abominable wickedneſs. Mark with what indignation the Spirit of God ſpeaks againſt ſuch as are guilty herein, *Iſa.*57. 3,4. *Draw near hither ye ſons of the ſorcereſs, the ſeed of the adulterer, and the whore, againſt whom do ye ſport your ſelves? againſt whom do ye make a wide mouth, and draw out the tongue? are ye not children of tranſgreſsion, a ſeed of falſhood?* What, you who are ſo vile and filthy your ſelves, will you preſume to reproach the Saints of God, ſuch as are ſo precious in the eyes of God, and ſo near to Chriſt? Know, you have not to deal with them onely, but with Chriſt in them. You think you have to do onely with a company of poor weak creatures that are not able to right themſelves; but know, you have to do with Chriſt himſelf. Mark that expreſſion we have in *Iſa.* 37.23. it is ſpoken concerning *Rabſhekah, Whom haſt thou reproached?* it is not againſt *Hezekiah*, it is againſt *the holy One of Iſrael:* Thoſe that have done thus, have lifted up their mouthes againſt heaven it ſelf: *They ſet their mouthes againſt the heavens:* Thou haſt reproached him that is *the brightneſs of the glory of the Father*; The character, *The engraven image of the Father*; he that is the glory of heaven, that hath all the treaſures of all good in him; Thou haſt caſt reproach upon him that muſt be thy Judge; At whoſe mercy thou lyeſt for thy preſent and eternal eſtate; *Him* that is God bleſſed for ever, that is the infinite delight of the Father. You miſtake, you have ſhot at Chriſt all this while: As we read of *Oedepus*, he killed his father *Laius* King of *Thebes*, taking him.

Cap. 36.

Pſal. 37.9

Cap. 36. him for his enemy; your miſtake is worſe you ſtrike at, you reproach Chriſt, while you think it is but a poor man, yea your enemy.

O that ever you ſhould be born to do ſo much miſchief as to caſt dirt upon the face of Chriſt; ſurely you kick againſt the pricks: It is an argument that you are not *a ſon of the promiſe*, that you are a ſucceſſor of *Iſhmael*: Thou haſt cauſe to fear that God will laugh at thy deſtruction, and mock when thy fear cometh: Thou haſt cauſe to fear that thou art reſerved for everlaſting ſhame and contempt, unleſs God does humble thee for this dreadful guilt that is upon thee. When you take advantage upon the meanneſs of Gods people for to reproach them, you are the men and women that are found guilty in heaven for to reproach Chriſt.

Object. But you will ſay, There are none ſo vile as to reproach Chriſt, nor the people of Chriſt for their godlineſs, it is for their hypocriſie.

Anſw. Let no man deceive himſelf thus; for there never was any Devil or man that did reproach godlineſs under the name of godlineſs, but they would put ſome other name upon it, under which it might appear vile and contemptible; and in this the men of the world do as the perſecutors did in the Primitive times with the Chriſtians, they put the bodies of Chriſtians into the skins of wilde beaſts, and then they would ſet dogs upon them, and other wilde beaſts, to tear them: So men do to this day; they put the profeſſion of godlineſs into the ſhapes of their own conceits, and their own ſlanders, and their own apprehenſions, to make it ugly, and they fall a reproaching and tearing, and run upon them

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them like a company of wilde beasts: And that which thou sayest is hypocrisie, is but the skin of the wilde beast, thy own unshapen conceits, to make thy self and their adversaries run upon them, that you may the more freely venture; because the wilde beasts would not venture upon the body of a man so freely, but when they saw the body of a man in the shape of such a beast as they hated, they ran upon it freely: And so thou dealest with Gods Saints in putting an unshapen form upon them, to let out thine heart more freely upon them. But what if that which thou callest *hypocrisie*, God account *godliness*: yea know, that this thy aspersion upon godliness, to say it is hypocrisie, and upon the people of God, to say they are hypocrites, is the reproach of Gods people, and there is a great deal of evil in it more then thou art aware of. In *Mark* 3. from verse 22. and so on, when Christ cast out devils, they said, *He casts them out by Beelzebub the Prince of devils*: well says Christ, *All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme, but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation*: So that it seems these Pharisees had sinned *the sin against the Holy Ghost*, in that they said, *He had an unclean spirit*, because they attributed that to an unclean spirit, which was done by the Spirit of Christ, onely they did this against knowledge, and in malice: I do not say that all reproachers do sin against the Holy Ghost; but if it be *against knowledge*, and *in malice*, consider how near it comes: as their attributing that to an *unclean spirit* which came from the spirit of God *was it*; so does not thy

Cap. 36. thy attributing that to hypocriſie which comes from the Spirit of God in ſincerity come near it. But laſtly, if it be for hypocriſie that thou reproach, and not for godlineſs, then it is for an evil; if it be for an evil that thou doeſt reproach them, then the better thou art, and the better mood thou art in, the more thou wilt reproach them. But we ſee the contrary evident: Wicked men they reproach the godly for hypocriſie, as they ſay, but they do it when they are in the height of their luſts; but if they be in a good mood, when they are on their ſick beds or death beds, and in their beſt condition, they reproach them leaſt; therefore ſure it was the good they reproached, and not the evil. But thus much concerning the firſt branch.

2. The ſecond is this, it calls for a trembling heart from thoſe that ſhall rejoyce at the reproaches of Gods people: Perhaps thou art one that wilt not reproach thy ſelf, yet thou mayeſt rejoyce at the reproaches of Gods people: There is a great deal of evil in this: Surely thou haſt no love to them, for love does not rejoyce in iniquity, 1 *Corinth.* 13. 6. When the Devil does ſow the ſeed, thou doſt come with the harrows to cover the ſeed, when thou doſt rejoyce in their reproaches. *Proverbs* 18. 8. *The words of a tale-bearer are as wounds, and they go down into the innermoſt parts of the belly:* It may be tranſlated, *The words of a tale-bearer are as the words of them that are wounded:* That is, The tale-bearers that come and tell you things, they come with expreſſions of a great deal of brokenneſs of heart, as if their ſpirits were grieved at that they hear, and they ſpeak as if they ſpoke in the

the defence of them, and then they are *as wounds*, not *the wounds* of them they speak of, but the wounds of the *wounded*: And if any come in this way to cast reproaches upon Gods people, they are taken down into the belly, and they go glib down: This is a slight of the Devil to make them pass without the least questioning; for those that reproach, seem to speak out of wounded troubled hearts. Cap. 36.

But we do not rejoyce in this, that we hear any evil of Gods people, but we rejoyce that they are discovered, and this is the work of God. *Object.*

1. If so be thy conscience be convinced, that through the concealing of such and such things, there was a great deal of mischief done before, and there is a great deal of good like to come to the publike cause, and the name of God in the discovery, then you may rejoyce. *Answ.* 1.

Secondly, I appeal to conscience: Suppose the discovery do a great deal of hurt, Gods name does suffer by it, is there a proportionable measure of grief in thy heart, for the suffering of Gods name, unto the joy that is in you for the discovery? 2.

But thirdly, suppose it were one that were near to you; suppose it were your *Father* or *Brother*, the *Wife* of your bosom, the deerest friend you had that were discovered, would your hearts rejoyce then? if you rejoyce because God hath glory by the discovery, then would you rejoyce, if the deerest friend you had were discovered? 3.

Fourthly, yea, suppose you did suffer much by this discovery, that it were much to your prejudice, you should lose something that your hearts are much set upon, would you rejoyce then? 4.

Fifthly, if so be that it were for the discovery that you 5.

Cap. 36. you rejoyce; then you would not rejoyce, that they are discovered to such as will not honor Gods name: You are glad that *any* know of it, that Gods *enemies* know of it, that will not make a good use of it, but will be hardened in their sin, and dishonor Gods name: Take heed you do not deceive your selves, to rejoyce so in the discovery of the people of God; there is a great deal of evil in it, more then you think of. *Joseph* he feared *Mary*, but he feared the name of God might suffer, and therefore he would not make her a publike example.

3. The third branch is to those that are divulgers of the reproaches of Gods people. Consider what you do, they are the reproaches of Christ; take heed you do not divulge the reproaches of Gods people. Suppose they prove false, do you think that after Gods people have suffered so much, this will be enough to answer God and Christ, for all the dirt that hath been cast upon his face, I heard so; that the names of Gods people may suffer much, when they are under false reproaches. As it is with a stick; a stick when it is in the water, it looks as if it were broken, pull it out of the water, and it is straight: So it is with the names of Gods people; when their names are under reports that go abroad in the world, they look as broken; but when their names are pulled out from the reports of the world, they appear whole: And therefore take heed of divulging the reproaches of those that are godly; You may in this do the Devils work, and carry the Devils pack. The Apostle in 1 *Timothy* 3. 11. speaking of women, says, *That they must be grave, not slanderers*; The word in the Original is, that they

they must *not be Devils*: So that to carry slanders and evil reports up and down, is the work *of the devil*. Again, wilt thou spread the reproaches of Gods people, when as it is the great work of God to cover the sins of his people? And further, consider, doest thou stand in need of so much covering of thy own sins, and wilt thou have a hand in spreading abroad the sins of others? How just will it be with God to let thee fall into some gross sin, and spread abroad thy shame, seeing his name and the names of his people are not dear in thine eyes? Cap. 37.

Chap. XXXVII.

Seeing Christ makes our sufferings his, we should make his sufferings ours.

Fifthly, if Christ will take our sufferings and our reproaches, and make them his; then we are to take Christs sufferings, and Christ reproaches, and make them ours. It was the burning love of Christ, and his zeal to his people, that made him take the reproaches of his people to himself; and so our burning love to him, and zeal for him, should make us take his reproaches upon our selves. Christ is many ways reproached in the world, not onely in his person, when he lived upon the earth, and in his people; and so we are not onely to take the reproaches of Christ upon us in these regards, but in any particular, whatsoever reproach falls upon Christ any way, let us account of it as our own: When the *Use* 5.

Cap. 37. the *Doctrine* of the Gospel is reproached, then he is reproached; when the ways and light that God hath discovered to his people is reproached, he is reproached; when the Ordinances are slighted, when as the blood of Christ is counted a common thing, and every base lust is preferred before it; when as the blessed authority of Christ is villified and slighted, either when it is slighted openly or secretly, if the authority of Christ be cast off, then he is reproached, *Numb.* 15. 6, 30. *When you put a reed into the hand of Christ, and bow to him, and say, Hail King of the Jews*: when you shall profess obedience and subjection unto Christ, and in stead of a Scepter, put a reed into his hand, then he is reproached. Again, when Gods people *walk unworthy of Christ*, then Christ is reproached. And when Christ is reproached in any of these, let us take them to heart, as throughly, as if we were reproached; yea, take them more to heart, because the reproaches of Christ are far worse then our reproaches: Those that are first upon Christ, and then upon us, are worser then those that are first upon us, and then upon Christ: To spit upon the face of a man, is more reproach to the body, then to spit upon some other member of the body is a reproach to the face; and so the reproach of Christ that is the face of the Church, is more then the reproach of any other member: And therefore consider, whether your hearts be more broken when Christ is reproached, then when you your selves are reproached, this is a good sign of grace. And if you demand what should be the behavior of a gracious heart, when he is in any company that he hears Christ reproached in;

I answer,

I answer, First, thy spirit should rise in indignation against such desperate evils and wickedness as this, that any should dare to be so bold as to reproach the holy One of God, such a blessed one as Christ is, that is so infinitely dear to thy soul, and hath done so much for thy soul; though in our own causes we may be quiet and give way, yet when it comes to the cause of Christ, it is good for the heart to rise. It is the speech of *Oeclampadius* to his fellow Minister, *Let our Zeal be hot and burning, not when scorns and reproaches are cast upon us, but when the truth is endangered, and the name of God is blasphemed.* Ye have heard that of King *Cræsus* his son, who though he were dumb all his life, yet when one would have struck at his Father, the affection to his Father broke the bars of his speech, and he said, Take heed of killing the King: And so though we be dumb in things that concern our selves, yet when Christ comes to be reproached, let our hearts swell in us and break out. Cap. 37. 1. How a gracious heart behaves its self, when he hears Christ reproached.

Again, look upon them with trembling hearts, that ever the patience of God should suffer such wickedness as this: As they did admire at *Mordecai*, when he would not bow to *Haman*, they held their peace, *and wondered what would become of that matter.* 2.

Yea, we should, if it were possible, labor to wipe off all the reproach of Christ, and take it upon our selves that we might rather be spit upon and contemned then Christ. It was a brave speech of *Ambrose*, he wished it would please God to *turn all the adversaries from the Church upon himself, and let them satisfie their thirst with his blood:* This is a true christian 3.

Cap. 37. heart. And therefore if it be for our ſakes, and we have any thing in the buſineſs by which Chriſt is reproached, we ſhould be willing rather to ſacrifice our ſelves, then that Chriſt ſhould be reproached: And as *Jonah*, when he knew that the tempeſt roſe for his ſake, ſays he, *Caſt me into the ſea:* And ſo *Nazianzen*, when contention roſe about him, ſays he, *Caſt me into the ſea, let me loſe my place, rather then the name of Chriſt ſhould ſuffer for me.*

4. Again, the behaving of a Chriſtian ſhould be this, it ſhould take his heart from his own name, ſo long as Chriſt is reproached: What though I have eſteem? Chriſt is not eſteemed, he is contemned. I have theſe comforts, and I through Gods mercy want nothing, and my friends cleave to me, and prize me; but Chriſt is not cleaved to, he is not prized: and what are all my comforts to me? they are *Ichabods*, the glory of all is departed from me.

5. And further, we ſhould be willing to intereſt our ſelves in the cauſe of Chriſt: when we hear any of Gods people reproached, we ſhould not ſay, *What have we to do with them, let them clear themſelves?* but be willing to intereſt our ſelves in it, and take it upon our ſelves, as if our own name were to be cleared.

6. And laſtly, we ſhould labor to wipe away the reproach of Chriſt, in laboring to expreſs the convincing power of that grace which is contrary to their carriage for which Chriſt is reproached: Such a one is ſcandalous, and Chriſts name ſuffers in that, let me labor to make up the breach in being ſo much the more faithful, and walking in the contrary

trary grace: Such a one is proud, let me be more humble; such a one is covetous, let me be more liberal, that there may be somewhat to answer: As it is said of the wise son, when his father is reproached, he carries himself so as his father hath wherewithal to answer from his good carriage, *Prov.* 27.11. So let Christ have wherewithal to answer his reproaches from your godly convincing conversation. Suppose others have cast an aspersion upon the ways of godliness, because such are false and covetous, yet walk thou in the contrary, that Gods people may answer, Though such and such be so, *what say you to such an one?* is not the breach made up in those? And so much for that Use. Cap. 37.

Sixthly, we must not onely labor to wipe away the reproach of Christ: But if Christ have suffered so much *in us* and *for us*, let us labor to honor Christ as much as we can in the world, and set up the name of Christ, as much as others pull it down. How are we to set up the name of Christ? *Use 6.*

1. How we may honor Christ in the world.

First, in holding forth the beauty and glory of the Spirit of Christ in our lives, that though Christ be reproached in others, he may be glorified in us: Others may be forced to say in their consciences, *Blessed be God that ever I saw such men:* I never saw the graces of Christ shine more brightly in any, then in them. And then set up Christ, in speaking all the good we can of Christ, in bringing others in love with him: As they in the *Canticles* said, *What is thy beloved more then another beloved?* says she, *My beloved is the chiefest among ten thousands.* Again, let us set up the *Ordinances of Christ*, therein appears the honor of Christ, and let the

Cap. 37. 4. beauty of his holineſs appear in his Ordinances, that men may ſay, *Bleſſed are the people that are in ſuch a caſe*. Fourthly, let Chriſt have the honor of our names, and of all our comforts: Surely if he have the ſhame of our reproaches, he ſhould have the honor of our honors: If he have the pain of our ſufferings, ſurely he muſt have the praiſe of our comforts: Chriſt hath a ſhare in our ſorrows, ſhall he not have a ſhare in our comforts? when we are reproached he is reproached; when we are honored, let him be honored too. What a ſad thing will it be, that when you go out of the world, it ſhould be ſaid, Chriſt hath had more diſhonor by you, then he hath had honor?

Uſe 7. Seventhly, If Chriſt ſuffers in all our ſufferings, hence we learn not to ruſh into ſufferings, before we be called to them, nor to withdraw from ſufferings, when we are called to them. Chriſt ſuffers in all our ſufferings, then it is not in our liberty to ruſh into ſufferings when we pleaſe, though it ſhould be in the cauſe of Chriſt. Indeed if we ſuffered alone, we might venture, but becauſe Chriſt is intereſſed in it, we muſt ſtay till we know whether Chriſt be willing to ſuffer; though our time be come, yet it may be Chriſt will ſay, *My time is not yet come*; becauſe it is in a good cauſe you think you may ſuffer in it, but conſider, is Chriſts time come? In *Proverbs* 10.10. it is ſaid, *He that winketh with the eye cauſeth ſorrow, but a prating fool ſhall fall*. When a man is loth to ſtand for thoſe truths of God that ſhall bring him into ſuffering, he winks: *He that winketh with the eye, cauſeth ſorrow, he will bring ſorrow to his heart*. But others will ſay, We will not

wink

wink with the eye, it is the cauſe of God, and we will ſtand for it, but *a prating fool ſhall fall.* A true man may ride in the rode, and fear no danger, yet he will not willingly ride into dangerous places, and ſo a man is not to ride into danger. As now if you be partners with another, you cannot give what you will, becauſe it is not your own, but it is your partners too. If a man have a cottage of his own alone in a field, he may ſet it on fire, but if he ſet his own houſe on fire in the town, it may coſt him his life, becauſe others are intereſſed in the damage as well as himſelf. Again, if Chriſt do call, we muſt go freely, becauſe they are the ſufferings of Chriſt. It is reported of *Peter* in Eccleſiaſtical Story, that he was coming out of *Rome* for fear of ſuffering; and as he was coming out of the gates, he met Chriſt, and he asked Chriſt wherefore he came; ſays he, *I come to be crucified,* then he thought Chriſt came to be crucified in him, and therefore he went back and reſolved to ſuffer, and ſo he was crucified. And ſo though we be ſhy of ſuffering, yet if we know Chriſt calls to it, we muſt yield, as being willing to ſuffer in us. Cap. 37.

But when are we called? *Queſt.*

There is an ordinary call, and an extraordinary call. The *extraordinary call* is by the Spirit: And that is firſt, when there are none that will ſtand for the cauſe of God in an ordinary way. Secondly, thoſe that God calls extraordinarily, are ſuch as have extraordinary graces: They act not their own natural boldneſs, but are carried beyond it by a mighty work of Gods Spirit: And therefore thou mayeſt ſuſpect thy ſelf, that thou art not called extraordinarily, but *Anſw.*

Cap. 37. but after much humiliation, and much abilities to deny thy self.

But for *an ordinary call*: First, then we are called when if we do not suffer, Gods cause will suffer. Secondly, when God does take away the means and helps of delivering us from suffering. Thirdly, the more helps are taken from us, the more we finde the consolation of Gods Spirit come into us.

When we are called to suffering.

But when helps are taken away, and the Spirit of God does absent it self, shall we fear then that we are not called?

Some think, surely they must not suffer, then they shall betray Gods cause: If they do, because they do not finde God present with them: If God do give you a fair way to escape when his presence is gone, you may take it; but if he shut you up that you cannot escape, you may comfortably go on; though now he be gone, he will return again; as it was with Mr. *Glover*, who wanted the presence of God even till he came to the Stake, and then he clapt his hands and cryed, *He is come, he is come.*

Use 8. The last Use of the point is this, If Christ suffer in his people, and if all the evil you cast upon Gods people is Christs, then all the good you do to them is Christs: If when you speak evil of Gods people and reproach them, you reproach Christ; then when you speak well of Gods people, you speak well of Christ: If when you persecute Gods people, you persecute Christ; then when you relieve Gods people, you relief Christ; Christ will own the good that is done to his people,

ple, as well as the evil: And therefore as the argument once was, *Relieve all ſtrangers*, for ſome unawares have done good to Angels; So now, do all the good you can to Gods people, for unawares you may do much good to Chriſt. And thus I have finiſhed the ſecond point from this Verſe, *That the reproaches of Gods people are the reproaches of Chriſt.* Now we are to proceed to the third. Cap. 38.

Chap. XXXVIII.

A gracious heart hath a high eſteem of reproaches in the cauſe of Chriſt.

THat a gracious heart hath a high eſteem of the reproaches of Chriſt, he highly eſteems of every diſeſteem he ſuffers for Chriſt: And not onely bears reproaches and ſufferings *patiently*, but *triumphingly*; he is not onely contented with them, but counts himſelf enriched by them. This is a great riddle and myſtery to the world, that *Sufferings*, *Troubles*, *Miſeries* and *Reproaches* ſhould be rejoyced in, and eſteemed highly of. We are to underſtand by *reproaches* is this point likewiſe, not onely ſlanders, and mocks, and ſcorns, the ſufferings of Gods people in their names formally, but materially their ſufferings, they ſuffer for Chriſt, upon which they come to be contemned: So that whatſoever Gods people do ſuffer in the cauſe of God, and for Chriſt, they have high thoughts of it: If God ſhould give unto them all the riches and *Point.* 3.

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honors of the world, they could not count themselves so enriched as they do by their sufferings. For men to be enriched by the glorious things of heaven, this is no wonder; but to be enriched by their sufferings and reproaches, this is the great wonder of the world, that onely those that have the Spirit of God are acquainted withal. Says St. *Paul* in *Rom.* 5.3. *We glory in tribulations:* There is a patient bearing of tribulation, and a rejoycing in tribulation, and glorying in tribulation; now they did not onely bear them patiently, and rejoyce in them, but they did esteem them their glory. It is a notable speech in *Acts* 5.41. It is said of the Apostles when they were called before the *Councel*, and were very ill handled, *They departed from the Councel, rejoycing that they were counted worthy to suffer shame for his name*; to be worthy of shame, is a strange kinde of phrase: But in the Original it is, *They counted it honor to be dishonored.* In *Luke* 6.22,23. you have another Text to shew forth unto us this truth clearly, *Blessed are you when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of mans sake:* Here is an expression of the greatest dishonor that can be to Gods people: What should they do then? *Rejoyce in that day, and leap for joy,* for, *behold your reward is great in heaven:* As if Christ should say, I do not bid you bear it *patiently*, but *joyfully*, and more then an ordinary joy, *leap for joy.* And that is remarkable of St. *Paul*, in 2 *Cor.* 11. where he reckons up many things to vindicate his Apostleship, wherein he was equal and above others; you shall finde they are his sufferings principally he endured

καθηξιώθησαν ἀτιμασθῆναι.

endured for Christ, at verse 23. *Are they the Ministers of Christ, I speak as a fool, I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft:* now this is brought to shew the dignity of his Apostleship; and therefore in the conclusion at verse 30. when he was put upon glorying, he shews what he most gloried in: *If I must needs glory, I will glory in things that concern mine infirmities:* by *infirmities* we are not to understand the infirmities of sin, but his *weakness*, and *evils* that he endured for Christ. And so in chap. 12. ver. 10. *Therefore I take pleasure in infirmities, in reproaches, in persecutions, in distresses for Christs sake.* Cap. 38. ἀδόξῳ

And thus the people of God in former times have much gloryed in that they have suffered in the cause of Christ. It is the speech of *Tertullian*, Your *cruelty* is our *glory*. We read of tender mothers beholding their childrens suffering death for Christ as their *Trophees* and *Triumphs*, and delighting in their last breathings, as in most melodious musick. And it is reported of *Balilas*, when he was to dye, he required this favor, to have his chains to be buried with him as the ensigns of his honor. It was the maner of the *Romans*, when any had received any wounds for their countrey, they would shew the scars and places of their wounds for their glory. *Pliny* tells us of one, because he got forty five wounds for his countrey, by that he got immortal honor amongst the *Romans*. Thus Saint *Paul* seems to argue, *Let no man put me to busines, I bear about me the marks of the Lord Jesus*. And *Ignatius* professed, he *had rather be a Martyr then a Monarch*. And *Prudentius* tells us of the *Martyrs* in his time, and especially

Crudelitas vestra, gloria nostra, Tertul. ad Scapul.

Spectabat læta fileorũ funera tot trophia & morientium vocibus tanquã psallentium cantibus delectabatur, & pietatis harmoniam pulcherimã ventris sui citheram in filiis cernens omni lyræ numero dulciorem. Ambros. offic. l. 1. c. 36.

cially of *Vincentius*, that the great * torments that were presented to them, were but sports and plays to them, they delighted themselves in those things they suffered for Christ, they trod upon burning coals as if they had trod upon roses. And so in the Primitive time they were wont to call Martyrdom by that name, *The "crown of Martyrdom. I desire to know nothing*, says St. *Paul*, *but Christ and him crucified.* And we know how superstitiously they did use the *Cross* of Christ in former times, and how high respect they would give unto a piece of *wood* that Christ was crucified upon; yea, if they had but that piece of wood in imagination: what a deal of business was there made by *Constantines* mother about the Cross of Christ? Certainly it grew upon this, it was but the abuse of the high esteem that the people of God had of sufferings. The Emperor *Baldwyn* thought himself blest, if he had but a piece of the Cross of Christ; *that* he would carry about with him in his arms. It is reported of one King of *England*, that he bestowed as much upon a Cross, as the Revenues of his Kingdom came to in a year. And that esteem which they had of a piece of wood, the Martyrs in the Primitive times had of the Cross of Christ; namely, of the sufferings they endured for Christ.

Quest. But you will say, wherein does it appear, and how comes it to pass, that Gods people do so esteem of their sufferings for Christ?

Ans. There are great riches in them: First, the riches of *evidence*: Secondly, the riches of *preferment*: Thirdly, the riches of *employment*: Fourthly, riches of *improvement*: Fifthly, riches of *experience*: Sixthly,

Cap. 38. * *Tormenta carcer ungulæ stridensq; flāmis Lumina atque ipsa pœnarū ultima mors Christianis Ludus est.* Prudentius hymno in laudem Vincentii. Sanctus Vincentius *ridens occisores suos dixit mortem & cruces esse Christianis quædam jocularia & ludicra & super prunas incidēs gloriabatur se super Rosas ire.* S. Agatha *ad epulas & nuptias ire se dixit cum id carceres & tormenta iret*, Lutherus To. 4. p. 315. " *Corona Martyrii.*

Sixthly, riches of *promiſes*: Seventhly, riches of *comforts*. Eighthly, riches of *glory*. Cap. 38.

Firſt, they are great riches, becauſe they have rich *evidences* from them, and that in theſe four or five particulars. 1.

Firſt, by the ſufferings they ſuffer for Chriſt, they have an evidence to themſelves, that the way they are in is the right way: *They have reproached the footſteps of thine anointed*: there was a time when they walked in the ways of *ſin* in their footſteps, and then they were never reproached; but now they have changed their way, and walk in the footſteps of the *anointed*, now they are reproached. If a man being going in a way, the end of which is of great conſequence, and if he ſhould miſcarry in his way, he were undone: If one ſhould tell him ſome marks of the way; as you go you ſhall meet with ſuch a dirty lane, and ſuch a craggy mountain; though he would be glad they were not, yet when he comes at them he is glad, becauſe they are ſigns of the way he muſt go. *Straight is the gate, and narrow is the way that leads to life.* Maſter *Bradford* made uſe of that place when he came to the Stake, and looked upon his ſufferings as an evidence to him that he was in the right way. 1.

Dura videtur, ſed ipſa eſt tuta via alia forte delicias habet, ſed latronibus plena eſt, Aug. in Pſ. 36. *Ego niſi illos tumultus videre, verbū Dei in mundo non eſſe dicerem.* Luther.

Secondly, they are an evidence to him of that difference that God hath made between others and him: there was a time, when as other men could cloſe with me, and agree with me; now ſee what a difference there is, they nothing but contemn me and deſpiſe me: I might have gone on and have been a ſcorner and a mocker as they are; O the difference that God hath made between me and them! that God ſhould call 2.

me

me from them, who was as vile as they; and suffer them to be reproachers of godliness, and make me a sufferer for godliness! *Jerome* * writ to *Augustine*, that it was a great sign of glory to him, that all Hereticks did hate him.

Cap. 38. * *Quod signum majoris gloriæ est omnes Hæretici detestantur* Hyeron. ad August. Epist. 25. inter Epistolas Augustini.

Thirdly, it is an evidence of the sincerity, and the power of his grace, and his love that he bears to Christ: and this is great riches; for a gracious heart says, *Lord try me, Lord prove me*: he would fain have an opportunity to manifest the truth of his love to Christ: all the while I go on in a way of prosperity, and have the desire of my heart, wherein appears my love to Christ? but now when I am called to *suffering*, and to part with much for Christ, here is an opportunity to shew I love Christ for *himself*, that my love to him does not depend upon any thing that I gain by him in the world. The Apostle says, *The tryal of your grace*, he speaks of faith, *is more precious then silver and gold*: and not onely *your grace* is more precious, but the *tryal* of grace is more precious then gold and silver. A gracious heart does rejoyce much in evidencing love to Christ; as any dear friend rejoyces much in any opportunity of manifesting his love to another friend, and the greater the opportunity is, the more does he rejoyce. And likewise the *power of grace* is manifested: as *David* said to the King *Achish*, Thou shalt know *what thy servant can do*; and so a gracious heart thinks here is an opportunity to manifest the strength and power that is in grace.

3.

4. Fourthly, they are an evidence that much good is done, that Satans kingdom is shaken; in *sufferings* we see the rage of the Devil, and he rages then most when

when he ſends moſt oppoſition to his kingdom; wherefore thoſe againſt whom he rages moſt, may have hereby evidence that they were moſt inſtrumental againſt him: *I rejoyce*, ſays *Luther*, "*That Satan does ſo rage and blaſpheme, as often as I do but touch him*:" he took it as an argument that much good was done, otherwiſe the Devil would not have been ſo vexed, he would not have raged ſo much.

Cap. 38. "*Gaudeo ſic Satana indignari & blaſphemare quoties à me tangitur.* Luther 2. Epiſt. ad Amſdorfium. 5.

Fifthly, a gracious heart hath an evidence to it ſelf, that God will ſpare him when others ſhall ſuffer from his wrath. Certainly, the more any one is called to ſuffer in the cauſe of God, and when he findes his heart ready and willing to yield to God in ſuffering, the more evidence may he have to his ſoul, that when others ſhall be called to ſuffer from Gods wrath, he ſhall be ſpared: and this is the bottom of the prayer of the Pſalmiſt, *Pſal.* 89. 50. *Remember Lord, the reproach of thy ſervants; how I do bear in my boſom the reproach of the mighty people.* I read of one *Eſcelus*, being condemned to be ſtoned to death, and all the people were ready to caſt ſtones at him; and his brother came, and run in, and ſhewed that he had but one hand, and the other hand he had loſt for the defence of his countrey, and then none would ſtone him: and ſo the marks of the Lord Jeſus, are notable marks to ſafeguard thee in the time of trouble: when the Lord goes out in his wrath, he will ſet his mark upon thoſe that he will ſave; and none more notable marks, then the reproaches and ſufferings they bear for Chriſt. This was *Jeremiahs* plea before the Lord, chap. 15 ver. 5. *O Lord thou knoweſt, remember me and viſit me; know that for thy ſake I have ſuffered rebuke.*

Laſtly,

Cap. 38. 6.

Lastly, it is an evidence of salvation, *Phil.* 1. 28. not that all that suffer shall be saved: but a gracious heart that suffers in a gracious Christian maner, hath God sealing to him by his spirit in his sufferings, his salvation. Put these together, and we see one cause why we should count *the reproaches of Christ* great riches, yea, this is *greater riches then the riches of Egypt.*

Secondly, the reproaches and sufferings which we endure for Christ, are riches of *preferment.* It was a speech of *Ignatius*, when he was to suffer, *It is better for me to be a Martyr, then a Monarch.* Epist. 12. ad Romanos, *Euseb.* l. 8. c. 7. To be preferred to honor, is counted great riches: now there is a preferment of Gods people here, these three or four ways: *Basil* upon that famous Martyr *Bar-aam*, says, he rejoyced in stripes as in honors, he exulted in the severest punishments, as if *præclara bravia acceperet.*

First, the Saints look upon this as high preferment, because it is a testimony that God hath a high esteem of them: God does not use to call those that are weak and mean to great sufferings, but his servants that are most eminent; God will dispose of the conditions of his people, suitable to their dispositions, therefore he will not call those to the strongest work that are weakest. A Captain does not call out his mean Soldiers to a notable enterprize, but he calls out his most able couragious Soldiers; and the more desperate the enterprize is, the more honor the Soldier thinks it to be called out: so the greater work God calls one to, the more preferment is in it; and we have cause to admire that God should deal so with us

Novam gloriam mihi annũciasti quod Aduter principum socer quales mihi glorias hi nnis Satã excitavit. Amajori rræaorum ornamenta unt vulnera. Hieronym. ad micum egrotum *st enim edra digatio etiam ontumelia ffici & ligari* Chryost. in Acta Hom. 39. *s confessor erus & llustris de suo non cubescit Ecclesia, ed gloriatur.* Cyp. Ep. 6.

us his poor creatures, rather then others; as if we were fitter then others: though we cannot say we are fitter, because we are conscious to our selves of so much weakness; but God honors us as if it were so.

Secondly, by this we come to be honorable in the eyes of the Churches, and the Saints of God: nothing makes Gods people more honorable in the eyes of the Saints, then when they are called to suffer much for God. And so in the Primitive times, they esteemed much of the Martyrs, even too much. *Chrysostom* [a] speaking of *Babylas* the *Martyr*, calls him a great man, *a man to be admired*, and says, *if I may call him a man*: and *Tertullian* [b] writing to some of the Martyrs, says, *I am not worthy to speak to you*: he writes that it was a custom of some in those times to creep to the Chains [c] of the *Martyrs*, in a way of honor to them. *Basil* * speaking of the forty *Martyrs*, breaks out into this expression, *O blessed tongues which put forth such a confession, as the ayr receiving it was even made holy by it.* You must suppose the expression to be hyperbolical, yet so as shews how honorable the *Martyrs* were in their professions of Christ.

Thirdly, it is a greater dignity in some degree then God puts upon the Angels in Heaven; the Angels glorified God in a way of service, but the Angels and Saints in Heaven have not this way to glorifie God, they are not called to suffer in the cause of God.

Thirdly, the reproaches we suffer for Christ, are riches of *imployment*: in this they are called to be imployed in the greatest work that God hath to do in

a *Magnus atque admirabilis vir si modo viri nomine designare illum fas est.* Chris. Oratione contra gentiles.

b *Non tantus sum ut vos alloquar.*

c *Reptare ad vincula*

* *O Beatus linguas quæ sacrā vocē istam miserunt quā ver quidem recipiens, sacer factus est.* Basil. Hom in 40. Martyr.

Thirdly, the honor they have in conformity to Christ.

Cap. 38.

in the world: there are no people in the world imployed so to set out Gods praise, as they are that are called to suffer; this is the lowest subjection that can be to God, but the highest honor.

And they are called to be maintainers of the truth of God. Says *Calvin* upon this argument, *What are we poor worms, full of vanities and lyes, that we should be called to be maintainers of the truth?* The great cause of Gods truth, is maintained especially in Gods peoples suffering for the truth: Here is a glorious contending for the faith of God that is delivered to the Saints. *Those who are in Prison*, says *Cyprian*, Confess God with a glorious voyce.*

Again, they are imployed in bringing credit to the Church of God; Gods people that suffer, are a great honor to the Church of God: whereas Apostates do disgrace the Church of God; those that stand out in the defence of the truth in suffering, make up that honor that the Church hath lost: these are great employments. A gracious heart accounts it as great riches to bring honor to the Church, as to have honor himself: of which before. It is a notable expression that *Cyprian* hath, to set out the honor the Church hath by such who suffer for the truth; *O blessed Church, which in our times is made glorious, by the glorious blood of the Martyrs; it was white by the works of the brethren, now it is purple by the blood of Martyrs; there are neither Lillies nor Roses wanting in her flowers; white garlands from their works, and purple from their sufferings.*

Fourthly, they are riches of *improvement*: First, *grace*

* *Gloriosa voce Deum confessi qui in carcere*, Cypr. Ep. 5. *Hi sunt utilissimi credentibus qui sunt cis nocentissimi, modo recte ferãtur*, Luth *O beatem Ecclesiam, quam temporibus nostris gloriosus Martyrum sanguis illustrat, erat in operibus fratrũ candida, nunc facta est in Martyrum cruore purpurea; floribus ejus nec lilia nec rosæ desunt, de operibus coronæ candidæ, de passione purpureæ*, Cypr. Ep. 9.

grace is improved; grace is never ſo improved, as it is at that time when a ſoul ſuffers for Chriſt; * they moſt profit me, ſays *Luther*, who ſpeak worſt of me: as oppoſition of ſin in the wicked improves their ſin, ſo oppoſition of grace in the godly improves their grace: *Lutherus paſcitur convitiis*, *Luther* made reproaches his food, he was nouriſhed by them: *virtutem intelligo animoſam & excelſam quam incitat quicquid infeſtat*, Sen. *Ep.* 72. Secondly, here is improved whatſoever Gods people do enjoy, that they are willing to loſe; no ſuch improvement of a mans credit or eſtate, as the loſs of it for Chriſt: if we would deviſe how we ſhould improve and lay out all our talents for God, we cannot lay them out better; we ſhall quickly gain from five to ten here: If men know how to improve their ſtocks to the utmoſt, they count the knowledge of that way, more then if a man had given them many hundred pounds: we come to improve all that we have in a glorious maner, when God calls unto ſuffering. Thirdly, by 3. ſuffering Gods people come to improve the *malice* and *wickedneſs* that is in the *Devil* and *men*; that is a great improvement, when I can turn the malice of the Devil and wicked men into my riches. It is a notable ſpeech that one *Vincentius* had of his Perſecutors, *Never any man did ſerve me better then you ſerve me*; and he told them what a great deal he did get by their *malice* in perſecuting of him: if a man were able to turn dirt into riches, how would that enrich a man? but to have that which can turn the dirt of wicked men and the Devil into our riches, that muſt be a rich thing. Again, a childe of God 4. never improves his time ſo wel, as when he is ſuffering

Cap. 38. * *Mihi maximè proſunt, qui mei poſſime miminerũt.* Luth. Ep ad Spalatinum.

Cap. 38. for God, when he is a doing good, he is improving his time, but when he is *ſuffering*, he does as much in a little time, as he was doing a great while before; God does much reckon upon the time of his people in ſuffering.

5. Fifthly, ſufferings and reproaches are riches of *ex-*
1. *periences*. As firſt, when they are called to ſuffer for Chriſt, to be reproached for Chriſt, they have expe-
2. rience of Gods power in upholding them. Secondly, experience of the ways and many paſſages of the providence of God towards them in all their ſuffer-
3. ings. Thirdly, they come to have experience of the
4. working of their own hearts. And laſtly, they come to have experience what it is to be in a ſuffering condition: men have another apprehenſion of a ſuffering condition before they are called unto it, then when they are called to it; and therefore they are ready to ſay, *I never knew what a priſon meant, and what reproaches meant till now, I do not finde that in them that I was afraid of*; and theſe experiences are great riches.

Sixthly, reproaches and ſufferings bring in rich *pro-*
6. *miſes*, and they bring in a great deal: O that Chriſtians did but know their riches in regard of the precious promiſes, 2 *Pet.* 1.4. Every promiſe is a pearl to enrich Gods people withal, and where there is true grace, that ſoul does count it ſelf more enriched by the promiſes, then by any trading. Now the *promiſes* that are ſo *rich* unto a gracious heart, they are of divers ſorts; As firſt, the promiſe of *Gods pre-*
1. *ſence* with them, and they count thoſe promiſes to be rich things: as the promiſe of Gods gracious *preſence*, and the promiſe of his *glorious preſence*, and the promiſe of his *abiding preſence*. For his *gracious*

promiſe,

promiſe, in *Iſa.* 43. 2. *When thou paſſeſt thorow the waters, I will be with thee, and thorow the rivers, they ſhall not overflow thee; when thou walkeſt thorow the fire thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.* Again, his *glorious preſence* and his *abiding preſence*, for that you have one promiſe take in both together, 1 *Pet.* 4. 14. *If you be reproached for the name of Chriſt, happy are ye, for the Spirit of glory and of God reſteth upon you*; there is the Spirit of God in all the Saints, but there is the Spirit of God, and the *Spirit of glory* on thoſe that are reproached for Chriſt, that is, The glorious Spirit of God, the Spirit of God in a glorious maner. Secondly, the Spirit of God and of glory *reſts* upon you, it does not *paſs away*, but *reſts* upon you: now what a rich promiſe is here; and what is in all the world that may be named with this promiſe. Cap. 38.

Secondly, promiſes of *direction*: ſays Chriſt, *Take no thought when you are called before rulers for my names ſake, how or what you ſhall ſpeak, for it ſhall be given you in that ſame hour what you ſhall ſpeak.* 2.

Thirdly, there are promiſes of *aſſiſtance*; *I will be with you to the end of the world.* 3.

Fourthly, there is a promiſe of *acceptance*; *He that forſaketh houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive a hundred fold, and inherit eternal life.* 4.

Fifthly, a promiſe of *bleſſing*; *Bleſſed are you when men revile you and perſecute you, and ſay all maner of evil falſly on you for my ſake.* 5.

Sixthly, a promiſe of *a Kingdom*; *If we ſuffer with him, we ſhall likewiſe reign with him*, Luke 22. 28, 29. *Ye are they which have continued with me in my temptations*; and, *I appoint* 6.

Cap. 38.

unto you a Kingdom, as my father hath appointed unto me: the appointing of *a Kingdom* follows upon their *continuing with Christ in temptation.* Brethren, God promises much to those that shall be sensible of the reproaches of others, much more when thou thy self suffereſt in the cause of Christ. In *Zeph.* 3. 18. *I will gather them that are sorrowful for the solemn Assembly*; time was, when the solemn Assemblies of Gods people, their gathering together to hear a Sermon was their reproach, and they were contemned by many: were you ever in any place where the Assemblies of Gods people were reproachful, and was this a burthen to your souls, and grievous to you? mark the blessed promise, *I will gather them together:* but to be reproached our selves, and to bear our reproaches in a Christian maner, *great* and *rich promises* are made unto it.

7. Seventhly, in reproaches and sufferings for Christ, there are rich consolations; never such consolation let out to a gracious heart, as when it is under reproaches and soreſt persecutions: if ever Christ does turn water into wine, it is the tears of Gods people that are turned into wine of consolation. *Basil* in his Oration for *Barlaam* that famous Martyr, says, *He delighted in the close Prison, as in a pleasant green meadow, and he took pleasure in the several inventions of tortures, as in several sweet flowers.* And *Vincentius* the Martyr speaking of the great things he suffered for Christ, hath this expression, *I have always desired these dainties.* *Luther* reports of that Martyr, St. *Agatha*, that as she went to Prisons and Tortures, she said, she went to Banquets and Nuptails. And *James Bainham* said when they kindled the fire

Has epulas ego semper desideravi, Guliel. Paris. de moribus. *Ad epulas & nuptias ire se dixit, cum ad carceres & tormenta iret,* apud Lutherum T. 4. 315.

fire at his feet, *Me thinks you ſtrew roſes before me.* And Mr. *Saunders* hath a moſt full expreſſion of his conſolation, he felt a wonderful ſweet refreſhment flow from his heart unto all the members of his body, and from all the parts of his body to his heart again. And that Martyr *Hawks*, lifts up his hands above his head, and claps them together when he was in the fire, as if he had been in a triumph: this is a ſpecial fruit of the *Spirit of God*, and *of glory*, of which St. *Peter* ſpeaks, 1 *Pet.* 4. 14. *If ye ſuffer reproaches, happy are ye, the Spirit of God and glory reſts upon you*, and one conſolation, one beam of Gods face is worth all the riches of the world. The *Sun* enlightens the world, ſays *Cyprian*, but he that made the *Sun* is a greater light to you in priſon; that darkneſs which is the horrible deadly darkneſs of the place of puniſhment to others, he irradiates to you with his bright and eternal light. *Vobis idem qui Solem fecit majus in carcere lumen fuit horribiles cæteris atque funeſtas pœnalis loci tenebras æterna illa & candida luce radiante*, *Cyp. Ep.* 16. Cap. 38.

Eighthly, in reproaches and ſufferings there are riches of glory both before the day of Judgement and after: riches of glory before; if ſo be that opinion of ſome be true (which I dare not altogether deny) of Chriſts coming to reign in the world here before the day of Judgement; though I will not affirm it as a truth, yet if there be not a truth in it, I confeſs I cannot make any thing of many places of Scripture, *Rev.* 20. 5. *But the reſt of the dead lived not again till the thouſand years were finiſhed. This is the firſt reſurrection. Bleſſed & holy is he that hath part in the firſt reſurrection; on ſuch the ſecond death hath no power,*

Cap. 38. *but they ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.* I know this is ordinarily interpreted of the reſurrection *from ſin to grace*, and reigning with Chriſt *a thouſand years*, that is, reigning with him *in Heaven*: but this cannot be the meaning of the Text; this *thouſand years* muſt be before the day of Judgement, becauſe Satan muſt be looſed after: now if this prove to be true, O the riches of glory, that thoſe that ſuffer for Chriſt ſhall have! all thoſe that have ſuffered for Chriſt, they eſpecially ſhall be raiſed up to reign with Chriſt on the earth; and therefore you have it in ver. 4. *And I ſaw thrones, and they ſate upon them, and judgement was given unto them: and I ſaw the ſouls of them that were beheaded for the witneſs of Ieſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands, and reigned with Chriſt a thouſand years.* Suppoſe it to be ſo, then the more any do ſuffer for withdrawing himſelf from *Antichriſt*, the more glory they ſhall have when Chriſt comes to reign upon the earth. Some are loth to receive the mark of the Beaſt upon their *foreheads*, openly to appear for Antichriſt; yet they will have the mark of the Beaſt in their *hands*; but here is a promiſe to them that ſhall refuſe both: and it is not meant onely of thoſe that ſuffer death in their *lives*; the death in our *liberties*, and death in our *eſtates*, and other kinde of deaths ſhall not go unrewarded; it is a point that was ſpoken of in the Primitive times, and afterward it was condemned upon this ground, becauſe many grew to be ſenſual, and thought the Kingdom of Chriſt ſhould be for *a thouſand years*

in

in pleaſure to the fleſh: but take the Kingdom of Chriſt to be ſpiritual in the glory of his Ordinances, as I am confident that Chriſt ſhall reign Perſonally, in his fleſh I will not ſay, but Spiritually, farre more gloriouſly then he hath done. Cap. 38.

But then at the day of Judgement, O the glory of thoſe that ſuffer for Chriſt, they ſhall have Crowns upon their heads, and Palms in their hands, and all their perſecutors ſtand as baſe creatures before them! O the imbracings that there ſhall be then. If a father ſend his childe abroad about buſineſs, and the childe meet with much difficulty, and comes home in a rainy tempeſtuous day, how gladly his father receives him, and all are buſie to tend on him, and to make a fire, and get him dry cloathes! So when the people of God meet with ſuch hardſhip in the world, when they ſhal come and meet with Chriſt for whom they have ſuffered, how ſhall they be entertained? What riches of glory ſhall they enjoy in the higheſt heavens for ever hereafter? our ſufferings are but the ſeeds of our glory; and the deeper the furrows are, the more plentiful will the Harveſt be: and therefore *Gordius* * the Martyr ſaid, *It is to my loſs, if you hate me any thing in my ſufferings.* Are you reproached for Chriſt? *Bleſſed are you*; for the Brand of reproach (ſays *Baſil* *) ſhall be turned into the glory of an Angel. A gracious heart counts it more riches to be conformable to Chriſt, then to have Crowns upon his head: As in *Phil.* 3. 8. he counted all the things of the world dogs meat, for the fellowſhip of Chriſts ſufferings; he did not count all the world dogs meat, for the glory he ſhould have

* *Majora certamina majora ſequuntur premia*, Tertul. ad Scapulam

* *Propter-Chriſti nomen afficeris ignominia, Beatus es, quoniam injuſta tibi ignominiæ labes in Angeli gloriã cõmutabitur*, Baſil. orat de pat.

Cap. 38. *Neque nobis ignominia est pati quod passus est Christus* Cypr. Ep 55.

have by Christ onely; but for the fellowship he should have in the *sufferings* of Christ. Truly happy is that soul, and to be equalled with Angels, says *Jerome*, who is willing to suffer, if it were possible, as great things for Christ, as Christ hath suffered for it. *Vera est illa anima felix, & Angelis æquanda quæ pro nomine & opere Christi tanta quanta pro nobis ille sustinuit, voluit sustinere, Hyeronym. Epist. ad Oceanum.* Such as have been followers of eminent men, they highly esteemed to be like their Masters, though in things that were some dishonor; As *Plato* was a man of a crooked back, and his Schollars counted it an ornament for to go crooked. And *Aristotle* had a lisping speech, and his Schollars thought it an honor to have a lisping speech. And *Alexander* had somewhat a wry neck, and a harsh speech, and his soldiers thought it an honor to be like him: how much more should the godly count their sufferings an honor, because they are comformable to Christ? For Application.

Use 1. In the first place, hence we see the excellency of *grace*, what an excellent and glorious thing it is, whereſoever it is, that it does conduce so far to encrease riches out of any thing: great must needs be the gain of godliness, when it gains from their sufferings and reproaches; grace is such a thing, as can turn dust into gold: The Philosophers stone is counted a rich thing, because it turns dust into gold, *grace* will do it, the dirt that the world casts upon Gods people, is turned into gold: well may it be called the *Divine nature*; for as God brings light out of darkness, and comfort out of sorrow, and riches out of poverty, and glory out of shame, so does

does grace. How does grace conduce to the comfortable life of Gods people? as for the service that God employs them in, they count that honorable; and the sufferings that God calls them to, they count them comfortable; we need not therefore be so afraid of sufferings; indeed, if we have not a principle to change the nature of them, we may be afraid, but if God do put a principle into us, to turn our shame into glory, and sufferings into riches, we need not be afraid: If any did see *Moses* his *Serpent*, he would be afraid; but if he had *Moses* hand, he would not be afraid, because *Moses* hand had a divine vertue with it to turn the Serpent into *a rod*; and so if we look upon sufferings as a Serpent ready to devour us, we may be afraid, but when we consider the excellency of grace, that it hath a divine power to turn the Serpent into a rod, you need not be afraid; labor to prize this jewel of grace, that can do such great things: It was the curse upon the wicked, that God would turn their glory into shame; It is the blessing of grace, that it will turn shame into glory.

Secondly, we see a reason of the meekness and quiet behavior of Gods people in sufferings: Though they are persecuted, they carry themselves meekly, and are ready to forgive, they are not discouraged, and sink in their sufferings, because they look upon sufferings with another eye then the men of the world do, they look upon their sufferings as their glory and riches: When a man hath riches coming in, he is quiet; and though he were angry, passionate, and vexing before, yet when riches come in, that quiets his heart, and he is ready to do any office

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office of love then; this is the reason why Gods people are ready to do any office of love to them that do persecute them, because they look upon them as their glory. St. *Paul* was a man that had a high esteem of his sufferings, and therefore when he suffered much, and from those that were his friends, in *Gal.* 4. 12. see his behavior, *Brethren, I beseech you, be as I am, for I am as you are, ye have not injured me at all*; As if he should say, *However you have carried your selves, yet be as I am, I am as you are, let our hearts close and joyn together*; you have not injured me at all: Thus his spirit was carryed in this quiet and meek frame, because he had a right understanding of the nature of sufferings. And so we read of *Stephen*, when they were stoning him, says he, *Lord forgive them*: What was the ground of this? *He saw the heavens opened, and Christ stand at the right hand of his Father*, he saw a great deal of glory that was in his sufferings when he suffered thus for Christ; he could pray for his persecutors: What was the reason Christ endured all so quietly? he knew the good that was in his sufferings. Indeed, as for those that see no good in them, that finde nothing but trouble and vexation, no marvel though their hearts fret and revile again; but where a gracious heart findes sweetness and good in suffering, surely there need not be that fretting and vexation of spirit in them as in others. And why should we vex and fret, when we suffer any thing for God? it must be upon one of these two grounds; either because of the evil that we do endure, or the evil of those from whom we do endure. The evil that we do endure cannot cause fretting, because it is turned to such great riches. But you will say, The suffering

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it ſelf I do not care for, but *the baſe malicious hearts of thoſe from whom I ſuffer*, that troubles me. To that I anſwer, It is reported concerning *Socrates*, being once reproached, and yet behaving himſelf meekly and quietly, one came and asked him how he could be ſo meek and quiet, when he was reproached by ſuch a one as he was that did reproach him? *Socrates* anſwered, If as we go along we ſhould meet with a man that had a diſeaſed body, more diſeaſed then our bodies, more weak then ours, ſhould we fret at him becauſe we ſee the diſeaſe of his body more grievous then ours: No, this ſhould make us pity him; then ſays he, if as we go along, we ſee the ſpirit of one more diſeaſed, and more diſtempered then ours, ſhould this make us fret at him? it rather calls for pity and commiſeration: ſo if that be the thing that makes thee fret; namely, the malice of them from whom you ſuffer, it ſhould rather turn your vexation into commiſeration, and look upon his ſpirit as diſeaſed, and ſickly, and weak, and bleſs God that hath given you a more ſtrong and hail ſpirit. Cap. 39.

Thirdly, if Gods people account ſufferings and reproaches greater riches then the treaſures of *Egypt*, then here we may ſee to what a heighth a gracious ſpirit is raiſed to, how high above the world; in that it looks upon the riches, and glory, and ſweet contentment of the world, as under the meaneſt and baſeſt thing that does attend godlineſs; namely, as things under reproaches, and under ſcorns and ſufferings; Gods people do not onely look at Chriſt, and grace, and heaven, as above the riches and glory of the world, that they are infinitely above them; but mark how a gracious heart is raiſed above the world, take *Uſe* 3.

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Cap. 33. the very dirt that is cast upon the ways of God, and he counts that very dirt to be higher then all the riches, and glory, and dignity of the world; surely then a gracious heart hath a very low esteem of the world, and the riches and glory of it, howsoever other men that know no better things, esteem highly of them: A man that hath rich Revenues, plentiful comings in, he blesses himself in this, and counts himself a great man here; but know, while you are blessing your selves in these things of the world, that do glitter in carnal eyes, a gracious heart is so far from looking at that which you do so highly esteem of as great matters, as he accounts the very baseness that attends the ways of godliness, as a higher preferment by far then all your glory, and rejoyces more in it, and blesses God more for it; yea, blesses himself more in the very basest and meanest things that attend godliness, then in all your riches; so that a godly mans feet are where a wicked mans head is.

The head of a worldly man, that is, the chief of his *desires*, and *joys*, and *endeavors*, it is in the riches of the world, and there a godly mans feet stand, and he counts them so low, as he counts the dirt of his feet better: Surely it is but a little room that riches have in the heart of a godly man, when as the very *reproaches of Christ are more to him then all the riches of the world*: The very filth that is cast upon him while he is in his way, he does count better. When we would express our most vile esteem of any thing, we use to say, We prize it no more then the dirt under our feet; then surely a godly man must have a vile esteem of the things of the world, for

for he does not ſo much prize it as the dirt that is caſt upon him. And ſo the Pſalmiſt in *Pſal.*119,118. ſpeaking of the vile eſteem that God hath of the wicked, ſays he, *He treads them down under his feet, and puts them away as droſs:* Gods ſervants are compared in *Mal.*3.17.to *jewels* that are ſcattered up and down in the dirt, for ſo the phraſe does intimate, but the dirt that is upon his jewels, is highlier eſteemed by Gods people,then all the jewels of the world: The ſcrapings and waſhings that come from the trenchers of men, is the ſweeteſt food unto a Swine; ſo that which is the ſweeteſt and moſt delightful things of the men of the world, it is meaner then the baſeſt thing that does belong unto the ſufferings of Gods people. O the advantage that the Saints have above the men of the world! Were there any great matter in the things of the world, howſoever eſteemed by men, it could not be that the very reproaches of Gods people could be counted better; but whatſoever eſteem the men of the world have of them, it appears by this there is no great matter in them. Cap.38.

Riches in Scripture are compared to *thorns*, there are five or ſix things wherein they are like thorns; Firſt, *thorns* are the vileſt plaints, ſo *riches* are to a gracious heart. Secondly, in regard of the *ſuddenneſs of their paſsing away*, if the fire do but touch them, they are quickly gone, ſo *riches* ſoon paſs away, it is ſaid, *They have wings and fly away.* Thirdly, in regard of their unfruitfulnes, *thorns* bear nothing fit for man, ſo *riches* are very unfruitful, they make men unfruitful. Fourthly, in regard that *thorns* are ſuch hindrances to better things; and therefore the Scripture ſays,

How *riches* do reſemble *thorns*.
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Cap. 38. ſays, the ſeed of the word that was ſown *among thorns it was choaked*, they will not let better things grow by them; ſo the riches of the world and cares about them, choak up all, and hinder other things that are
5. good. Fifthly, they are compared to *thorns*, in regard of the prickly nature of them: So there are many ſnares in *riches*; ſays the Holy Ghoſt, *They pierce themſelves through with many ſorrows*: It is hard for a man to go through thorns, and not to pierce himſelf; he may be in the outſide of them, and not pierce himſelf; ſo though a man be buſie in the world, he may keep himſelf from pricking, but if he be over head and ears in the world, he will be pricked; as the ſheep that is got into the thorns will loſe part of her fleece, ſo Gods people will loſe part of their good amongſt
6. the world. Laſtly, many venomous creatures, as Snakes and Toads, and the like, are creeping and crawling in the thorns, ſo many venomous luſts are hidden by riches, an outward glorious eſtate does hide many filthy luſts. Theſe arguments may for ever teach us to look upon theſe things as very mean and low.

Uſe 4. Fourthly, if ſufferings and reproaches for Chriſt be greater riches then all the riches in the world, O how are they miſtaken, how are they deluded that look upon theſe things as the greateſt evils! that are ſo ſhy of ſufferings and reproaches for Chriſt, as that they will loſe the greateſt riches, rather then they will be enriched by them, rather then they will endure them, when as they are ſo great a good: As firſt, is not *peace of conſcience* a rich jewel, more then all the riches of the world; and yet how many are there that will loſe the rich jewel of *peace of conſcience*, rather then endure reproaches,

reproaches, rather then be enriched by reproaches? though they be convinced in their conſcience, ſuch ways are according to Gods minde, that they are bound to do them, ſuch things ought to be done, and ſuch things ought to be left undone; yet rather then they will endure reproaches, they are content to part with the riches of the peace of conſcience. Cap. 38.

Secondly, is not the *truth of God* a rich jewel, a precious jewel? O any one truth is rich, we ſhould prize it above our lives! O that faith *that was once delivered to the Saints*, how ſhould we prize it! *Buy the truth, ſell it not:* Buy it at any rate, ſell it not upon any terms. The truth is that, that the blood, the lives of ſo many dear and precious Saints of God that were the glory of the world, have been laid out for the maintenance of, and well laid out too: For though God does eſteem of the blood of his Saints, and *precious in his eyes is the death of the Saints*, yet God eſteems highlier of his *truth*, that is worth the blood of all that have been ſpilt for the defence of it. The *truth* of God is the eſpecial end for which the Son of God came into the world, and took mans nature upon him, to teſtifie to the truth. The *truth* is more worth then rubies and all precious ſtones, then gold and ſilver: *Whatſoever thou canſt deſire, is not to be compared to it*; and though there be ſo many riches in the truth of God, yet how many are there that will rather betray the truth of God, loſe the truth of God, rather then ſuffer reproaches. 2. The benefit of ſufferings.

Thirdly, is it not a rich thing to enjoy *communion with God?* It was an expreſſion of that truly noble Marquis *Galeacius*, that parted with all for Chriſt, when 3.

Cap.38. when his friends that were very rich, offered him bags of gold and silver to return to them again, he put them all away with this expression of indignation, *Cursed is that man that counts all the gold and silver in the world, worth the enjoyment of communion with Jesus Christ:* This is riches, yet some had rather lose this then endure reproaches.

4. Fourthly, is not *the blessing of God* upon us, the protection of God over us, the love of God unto us, the care of God for us, and the brightness of the face of God shining upon us, and brightning all our ways, are not these riches? and yet behold how many are there that are so far from counting reproaches riches, as they will lose these riches, rather then bear reproaches.

5. Fifthly, is not *the inheritance of the Saints*, that kingdom of glory, that incorruptible undefiled crown that is reserved for them, riches? and yet how many are so far from esteeming reproaches riches, as they will venture the loss of that too, rather then they will endure reproaches.

6. Lastly, are not *the Ordinances of God* riches, that are the especial conduits and means of conveyance of the choice mercies of God unto his people; those mercies that have such an immediate dependance upon eternity, are not these riches worth all the world? yet how many are so far from counting reproaches riches, as will rather lose all the riches of the Ordinance, then be *reproached*: Though their conscience tell them, You might enjoy abundance of blessing in the Ordinances, were it that you might have them in the power of them, and they have a good minde to them: Ah, but my friends will scorn me; and upon

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on this ground, they forbear coming to the Ordinances: And thus they are so far from counting the reproaches they shall endure, *riches*, as they deprive themselves of all the riches in the *Ordinances of God*, rather then they will endure them: Like unto *Asa*, in 1 *Kings* 15.18. he took all the *gold*, and *silver*, and *riches* of the treasure of God, to send them unto *Benhadad*, that he might free him from the *King of Israel*: So men are willing to part with the gold and silver, and all the riches of Gods house, and of Gods Ordinances, so they may be freed from reproaches and sufferings, and from enduring trouble; was there ever delusion like this delusion, to lose such *riches*, rather then endure that which in *it self* is riches? were it that reproaches were as great evils as you can imagine, suppose you might go to live where you might enjoy the *Ordinances*, though it were in such a place as *Job* speaks of, in *Job* 22.10. *A land of darkness*, as darkness it self, *and of the shadows of death*, without any order, and where the light is as darkness; yet that subjection that your souls do owe to God, does call for a willingness to yield to that, and to yield to reproaches and sufferings, though there were no good in them: but now, when there is so much good, such glorious things mingled together with *reproaches*, for you now to be so afraid of reproaches, as to be willing to lose so much riches rather then to endure them, how is your heart besotted? Suppose *reproaches* had such shame in them as you think they have, cannot God put honor upon them? man can put honor upon mean things: As the *Garter* that is counted an ornament of the highest

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Nobility, that *Kings* wear about their necks as an enſign of their princely order: A Garter fell from a *Lady*, and ſhe bluſhed for ſhame, the *King* took it up, *Well*, ſays he, *I will make this an honorable ornament ere long*; and upon that came the Order of the *Garter*. If man can put an honor upon that which is mean, ſurely God can do it: And therefore *Calvin* ſpeaking of *ſufferings* and *reproaches*, ſays, They are *the enſigns of heavenly nobility*; and if God hath put this honor upon them, ſhall you be ſo ſhy of them, as to loſe ſo much, rather then to endure them?

1. Firſt, if they were evil, you are to endure them, in regard of your ſubjection to God.

2. Secondly, if there were nothing loſt by your drawing from them, and your unwillingneſs to endure them, it ſhould be a great deal of evil; but *firſt* conſidering that there is *good* in them, and *ſo much loſt* by your unwillingneſs to endure them, what folly is here? there is an art and skill in Chriſtian Religion, that would ſhew you other things then you ſee: You would never have ſuch low eſteem of *reproaches*, if you had the skill of Chriſtianity: If a man did fling bags of pearls and gold at a dog, he would be afraid of them, and run away, but a man would not, but be ready to catch them; and ſo men of the world and baſe hearts, that are not acquainted with this skill of Chriſtianity, they will run way at reproaches and ſufferings, but a heart that knows what they are, does not run away.

But are you ſhy of ſufferings, and run away? what a difference is there between the diſpoſition of your hearts, and the diſpoſition of the moſt worthy ſervants of God in all ages? you are afraid of them, as

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if they were evil like hell it self; Gods people earneſtly deſire them. I remember a ſpeech of *Ferome* upon that, *Bleſſed are you when men ſpeak evil of you, and revile you*, ſays he; Who would not be willing to ſuffer? who would not wiſh to be perſecuted for righteouſneſs ſake? who would not deſire to be reviled? O would all the rout of unbelievers did perſecute and trouble me for the name of my Lord, and for righteouſneſs ſake; I would this fooliſh world would all riſe up againſt me to reproach me.

Secondly, Gods people have been greedy of them. *Origen* was ſo earneſt to ſuffer with his father, when he was a youth of ſixteen years of age, that if his mother had not kept his clothes from him, he would have run to the place where his father ſuffered, to profeſs himſelf a *Chriſtian*, and to have ſuffered with him. And ſo the ſtory of the *poor Woman* in the book of *Martyrs*, that made haſte to the place where many Chriſtians were to be burned, and meeting with the *Perſecutor*, ſays he, *What need you make ſuch haſte to that place, there are many to be burned?* Ah, ſays ſhe, that I know, and *I am afraid all will be done before I come; I and my childe would fain ſuffer with them:* And many bleſſed the day of their ſuffering. *Alice Drivers* expreſſion was, That *never neckerchief became her ſo well, as that chain did:* and are you ſo ſhy of them? what difference is between you and their ſpirits. Again, what unthankfulneſs and diſhonor is this to Chriſt, that hath ſuffered ſo much for you. Chriſt hath gloried in the ſufferings he ſuffered for you, and why ſhould you be afraid of ſufferings for him? it was a notable ſpeech of an Ancient, *Acceptable is the reproach of the Croſs* to

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Quis poſt hujuſmodi vocem tentari ſe non ſinat? quis ab hominibus perſequi ſe juſtitiæ cauſâ non optet? quis ſe non maledici deſideret? Utinam ob Domini mei nomen atq; juſtitiam cuncta infidelium turba me perſequatur et tribulet: utinam in opprobrium meum ſtolidus hic mundus exurgat. Hieronym. ep. ad Ocean.

Ambienda hominum maledictio quæ acquirit Domini benedictionem. Amb. Ep. 25. lib. Ep. 3.

Cap. 38. *Grata ignominia crucis quæ ei qui crucifixus fuit non est ingratus.*

him *that is not unthankful to him that was crucified upon the Cross.* And what confusion will it be upon you another day, when you shall see those that suffered are so glorified, that their sufferings are crowns of such immortal glory? O consider what you do; deprive not your selves of such glorious riches.

Use 5. Fifthly, let us labor to get this Christian magnanimity of spirit, namely, for to *glory in all* that we suffer for Christ: *Heathens* can be *patient* in sufferings, but *Christians* must go beyond them, and *glory* in their sufferings. You have been bold in suffering for *sin*, if you might have your minde and will: *now* if you may have your minde and will *for Gods glory* in suffering in a good way, why should you not suffer? Mark the expressions that we have of *Job*, *Did I fear a great multitude, or did the contempt of families terrifie me, that I kept silence, and went not out of the door. O that one would hear me, behold my desire is, that the Almighty would answer me, and that mine adversary had written a book*: let them say what they can against me, & write a book against me, *Surely, I would take it upon my shoulder, and binde it as a crown to me*: Thus it should be with the people of God, they should take their reproaches as an ensign of honor: This indeed is truly in a spiritual sense to *tread upon the Asp and the Adder*, that when the *Asp*, and *Adder*, and the old *Serpent* does spit out her venomous poyson, a gracious heart should *tread upon them.* There are three things that will put a spirit of suffering, and so a holy magnanimity into us: All the arguments in the world will not do it, unless we have *a suffering spirit*; and these three things will put a suffering spirit in us. First, if you had a full satisfaction of your own

Iob 31. 34, 36.

How to get a suffering spirit.

spirits

ſpirits in the cauſe of God you maintain, and the ways of God, you walk from your own experience you have in them; if you take upon you the profeſſion of Religion by the reports of others, and be carried by the example of others, that will not do it; but if in your own experiences you finde that ſweet and onely ſatisfying content in the truths and ways of God, this will do it. It was a notable reſolution of *Luther*, My purpoſe is not, ſays he, to maintain my life or name in reſpect what men ſay, or can ſay of me for my maners, but my purpoſe is to maintain the cauſe of God; let whoſoever will tear my life and name in this regard: *Propoſitum eſt mihi neque vitam neque mores tueri, ſed ſolam cauſam; lacerent mores meos quicunq; velint.* Luth. ad Nicolaũ Hanſman. Cap. 38.

Secondly, if you get your hearts inflamed with love to Chriſt: *Love* delights in opportunities of expreſſing it ſelf, and it hath never ſuch a full opportunity of expreſſing the ſtrength and heat of it, as in ſuffering much for the *Beloved*. 2.

Thirdly, if you have an eye of *faith*, and can behold God the Father, and Chriſt, and the bleſſed Angels looking upon you when you are in your ſufferings; By the eye of faith look up to heaven, and ſee God looking upon you, and ſaying, Here is a ſervant of mine is called to ſuffer for me, now you ſhall ſee his behavior; and Chriſt and the Angels looking upon you to ſee your behavior, and this will do it; not onely make you patient, but *glory* in them. 3.

Sixthly, if there be ſo much glory, and ſuch riches in ſuffering: Hence we have an uſe of abundance of comfort and encouragement to them that are willing to endure reproaches for Chriſt. There are five *Uſe 6.* Incouragement to Sufferers.

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or six branches of consolation to Gods people in this life. First, are you willing to suffer reproaches, and to glory in them? I remember a notable speech of *Gulielmus Parisiensis*, *O happy pallat that can taste such delicates!* O it is a blessed thing that God hath given you such a taste! Again, know, if you glory in your *sufferings* for God, God will glory in doing for you: None shall glory in *suffering* for him, but he will count it his glory to be doing for them. Thirdly, if you glory in your sufferings for Christ, God will count it his glory to uphold you in his sufferings. Fourthly, do you glory in the low condition you are put into for Christ? certainly God will own your souls, and glory in you when you are in the lowest condition, when your souls shall be in adversity, God will know you then. Fifthly, can you glory in a suffering Christ, when Christ comes in glory, he will *own you*, when he shall be glorified, his glory shall be *yours*: *Those that are ashamed of me, I will be ashamed of them* (says Christ) *before my Father and the Angels*. But those that glory in Christ, Christ shall be *their glory*. Lastly, now you glory in Christs *sufferings*, you shall glory in his *praises*.

1. *Fœlix pallatum talia saporare potest.*

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Use 7. Seventhly, if so be that Gods people account themselves so enriched by sufferings and reproaches, let us take heed we do not despise any that do suffer for Christ, that we have not low esteem of them, because of their sufferings: God hath high esteem of them when they suffer, and they themselves see cause to glory in their condition, and are you that are standers by ashamed of them? and do you disesteem of them for their sufferings? while the Saints of God flourish in the world, they are esteemed of

Sufferers for Christ not to be despised.

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by many carnal hearts; but let them ſuffer any thing and be diſgraced, and they withdraw themſelves from them, they are deſpiſed as a lamp in the ſnuff; but who do deſpiſe thoſe that are ready to fall into trouble? thoſe that are in eaſe: When a lamp is bright and ſhining, every one eſteems it; but when it comes to be in the ſnuff, men deſpiſe it: and ſo in outward proſperity, many do eſteem of them, but when they come into trouble, then they ſlight them: O let not thoſe that are like to fall into trouble be deſpiſed by you: I pray what ſervice do you for God, that you ſhould deſpiſe them? ſuch a one as ſuffers in the cauſe of God, does more ſervice for God, then you have done in all your lives, and God hath more honor by him; and will you deſpiſe him, and look with an evil eye upon ſuch a one? behold him, look upon him, ſee whether the preſence of God be not more with him then ever; ſee whether the glory of God does not appear more upon him then ever? and will you deſpiſe him? It is ſaid, *God will not withdraw himſelf from the righteous*, however *others* do withdraw *themſelves*, (that is) let the righteous be in any condition, though in the pooreſt meaneſt condition, God withdraws not himſelf from him, and ſhall you withdraw your hearts from him? you ſhould embrace them, and the more they ſuffer for God, the more you ſhould delight in them, and be in their company the more, and not be ſhy of their company, and aſhamed to own them.

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In *Rev.* 1.9. you ſee how St. *John* does boaſt in his tribulation, he does not ſay, *I John* that am an *Evangeliſt*, who am an *Apoſtle*, who have revelations revealed unto me, but, *I John, who am alſo your brother*

Cap. 38. *and companion in tribulation:* This he rejoyces in, that there is a company of Gods people that I may joyn with in tribulation for Christ. And so it is spoken of the honor of those Christians in *Heb.* 10. 33. that they were *companions of those that were reproached and persecuted:* It is therefore well taken at Gods hand, when any of Gods people are in trouble, that others are willing to be their companions, and not to despise them, but to embrace them. And *Constantine* the *Emperor*, when he came to *Pagnutius*, that had lost his *eye* for Christ, he embraced him, and kissed *that* eye.

8. Eighthly, if Gods people do so glory in their sufferings: Hence there is discouragement to all wicked men to meddle with them; certainly they will get nothing by it. You think if they will not do thus and thus, you will make them do it: Alas, you are infinitely deceived; what will you do to make them do it? you will reproach them, and cast disgrace upon them, and take away their estates, and hunt them up and down: This is that which they glory in, and they count their riches; you enrich them by this: And therefore if there be any policy in you, leave off this way; for when are the people of God more setled in the way of godliness, and against the way of Antichrist, then when they are persecuted? *NaZianZen* in his Oration upon *Basil*, tells of a famous contestation that *Basil* had with *Modestus*, the Emperors Lieutenant: What, (saith *Modestus*) what do we seem to be to you? Nothing, says *Basil*. What, do you not fear our power? Why should I fear? what will it do? what shall I suffer? What shall you suffer? (saith he in indignation) then he reckons

reckons up a company of ſcaring things, *Loſſes of goods, Baniſhment, Tortures, Death*: then, ſays *Baſil*, if you have any thing elſe, threaten it, for theſe things are nothing. How is that, ſays he? *Baſil* anſwers, *for loſs of goods*, I have nothing but a few torn cloathes, and a few books; *for Baniſhment*, I account the whole earth mine; *for Death*, that will be a benefit to me, you will ſend me ſooner to God, *to whom I live, and to whom I haſten*; and a little after he ſaith, *Fire, Sword, Priſon, Famine, are all a pleaſure, they are delightful to me.*

We read likewiſe of a notable ſpeech of this *Lieutenant* to the Emperor *Julian*: *While they ſuffer, they deride us* (ſaith he) *and the torments are more fearful to them that ſtand by, then to the tormented.* *Gulielmus Pariſienſis* "in his Tractate *de moribus*, brings in the patience of the Saints triumphing over Perſecutors, ſaying, *The* Emperors, *and* Kings, *and* Princes *of the world are but Cooks to prepare dainties for me, in whoſe rage appears my glory; the magnificence and ſublimity of thoſe who are* mine, *and thoſe that ſeem to dominier in the world, do ſerve in my kitchin to prepare food for me.* And *Tertullian* ſpeaking of the *patience* of *Job*, and the Devils coming to ſtrike him, ſays, *The Devil with his own hands did but make a crown for Job.* And (ſays he) *here is the glory, and magnanimity, and ſublimity of* patience, *that it does glory in thoſe things that the world think to get them off from the ways of godlineſs by.* Hereticks, ſays *Cyprian*, do arm us, when they think by their threatnings to terrifie us. Do you think reproaches *from you* will take off their hearts from all the good they had experience of

"*Coquimei ſunt omnes Tyranni, ſive Imperatores, ſive Reges ſive, Principes in his apparet gloria mea & magnificētia & ſublimitas meorum in cujus coquina ſervierunt: ſervire non ceſſant toto ſtudio & viribus qui toto mundo imperare & dominari videantur.* Guliel. Pariſ. de morib. *Armant nos Hæretici, dum putant nos ſua comminatione terrere*, Ep. 55.

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of *Gods ways?* you know not their hearts.

In *Jeremy* 23. 7. ſays God, *They think to cauſe my people to forget my name by their dreams*, which they tell every man to his neighbor, *as their fathers have forgotten my name for Baal*: becauſe a company of baſe *Hypocrites* are taken from the ways of godlineſs, and from the profeſſion of truth by ſcorns and reproaches, the men of the world think to get Gods people to forget his Name, but they are infinitely miſtaken: although you prevail with hypocrites, do not think to prevail in like maner with gracious hearts. The anſwer of *Baſil* to *Modeſtus*, that *Nazianzen* in his former Oration mentions, is very remarkable; When *Modeſtus* heard his bold anſwers, ſays he to him, *Never any man anſwered me thus, thus boldly as you do*: It may be, ſays *Baſil*, *you never had to deal with a Biſhop before.* So although perhaps others who make ſhews of Religion, yet not well grounded, will yield to you; yet if you meet with a true gracious heart, you ſhall finde another maner of power there to reſiſt whatſoever you can do. Do what you can, thoſe who are truly godly, will be above you in whatſoever ſufferings they endure from you. It was a notable ſpeech I have read of one *Cyrus Theodorus*, to the former *Modeſtus*, concerning *Baſil*: *O Modeſtus, Baſil is above you, you are but a poor* Piſmire *to him, though you roar as a* Lyon! *Luther* likewiſe reports of *Vincentius*, that he laughed *at thoſe that ſlew him; ſaying, that *to Chriſtians tortures and deaths were as ſports*, and he gloryed when he went upon hot *burning coals*, as if he trod upon *Roſes*.

* *Ridens Occiſores ſuos dixit mortem & cruces eſſe Chriſtianis quædam jocularia & ludicra, & ſuper prunas incedens gloriabatur ſe ſuper Roſas ire*, apud Luther. T. 4. 315.

Ninthly, If we are to glory ſo much in the ſufferings

ings we endure for Christ, then certainly we are to glory in the sufferings that Christ hath indured for us: if there be riches in our sufferings for Christ, what riches are in Christs suffering for us? I have shewn in eight particulars the *riches* of sufferings for Christ; I might in as many particulars shew the riches of *Christs sufferings* for us. First, riches of the infinite deep wisdom of God. Secondly, the riches of the infinite *love* of God to mankinde. Thirdly, the rich patern of *humility*. Fourthly, there is riches of *honor* that is put upon the Children of men, such a price is paid for them, and such great things are done by the Lord for them. Fifthly, there is a rich *fountain of mercy*, cleansing of all pollution, and the healing of all souls in Christ. Sixthly, there are the riches of the springs of all *graces*. Seventhly, there are the riches of the rich treasure of all *consolations*. Eighthly, a rich *purchase*; thus our sufferings for Christ are riches, and Christs sufferings for us are riches. *Chrysostom* * speaking of Christs reproaches, hath this expression, *These things which we suffered, are most beautiful and glorious to me, in these I do principally glory; neither is my spirit less raised by the thousands that be raised from the dead, then by the dolours that suffered.* How rich is a Christian in regard of sufferings; as men use to look at their riches, and be thinking of their riches, so let us be viewing and looking at our riches, the riches of our sufferings; and Christ makes us to glory in our riches. It is an expression of *Chrysostom* upon the Sermon in *Matthew* 26. speaking of the sufferings of Christ, says he, *They are glorious things;*

* *Hæc pulcherima & gloriosissima sunt, in his ego summopere glorior nec minus me hi sui dolores. sublimem afferunt, quam mille mortui quos excitavit,* Chrysost. Hom. 86 in cap. 26. Mat.

Cap. 38. *things*, he glories more in them, then in raising thousands from the dead, *Christ glories in them*; And that is observable in the ninth of the *Acts*, where Christ appears to *Saul*, says he, *Saul, Saul, why persecutest thou me?* says *Paul, Who art thou? I am Jesus of Nazareth*; why does he say, *Jesus of Nazareth?* does any good come out of *Nazareth?* he does not say, *I am the second person of the Trinity*, the *Son* of God, the *King* of the Church; no, but *I am Jesus of Nazareth*, that was a *reproach* that was cast upon Christ, and Christ glories in that, surely we should glory in it then.

Use 10. Lastly, if there be so many riches in suffering for Christ in reproaches, what riches are there in the Crown, in the reward of the reproaches, and sufferings? men do dig riches out of dark holes and mines in the Earth; here is a hole, though it be dark, yet it is a mine, where-out you may dig great riches, if you have wherewithall to dig, if you have a true Christian Spirit; you see out of this deep dark pit you may dig riches.

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Chap. XXXIX.

There is glorious reward for the people of God.

But what was the ground that made *Moſes* thus eſteem reproaches? *He had reſpect unto the recompence of reward:* From whence the point of Doctrine is this, That

There is a glorious reward for the people of God, the reſpect unto which is a great encouragement to Gods ſervants, to go on in a way of ſuffering and hardſhip for him. Point.

It was this that helped *David* in the midſt of his ſore temptation, that did ariſe from his affliction in the way of God, *Pſalm* 37. 24. *Thou ſhalt guide me with thy counſel, and afterward receive me to glory:* as if he ſhould ſay, Howſoever it be with the men of the world, who enjoy their proſperity according to their deſires; and howſoever it be with *me*, that I am afflicted, and muſt endure hard things here, yet this is that which upholds me through all, Thou ſhalt *afterward* receive me to glory. This is that which upheld the Spirit of Saint *Paul*, 2 *Cor.* 4. 17. where he brings in a moſt notable and high expreſſion of the glory that is to come, for the upholding his ſpirit in his ſuffering; *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* This is that which Saint *Paul* propounded unto *Timothy*, to uphold his heart in all his ſufferings, 2 *Timothy* 2. 12. *If we ſuffer, we ſhall alſo reign with him.* This is that which ſtrengthned the Spirits of the Chriſtians, that ſuffered in the times of the

Cap. 39. the *Maccabees*, *Heb.* 10. 34. As thoſe *cluſters of Grapes* that were brought from the land of *Canaan*, that ſhewed to the people, what the fruitfulneſs of that land was, was an encouragement to them, to paſs through all difficulties that they were like to meet withal in the poſſeſſion of the land, to fight againſt the children of *Anak*; ſo that which God hath revealed of Heaven, is like thoſe *cluſters of grapes*, thoſe little things that we have made known to us (in compariſon of the glory that is to come) are to that end revealed to encourage us in our way here. In the handling of this point, there are theſe five things we ſhall endeavor to do: First, to ſhew that there is a reward for the righteous. Secondly, how far a Chriſtian may have an eye unto this reward. Thirdly, ſhew ſomewhat what this reward is. Fourthly, wherein lies *the power* of the believing of this, to help us to endure any hardſhip. Laſtly, make Application of all.

1. That there is *a reward*. Certainly, there is a more bleſſed condition for Gods people hereafter, they have not received that which is prepared for them, there are other maner of things to be revealed, then thoſe that you ſee. *Pſal.* 58. 11. *Verily there is a reward for the righteous*; ſurely it is ſo: notwithſtanding a carnal ſenſual heart doth not ſee it, yet *verily there is a reward*; though the ways of Gods providence do ſeem outwardly to work otherwiſe, yet ſurely there is a reward: notwithſtanding our unbelieving hearts are ready to queſtion it, yet *ſurely* there is a reward, *verily* there is a reward for the righteous. There is a great deal of power in this one thing to raiſe up our hearts from the creature, from grovelling here below,

to

to make us at least to look forward to know our happiness is not here, to know that there are glorious things to be expected, and that appears:

First, God hath infinite riches of glory, infinite treasures of happiness, there are infinite great things in God, and God takes infinite delight to communicate himself, and let out himself unto the creature: now if there be such infinite riches with God, such glorious treasures of happiness, and he delights to *communicate* himself, certainly there are great things to be communicated then; for wherefore is it that God hath such infinite riches in him, but that in due time he will make them known, and reveal them, and communicate them? it is but little that is revealed and communicated for the present; therefore there are other things to be revealed and communicated from God.

Secondly, God hath made mankinde to be of such a nature, as to have a kinde of infinite capacity, whereby it is made capable of happiness, beyond that which any creature, besides *Angels*, is capable of: Properly no creature but the rational creature is capable of happiness at all, but besides it hath a kinde of infinite capacity, whereby it is made capable of the highest happiness that belongs to the capacity of a Creature: and certainly God hath not made this in vain, God does intend to fill this capacity.

You will say, *An infinite capacity of happiness*, how is that? Thus; for there are two things in the rational part of man, his *understanding*, and his *will*: now the capacity of this part, must be judged according to the objects that are suitable unto these two faculties

Cap. 39. ties in mans ſoul: For the *underſtanding*, it is not any particular thing that is the object of it, but truth *in general*: take *truth* in the utmoſt latitude of it, in the univerſality of it, that is the object of mans underſtanding; and therefore the underſtanding is infinite, becauſe it is not ſatisfied in this or that particular, but *truth* in the utmoſt extent. And for the object of the *will*, it is good in the general, it is not this or that particular good, but good in the univerſality of its nature; and therefore till it come to enjoy God, that does eminently contain all good in him, it can never come to have full ſatisfaction. And here obſerve the difference between the capacity of mans nature, and the capacity of other Creatures: as for other Creatures, their faculties can extend no further then ſome particular good, and they are limited within the narrow bounds of their own nature; and therefore if ſo be the *eye* have colour, it goes no further; and if the *ear* have ſound, it goes no further; and ſo *taſte*, it goes no further then ſome particular good; but the intelligent ſoul, the rational ſoul goes beyond all particulars. Now God having made mans nature of ſuch a capacity for good and happineſs, certainly God intends great things for the children of men, other maner of things, then there are in this world; and if for any, ſurely for the righteous.

3. Thirdly, ſurely there is a reward, becauſe it is the great deſign that God had in the making of the world, in all his works to lift up, and advance the glory of the riches of his mercy and grace: now if this be Gods great deſign, to advance the glory of his infinite

infinite mercy, then certainly there must needs be a glorious condition for some of the children of men, for that is not yet done; though there be something of Gods mercy manifested, that we have cause to admire at; yet certainly, God does not reveal that in the world, whereby he should attain to the great design, of lifting up of the glory of his great Name. Cap. 39.

Fourthly, the chief of the deep infinite counsels of God, and the works of his wisdom, that have been from all eternity, have been, and are yet exercised about this especially; namely, to bring mankinde to his eternal estate, and to communicate unto the children of men, that glory that he hath appointed for them, that it might be in the most glorious way that can be: now if God have set his infinite wisdom on work from all eternity about this; namely, what might be the most glorious way of communication of himself in the riches of his goodness unto mankinde, certainly, when this comes to pass, that God should communicate himself as much as he does intend, it must be infinitely glorious: certainly, there are great things, and glorious things to be communicated hereafter. 4.

Fifthly, the power of God hath been already exercised, in subserviency to other attributes of his, to make known his wisdom, and his bounty, and his general goodness; the power of God have been wonderfully manifested in the works of creation and providence: now certainly, the power of God is as well to be put forth in a way of subserviency unto his grace and mercy; now if there be such a time, as Gods infinite *power* is to be let out, and work unto that end, that it might be subservient unto the infiniteness 5.

Cap. 39. of his mercy, then certainly there are glorious and great things to be revealed and made known.

6. Sixthly, certainly there are glorious and great things for mankinde, in that God hath raised the nature of man unto such a heighth, as he hath done in Christ; namely, to unite mans nature unto himself, unto the second person of the Trinity, and that with the neareſt union that possibly can be; namely, an hypostatical union: certainly then God intends great things for the children of men, for *that nature*, that is one person with the *Divine nature*. This is such a great work of God, as all other of the works of God are darkned in the honor of this great work.

7. Seventhly, the great purchase that Jesus Christ hath made, in that he hath been content to leave so much glory, certainly this was to purchase great glory; and in that he was content to be made a curse for mans sin, and to shed his blood, and to give his life for man, surely this was not onely to purchase outward comforts in the world, it was to purchase higher things; and therefore great must needs be the fruit of the purchase of the blood of Christ; and therefore great are the things that are to be revealed hereafter.

8. Eighthly, there are in Scripture many glorious promises which yet are not fulfilled, *abundant rich and glorious promises*, that have infinite treasures of good in them, there must be a time of fulfilling of them all, to the utmost extent of them: and therefore certainly there are great things to be revealed hereafter. *Thy word O Lord is setled for ever in Heaven*, Psal. 119. 89.

9. Ninthly, the great things that God hath done for his *enemies*, is a demonstration that there is a glorious

rious condition for *Gods people* afterward, in that God hath filled their bellies with his hid treasure: what treasures hath God to fill the souls of his own people with, when as he does fill the bellies of the wicked, whom he does intend to cast out as accursed? Cap. 39.

Tenthly, it appears there are great things for the people of God hereafter, because of the great *hopes* that are wrought in the hearts of Gods servants, by the power of the Holy Ghost. Now surely such hopes as are wrought by the power of the Holy Ghost, they must attain unto glorious things: *Rom.* 15. 13. *Now the God of hope, fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost:* the hope of Gods people is that which is not onely wrought by the *Holy Ghost*, but by the *power* of the Holy Ghost; and such an *hope*, as God is pleased to stile himself *the God of this* hope; and therefore certainly glorious things are to be revealed. 10.

Another demonstration is this, the very natures and excellency of grace, is to take off our hearts from these present things in the world, and from all the good that is here in the creature, God does give grace for this end; now then I reason thus: if the chief excellency of *grace* be to take the hearts of the Saints from the things of the world, and to settle them upon higher and better things, then certainly there are glorious things to come. 11.

The last demonstration is this, because there are such glorious *first fruits* of that which is to come, that Gods people do finde for the present, those blessed rays of heavenly consolations, and those beginnings 12.

Cap. 39. nings of Heaven that they finde here: if there were a thousand worlds filled with that glory that this is filled with, they would not take it for one ray, one beam, that is made known unto them, as the first fruits of that glory they shall have hereafter: now put all these together, and we may conclude, *Verily there is a reward for the righteous*; verily there is a glorious condition for Gods servants; happy are they that shall be made partakers of these things, certainly there are great things to come.

Before we go any further, me thinks the thoughts of these should raise our hearts: what do we here minding such poor empty things? are these the things that God hath made us for? are not the thoughrs of God concerning the children of men, higher and more glorious then these outward things? surely there is something else, that God hath made mans immortal soul for, above any thing that it hath seen in the world: men do live for the present, as if there were no other condition for them, no greater good, but onely to eat and drink, and have money, and brave cloathes, and the like: O know there are better things for us to look after! but thus we pass from the first thing, *that there are blessed things for the children of men* hereafter.

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Chap. XL.

How far we may aym at the recompence of reward *in what we do.*

IT is true, will ſome ſay, there are glorious things prepared for ſome of the children of men; but whether may we look after them? may we have a reſpect to the reward? Is not this a mercenary thing, and hypocriſie? we are not to ſerve God for reward, but for himſelf: and therefore how is this that *Moſes* had a reſpect unto the *recompence of reward*, and how is this a thing that ſhould help us on in our way?

1. Firſt, this is granted, that we are bound to ſerve the Lord, and to walk with him, and obey him; if there were no reward to be expected hereafter, God is infinitely worthy of himſelf, of all our ſervices, of all that we are able to do in this world; and whatſoever we have, the Lord hath more intereſt in it, then we have in it our ſelves; and therefore we owe all that we are, or have, unto him, and righteouſneſs it ſelf is ſufficient to cauſe us to perform the works of it: *In the keeping of thy Commandments there is great reward,* Pſalm 19. 11. Not onely *for keeping* them, but *in keeping them* there is great reward, and the excellency of our work would be ſufficient reward for our work; though there were no reward that were to come hereafter, we are bound to do all we do.

2. But yet ſecondly, notwithſtanding this, God is pleaſed to give leave unto us his poor creatures, to help and encourage our ſelves in the expectation of

Cap. 40. that reward that is to come; yea, to make it our aim (though I will not say *the higheſt aim*) for ſo the word ſignifies in 2 *Cor.* 4. 18. *While we look not at things which are ſeen, but at the things which are not ſeen*; the word ſignifies, *While we make things that are* not ſeen *our ſcope and aym*, ſo that God gives us leave to have ſuch reſpect unto them, as to make them our *aym*: and ſo the people of God have looked at *the recompence of reward*, as a great encouragement to them in their way, *Pſal.* 119. 112. *I have enclined my heart to perform thy ſtatutes alway, even to the end*: the ſame word that ſignifies *end*, ſignifies *reward* alſo, becauſe *reward* is to come at the *end* of all our works, and therefore the ſame word is tranſlated reward in *Pſal.* 19. 11. and ſo the word ſeems to carry more, then to the *end*: as if *David* ſhould ſay, I have enclined my heart to perform thy Statutes alway, *looking unto the reward*. In *Heb.* 12. 3. it is ſaid of Chriſt himſelf, *That for the joy that was ſet before him, he endured the Croſs, and deſpiſed the ſhame*: Now if Chriſt made uſe of the joy that was ſet *before him*, and that was a help to him to endure the Croſs, and deſpiſe the ſhame, much more may we make uſe of it, and it may be a help *to us*; ſo that we have leave to look at it.

σκοπευόντων.

3. Yea thirdly, we have not onely leave to look at it, but it is our duty to ſeek to help our ſelves *in eying* the reward; we ſin againſt God if we do it not: and the reaſon is, becauſe we are bound to make uſe of the word, in that way that God hath revealed it to us: now God hath revealed the glorious things of the recompence of the reward in a way of encouragement; and therefore we ſin againſt God if we

do

do not encourage our ſelves in it. Some think, why ſhould we look at the reward, we muſt look to the rule, and ſee that our obedience be accordingly: but know, if you do not look to the reward, you do not only hinder your ſelves of the good you might have, but do ſin againſt God in it. Here you deceive your ſelves, as *Ahaz* did deceive himſelf in *Iſaiah* 7. 11. where God bid him *ask a ſign*; he was modeſt, and baſhful, and would not ask a ſign, *he would not tempt* God, he would believe the Lord without a ſign, ſee how the Lord is angry: *Is it a ſmall thing to weary man, but will you weary God alſo?* When as the Lord in favor towards you will vouchſafe you a ſign, and you refuſe it, as if you had no need, *why will you weary God?* ſo as when God for the help of our weakneſs, will grant us an argument to help us in our way, and we think it is *modeſty*, or what you will to leave it, in this we ſin againſt the Lord our God. Cap. 40.

Fourthly, I never finde that the Scripture does accuſe any of Hypocriſie, of unſoundneſs, and not to have truth of grace meerly for this, becauſe that they did aym at the reward which is in Heaven, for that they did; you ſhall finde in Scripture many are diſcovered for *hypocrites*, for looking at the glory of the world as their aym, for ſeeking of *riches* and *credit*; but give me an inſtance where any is accuſed for unſoundneſs, for ſeeking of immortallity, and eternity, and happineſs; this is that which troubles many Chriſtians, that which they do is out of ſelf-love, and they aym at themſelves; God did never diſcover any to be unſound upon this ground, and therefore we ſhould be cautious in acculing our ſelves 4.

Cap.40. of this, as many do, becauſe, for the preſent they cannot ſee how they go further then ſeeking of themſelves, though we cannot ſee how we do go further, yet it is an argument we do go further, if we get up to this. *Paul* made it a mighty work of grace in him, that he could have his heart taken off from all temporal things that *are ſeen*, and to look at eternal things that were *not ſeen*.

5. Fifthly, yet we ought to look at God, and to lift up God beyond our ſelves, or any thing that concerns our ſelves, and not to aym at God more then any worldly thing onely; but to aym at God more then at the glory of Heaven.

6. But yet further, though we are to aym at God beyond our own good any way, yet it is the will of God that he would not have us to part with any of our ſpiritual good, no not for any glory to his own name: if you look at your reward in Heaven *as ſpiritual*, you may ſo far look at it, as not to be willing to part with it, for any glory that you conceive may come to God: by ſpiritual good, I mean grace. Now if it could be ſuppoſed that God ſhould have never ſo much glory by my abating the leaſt degree in grace, yet I am ſo bound to the work of grace, as I muſt not abate the leaſt degree for the higheſt glory that can come to God; yea, though it is true I am to deſire the glory of God, and that others ſhould glorifie God: yet I ſhould more deſire the furtherance of grace in my own ſoul, ſo as I ſhould not be willing to part with the leaſt degree of grace, though thereby all the world ſhould glorifie God.

Object. But here lies one objection: *Paul* ſeems to go otherwiſe;

otherwiſe; for *he wiſhed himſelf accurſed, or anathamized from Chriſt for his brethren, his kinſmen after the fleſh*, ſo that it ſeems St. *Paul* did wiſh the glory of God in *others*, more then any grace in *himſelf*. Cap. 40.

To this I anſwer, That ſeparation from Chriſt we muſt underſtand rightly; we are not to underſtand by *ſeparation*, that he ſhould be ſeparated from the Spirit and grace of Chriſt, but that he might be ſeparated from *the comforts of Chriſt*, that he might not have that comfort and that happineſs that comes in by Chriſt: If he had deſired to be ſeparated from the grace of Chriſt, he ſhould have ſinned in it; Gods glory and our good are ſo annexed together, that though we may ſuffer much for the good of others, yet we are not to deſire to be in any ſinful condition, though it could ſave all the world: If it could be conceived, unleſs I ſin the leaſt ſin in thought, all the men of the world ſhould be damned, I ſhould ſuffer them all to be damned, rather then to ſin the leaſt ſin. I remember St. *Auguſtine* hath a tractate about an *officious lye*, to tell a lye for no hurt, but for good; ſays he, *We are not to tell ſuch a lye, though it were to ſave all the world:* Chriſt had rather all the world ſhould have been damned, then that he ſhould have committed the leaſt ſin. *Anſw.*

In the next place, whoſoever does underſtand what the true reward is that is in heaven, it is impoſſible, if he deſire heaven aright, but he muſt deſire the glory of God above himſelf: What is the heighth and top of heaven? it is not any carnal good, any carnal content that is the heighth and top of the glory of heaven? It is that our ſouls being in 7.

Cap.40. in the perfection of them, might live to the praiſe of God for ever: Now if this be the end of all, we ſhall receive from God in heaven that we might live for ever, to reflect the glory upon God again in our praiſe; then it is impoſſible to deſire heaven, but in our deſires of heaven, we do deſire God above our ſelves: Surely we may freely aym at our reward in heaven, for if we aym at our *reward,* and know it aright, it is ſuch as we cannot but aym at God above

8. our ſelves; yea further, ſo near is Gods glory and our reward joyned together, that we cannot aym at God above our ſelves, but we ſhall by that means in the beſt maner provide for our ſelves; and the more we ſtrive to aym at God above our ſelves, we come in the beſt maner, that poſſibly can be, to provide for our ſelves.

9. And yet laſtly, there is a great difference between *a gracious heart* looking to the reward, and *a carnal heart* looking to the reward: As

1. Difference between a gracious mans aim at the *Reward*, and one that is carnal.

Firſt, the difference lies here, a gracious heart does love the reward for *the works ſake*; a carnal heart does onely love the work for *the rewards ſake*: As a gracious heart loves heaven, and loves the glory of heaven; but it loves heaven, and the glory of heaven the better, becauſe there is ſuch *a bleſſed way to it.* If a man were to go home, and had an ill way, he would love his home; but if he have a fair ſmooth way home, he loves his home the better for the *ways ſake*; therefore many men are at great coſt to have a fair going to their houſes: And ſo a gracious heart loves the way, that God does reveal to come to heaven by, and loves heaven the better becauſe of the way: A carnal heart may love heaven, but he does

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not love heaven the better for the way, but wiſhes the way to heaven were otherwiſe; he looks upon the way to heaven as a neceſſary burthen to him: As a man that is going out a journey, and muſt go through a dirty lane, he goes through it, but complaining; and ſo, though they deſire heaven, yet all the while they are complaining of the way: Certainly there is a great deal of difference between the deſires of heaven in a carnal heart, and the deſires of it in a gracious heart. Cap. 40.

Secondly, the *eye* that a gracious heaat hath to the recompence of reward, is another maner of eye then any *carnal heart* can have. What kinde of eye is it? 2.

First, the eye that a gracious heart hath to the reward, it is *a clear diſcerning eye*; he does not take the things of heaven as gueſſes, and imaginary things, but looks upon them as certain ſubſtantial realties: For my own part, I much doubt whether any man in the world be able to ſee the glorious things in heaven, as certain ſubſtantial things, that hath not the truth of grace: The truth of grace it is partly in this thing, in having that principle in the ſoul, that makes the ſoul able to look at the things of heaven as the onely *real, ſubſtantial, excellent* things, ſo as to darken all the glory of the things of the world; ſo that when you come thus far, whereas before you heard ſomething of heaven, and they were but imaginary things; and now there is ſuch a light ſet up in your ſouls, as you ſee the things of heaven as the onely real, ſubſtantial, glorious things; certainly there is the work of grace: The ground of it is that of *Heb.* 11.1. *Faith is the evidence of things not ſeen*, ſo that the work of faith *is there ſeen*: Whoſoever 1.

ſpeaks

Cap.40. speaks of the reward that is in heaven, if the glory of the world be not darkned in their eyes, it argues there is no true saving faith.

2. A second difference is, a gracious heart looks upon the reward by some *experimental sweet*, and good that he findes in himself, as the beginning of that eternal good he expects; whereas others look upon the reward as a thing onely to come unto them hereafter: He reads in the word, and hears Preachers say so, and so he can speak of them, but it is not from any experimental sweetness that he findes of the beginning of eternal life *wrought in him*: That place is very remarkable for this, in *Heb.*10. 34. *Knowing in your selves that ye have in heaven a better and enduring substance*: Other men may know in *others*, in *books*, that there is a reward; but a gracious heart knows in *himself*, by that experimental sweetness of the *beginning* of eternal life that he findes in himself.

3. A third difference is, The eye that a gracious heart hath unto the recompence of reward, is a *fixed eye*, a setled constant eye: Another man that is an hypocrite may have a *flash* of lightning, even from heaven it self, that may discover something unto him of the glorious condition of the people of God; as *Balaam*, *Let me dye the death of the righteous, and let my last end be like his*: This was more then natural, I may call it a supernatural work that was upon *Balaam*, yet not saving and gracious: It appeared not to be saving, because it had not a saving power went with it, and it was not constant; and so many hypocrites that are unsound, when they have enlargement in *prayer*, they may have some flashes of lightning let into their hearts, they may have some glimmerings of the glorious

glorious things of heaven; and as the Holy Ghost speaks in *Heb.6.5.* they may have *a taste of the powers of the world to come*; but a gracious heart hath it not as a flash of lightning, but as *a constant light* that is set up in his soul, and as that light which does transform his spirit into light, and makes him to be a childe of light.

Fourthly, there is a great deal of difference in this, the eye that a gracious heart hath is truly *spiritual*, the other is but *carnal*. A spiritual eye, what is that? that is, he looks at the reward as a *spiritual thing*, a carnal heart looks at it *carnally*: O the flashes of joy to have a crown and a kingdom! but a spiritual heart looks at the reward spiritually; time is coming when I shall be wholly free from the body of sin and death; time is coming, when as the image of God shall be made perfect in my soul; time is coming, when I shall behold the blessed face of God, and live to the praise of that blessed God, without any intermission, joyning with those blessed creatures that are eternally blessing God: Now the heart that looks at it thus spiritually, and looks at the top of it to be a spiritual good; such an one sees the reward after another maner then any carnal heart doth. 4.

The last difference is, the eye of the gracious heart is a *believing eye*, such an eye, as he looks upon the glorious and blessed things of heaven, as the things that his soul hath an interest in, as the things wherein his riches and happiness does consist; another may look upon them as glorious things that may be desired; but for an eye to be fixed upon the promise, so as to be content to venture all upon 5.1.2.

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Cap. 41. the bare word of God for ſuch great things, ſo as to count his riches to conſiſt in theſe things that he hath but a bare word for; ſuch a believing eye as this is not the eye of a carnal heart.

CHAP. XLI.

What is this recompence of reward.

De illa ineffabili letitia & manſione æterna nunc ex parte narrantes evangelizavimus, tanquã ſi quis è pelago maris aquæ guttã digito ſuo auferat. S. Ephræm lib. de Iud. cap. 5.

NOw the third thing that we are to come to is, to ſhew what this reward is; we can but give you a little glimpſe of it: Whatſoever will be ſaid, it will rather even darken it then otherwiſe, in regard of the wonderful excellency of it; all the ſtars in heaven, if they were all *Suns*, they would be but a dark ſhadow to ſet out this *reward*, and therefore it is reſerved to eternity to be known; but yet, becauſe the Lord hath been pleaſed to let out a beam of light unto us in his word, we ſhall endeavor to give a little glimpſe of it to you, ſo that the hearts of Chriſtians may be revived in their way, and they may gather up their feet to go on chearfully in their courſe, having reſpect with a *diſcerning, experimental, ſpiritual, fixed, believing eye*, unto the glorious recompence of reward.

1. Firſt, take all the beauty, excellency, the ſweet and good that there is in all the world; if there could be a confluence and extract of the quinteſſence of all good, in all creature in this world, and all to be communicated to one man, yet it were but as a dark ſhadow of the glory that is to be revealed.

2. Secondly, this reward, certainly it is that which is beyond

beyond all the expreſſion that we have in Scripture of it: Great things are ſpoken in the word, but there is more to be revealed and to be enjoyed, then is yet revealed in all the Book of God, *Iſa.* 64.4. *For ſince the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him.* And therefore in 2 *Theſſ.* 1.10. it is ſaid, *Chriſt ſhall come to be glorified in his Saints, and to be admired in all them that believe:* Now the cauſe of admiration, it is the ſight of ſomething more then was known before, that was not thought of, and was not underſtood; even *then* at the *firſt coming* of Chriſt, he ſhall appear in ſo much glory, as he ſhall be *admired*; as if the Saints ſhould ſay, We heard much concerning Chriſt and his glory, but we never thought that there was ſo much glory in Jeſus Chriſt, as now we finde; and therefore we ſtand admiring at the glory of Chriſt. Cap. 41.

Thirdly, all thoſe conſolations, thoſe admirable ſoul-raviſhing comforts that the Saints of God have ever had in this world, have all been but the firſt fruits of thoſe glorious things that are hereafter to to be revealed, they are but as the *Cluſters of grapes* that that bleſſed Land of *Canaan* is ſo full of. 3.

Fourthly, then all the expreſſions that man can give of thoſe things that are to be hereafter, muſt needs be but dark reſemblances of what ſhall be revealed hereafter: As the infant in the womb knows not what the light, the glory and beauty of the world is; ſo we, while we are in this darkneſs, know little of the beauty and glory of heaven. St. *Augſtine* 4.

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Cap. 41. *Quicquid homo dixerit, quasi stilla de mari, quasi scintilla de foco: Bonavitæ æternæ, tam multa ut numerum, tam magna ut mensurã, tam pretiosa, ut æstimationem omnem excedant, Augusti. de tripliciha-bitu, c p 4*

speaking concerning what we can say of it, says, *It is but as a little drop of the sea, and a little spark of the great furnace: Those good things of eternal life are so many, that they exceed number; so great, that they exceed measure; so precious, that they are above all estimation.* *Augustine* in one of his Epistles hath this relation, That the very same day wherein *Ferome* dyed, he was in his study, and had got pen, ink and paper to write something of the glory of heaven to *Ferome*, suddenly he saw a light breaking into his study, and a sweet swell that came unto him, and this voyce he thought he heard, *O Augustine, what doest thou? doest think to put the sea into a little vessel?* when the heavens shall cease from their continual motion, then shalt thou be able to understand what the glory of heaven is, and not before, except you come to feel it as I now do, this therefore is beyond the expression of man.

5. Fifthly, all the desires of all the souls of Gods Saints in the world, they come infinitely short of that which shall be hereafter. We are straightned here in our spirits, in our desires; if we could enlarge our desires in a spiritual way, it would hereafter adde much to our glory; our desires are not onely straighter then that we shall have, but the straightness of our desires here hinders much the capacity of the good that hereafter is to be revealed and communicated; and therefore Christians should labor in a spiritual way to enlarge their desires to the utmost, to get their hearts to be working after great things here, so that they may by them engreaten their hearts, and extend their hearts, to prepare them for the great things that are to be revealed. I may say concerning

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our *straight desires*, as the Prophet did to *Joash*, 2 *Kings* 13. 18, 19. where the Prophet bade him *strike upon the earth*, and he struck thrice; the Prophet was angry, and said, *You should have struck five or six times, and so often shouldst thou have smitten thy enemies*: So according to the truth and spiritual working of our desires *here*, shall we be made capable of glory *hereafter*; but now if we be straightened in our hearts, and we desire to be in heaven, and to have some good thing there, but our hearts are not after great things, not enlarged in our desires, it will be in some measure, in some proportion according to our desires, and therefore it is an evil thing for Christians to have their desires straightned here. There are glorious things to be had in God, and therefore our desires should be more enlarged then they are. It is an excellent expression of *Basil*, * It grieves, it irks, it is tedious to our most munificent, great, glorious King (he hath one word that expresses as much as all these) if we ask any thing little of him; he would have us ask great things of him.

Again, they are *beyond* all our *hopes*: It is said of *Abraham*, *He believed above hope*; we cannot believe above hope in this sense, that is above the great things that are hoped for, and yet God loves to have his people raise their hopes high.

Yea lastly, it is beyond all *imagination*; if men and Angels should set themselves to imagine what they would have, they would think if such and such things were, *that* would be a glorious condition, this *reward* shall be beyond imagination; we may imagine that which we could not almost desire, but whatsoever you can invent or imagine, you shall have that

Cap. 41.

* ἀξιωμα-κώτατος γὰρ ὄτι ὁ βασιλεὺς ἡμῶν, κὴ ἀγαναχτεῖ ἐάν τις αὐτὸν μι κρὸν τὶ αἰτήσῃ. Basil Const. Mon. c. 1.

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Cap. 41.

happiness, or that which is beyond it: sometime we think, what a sweet thing will it be in Heaven to meet our *Father*, our *Mother*, our *Brother* or *Sister*, our *Husband* or *Wife*? these relations shall cease there; but we may conclude, though we have not that there, we shall have that which shall be better, and that which we would rather chuse.

But then if it be thus, that all the world be but a dark *shadow*, if that which is revealed in the word be but a *glimpse*, if all the comforts of the Saints here be but the *first-fruits*, if all the expressions of men come *beneath*, if all our *desires* come short, if all our hopes reach not to it, if all be above the *imagination* of men and Angels, what is it then? what is that which is thus great? we can tell you somewhat of this recompence of reward *negatively*, and somewhat *comparatively*, but very little of it *positively*; yet somewhat that way too.

I. What the recompence of reward is.

First, *negatively*: There shall be no evil, there shall be such an estate of Gods people, wherein they shall be *fully*, *absolutely*, *everlastingly* free from all kinde of evil; in this world evil sticks to every Christian, but there they shall be in an estate beyond all evil. When the Sun is got to the heighth, there is no shadow; so when Gods people come to the top of their blessedness, there shall be no shadow of any evil at all: that God that is infinite in good, certainly will not suffer evil to be always in his people: Freed from all evil of *sin*, and that is the greatest evil of all; never troubled with any hard heart any more, never pestered with an unbelieving straightned heart any more, never dull and heavy in Gods service any more; there shall never be

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any more blindeneſs and ignorances, any unconſtancy, any miſtake, any wearineſs in Gods ſervice, delivered wholly from ſin; yea, delivered not onely from the ſin that we have, but from the very ſavor of ſin, and from all the remainders of ſin: A man may be delivered out of priſon, but he may ſmell of the priſon; men may be healed of a wound, and yet have a ſcar remain; ſo it is with Gods people here, they are delivered from the guilt and power of their ſin, but they ſmell of their priſon garments, and there are ſome ſcars upon them, but all the ſmells and ſcars of our ſin ſhall be taken from us; yea, delivered from the very poſſibility of ſin: To be in an eſtate without ſin, is a bleſſed eſtate, but to be in an eſtate wherein there ſhall be no poſſibility to ſin, that is a bleſſed condition indeed: It is a kinde of miſery that a godly man counts himſelf to be in, not onely that he *does* ſin, but that he *may* ſin, that he hath a poſſibility to ſin; but to be free from that, that is a bleſſed condition: And this is the happineſs of God himſelf, that there is no poſſibility that he ſhould do any thing in the leaſt degree to ſin. Cap. 41.

And as they are delivered from *ſin*, ſo from *ſorrow*, for that is the immediate conſequent of ſin: *All tears ſhall be wiped from their eyes.* And as from moral evil, ſo from natural evil; from external and internal evil, from all weakneſs of parts, and from all pains, and ſickneſs, and deformities, from all labors, all incumbrances here in the world; freed from the company, and madneſs, and oppoſition, and tyranny, and injuſtice of wicked men; they ſhall be above *Satan*, and above the *men* of

Cap. 41. the world. *Gal.* 1.4. It is said, that *Christ hath given himself to deliver us from this present evil world*; it is a part of the purchase of Christ, to be wholly freed from all the evils of this present world; and this purchase of Christ we shall have. Under the highest regions are the tempests and storms, but above there are none; so in this world the Saints meet with tempests and storms, but above are none. As the *Psalmist* says, *In thy light O God we shall see light*: so in the light of God we shall see nothing but light: now when Gods light does shine into us, it does discover darkness; but time will come, though Gods light shall shine never so brightly, we shall see no darkness, but altogether light. We read concerning *Moses* and *Elias* in *Luke* 9. in the transfiguration of Christ, the Text says, They did confer about his decease that should be accomplished at *Jerusalem*: the Saints of God shall meet together, and *Moses*, and *Elias*, and the *Patriarchs*, and shall confer no more about deceases, about troubles and sufferings that shall be accomplished; all those evils shall be done away. We may say of evils all, as *Moses* did to the people of *Israel* concerning the *Egyptians*, *Those your enemies that now you see, you shall never see any more*: So we may say to Gods people that go out of the world to partake of the recompence of reward; be quiet, be still: those evils of *sin*, of *sorrow* that now you see, and feel, you shall never see, never feel any more; that is something though it be *negatively*.

2. Secondly, comparatively, and herein are three things. First, to compare the good, the happiness that shall be hereafter, with all the good and happiness that

that we have here. Secondly, compare it with the condition of *Adam* in the estate of innocency. Thirdly, compare it with the happiness *of the Angels.* Cap. 42.

CHAP. XLII.

The differences between that good we receive here *from God, and that we shall have* hereafter.

FIrst, we will compare that we have *here*, with that we shall have *hereafter*: Brethren, though we receive many mercies from God, yet look what difference there is between that close place of the womb, that the infant is in before it be born, and this space of the world that the childe comes into when it is born; such difference is between all this world, and any good and happiness here, and the world that is to come; this, and much more then this. 1.

First, here we receive good from *without*: First unto our outward senses, and by them it comes into the *soul*; but now hereafter God shall first let out good unto the soul, unto the rational part, and from the redundancy of that good and glory that God shall communicate unto the rational soul, there shall flow glory, and sweetness, and good to the body, and outward senses: whereas here we see from without, and so it comes in; there shall be a spring, and a fountain of good within the soul; the kingdom of heaven shall be within, and more good shall be in the heart, and flow from 1.

Cap. 42. thence outwardly, then to be received from without, and so to come inwardly; for us to receive something in our sences, and so to convey it to the soul, this is but a low way; but to have a spring and fountain of all good and happiness to be within the soul, and so spread it self and flow out, this shews wonderfully the blessedness of Gods people, when God shall communicate himself to them in that way.

2. Secondly, here the excellency and eminency of an object does destroy the faculty, if the faculties of our souls be exercised about objects, that are very high above us, that are full of excellency and glory, they destroyed the faculty; as now though *light* be the most pleasing to the eye of all things in the world, yet the excellency and glory of light destroys the *eye*; so *sound* is the proper object of the *ear*, but if the sound be too great, it makes one deaf, but it is otherwise in heaven, the more excellent the object is, the more perfect will the faculty be; the object shall not onely delight the faculty, but perfect and strengthen the faculty.

3. Thirdly, here we look abroad, and see God in the *Creature*; but there in heaven we shall see the creature *in God*, there God shall be the primary object of our knowledge, and in the knowing the power of God, and the wisdom of God, and the will of God, and the ways of the working of the power, and the wisdom, and the will of God, we shall come to know the creature, more then by looking into the creature, and seeing the creature it self. I do not say (as I know some of the School-men go so far) that we shall see all things in the Divine nature

nature as in a glaſs, but thus far, that as we ſee good in the creature now, then we ſhall ſee them by knowing God himſelf, more then by knowing the creature. And the reaſon is, becauſe all excellency and good that is in the creature is eminently in God; for all the good of the effects muſt needs be eminently in all the principles, and the good of all principles in the firſt principle: If all good in the creature be eminently in God, and the ſouls of the bleſſed ſhall come perfectly to know God, ſo far as their created underſtandings ſhall be capable of, then they muſt needs ſee the excellency of the creature in God. *We ſhall know as we are known,* 1 *Cor.* 13. 12. Upon this a *learned man* hath this note, *We ſhall know as we are known*; now God knows all his works, *by knowing himſelf,* by knowing *his own power, and will, and nature,* and ſo we ſhall know as we are known, *becauſe we ſhall know the creatures by knowing God.*

Fourthly, here the mercies and good that we have from God are ſweetned unto us by the ſenſe of our *wants*: But hereafter we ſhall prize them, and have the ſweetneſs of them in regard of their own fulneſs: not from ſuch a low relation, as our *wants* and our neceſſities; when God would have us prize any mercy *here,* he firſt makes us ſenſible of the want of the mercy, and ſo it comes to be ſweet to us, and ſcarce any mercy comes to be ſweet, unleſs we feel the want of it *firſt,* for elſe we would prize the mercy *at any time,* but in that we do not prize all mercies always alike, it appears the great commendation of Gods mercy is from our wants: but hereafter the prizings, and the reliſh, and the ſweet of all ſhall be from the fulneſs of the goodneſs that we finde

Cap. 42. in God: Gods goodneſs to us here, is but the ſupplying of ſome defect, but hereafter Gods goodneſs ſhall be the glorifying of perfect nature.

5. Fifthly, here when we do enjoy any comfort from God, we are much ſenſible of it at the preſent enjoyment, but after we have had it a little while, we grow to be leſs ſenſible, we begin to be cloyed with it: as the moſt beautiful *ſight* that we did admire at firſt, if we ſee it every day, it does not affect us; as who is affected at the ſight of the *Sun*, becauſe he ſees it every day? but ſuppoſe we had lived all our days in a dark dungeon, and this had been the firſt day we were brought out of the dungeon, and now ſee the *Sun*, and the *Earths* and *Seas*, how mightily would we be taken with the ſights that we ſee? but now it is not ſo with us, becauſe we have the Sun every day: and ſo the melodious ſound to the *ear*, firſt we are raviſhed with it, but when we are uſed to it, it is nothing: and ſo for the *taſte*; the taſte of ſweet things is mightily pleaſant to us at firſt, but afterward it is no more pleaſing to us, then the taſte of ordinary mean fare is to poor people, who have as much content in their *mean fare*, as rich men in their *delicious fare*, becauſe rich men are uſed to ſuch delicious things; but this is the excellency of Gods maner of communication of himſelf to his people hereafter, they ſhall be to all eternity as exactly and fully ſenſible of the glory of heaven, as they were in the firſt moment they came into it.

6. The ſixth difference between Gods communication of himſelf to us here and hereafter, is, here we have much good from God, but much good is in the *habits*, and

and is not always in *action*: there are many habits of grace, that are *not* always acting *fully*, but sometime the act of one habit is called forth, and sometime the act of another; but here is the blessedness of Gods people, there shall be no habits lying still no instant, but every minute to all eternity, they shall act to the utmost of them, so far as may any way conduce to their happiness; for the end of the *habit* it is *action*, and in the enjoyment of our happiness we shall ever be enjoying to the full the highest and last ends, and therefore there shall always be the utmost activity of the habits of grace: There is a necessity here of cessation of actions, because we grow weary quickly of any action, though it be a gracious action, we must unstring our bows and cease, that some actions may give way to others, for the heart to be always up, it is not able to bear it, but then there shall be no need of any cessation any moment. Cap. 42.

Again, here we are not able to exercise our selves in the works of God without some *difficulty*: there is difficulty in raising our hearts unto any thing that is good, and to keep our hearts up; but hereafter there shall be that communication of God unto his people, that they shall be exercised about the highest things, in the highest maner, without any difficulty, but as freely, and readily, and fully as the *Sun* shines: the Sun does shine without any difficulty, and the fish draws in water without difficulty; so there shall be that perfect working of the soul about the highest object, without any difficulty or labor. 7.

Again, here in this world there cannot be an intention in one faculty, but it does hinder the intention in another; as if man speak to me, and I be intent in 8.

Cap. 42. in looking upon an object, I do not hear him that ſpeaketh: and ſo in all faculties, the intention of one faculty does hinder the intention of another; but in Heaven, all the faculties of the ſoul ſhall be intenſ'd to the higheſt intention, and the intention of the one ſhall not hinder the intention of the other.

9. Again, the good we receive here is in the *root*, in the promiſe, in election in great part, but that we ſhall have hereafter ſhall be in the *fruit*, in the actual communication of God: as before all our actings ſhall be acted upon God, ſo all the good ſhall not be contained in the root of his electing love, or in the promiſe; but ſhall be in actual communication.

10. Again, here we receive many mercies from God, that we do not underſtand our ſelves, that we know but little of, we do not ſee into the large extent of the mercy that we have from God: but there we ſhall have no mercy from God but we ſhall know it fully, in all the circumſtances of it, in all the principles of it, and in all the appertainances that do any way concern the mercy we have, and we ſhall know the iſſue of it, and the like.

11. Again, here we receive great mercies from God, and we know not how to manage them; Gods mercies lie and ſowre in us, we turn our mercies many times into afflictions for want of skill: but hereafter we ſhall have the full improvement of all mercy that we receive from God.

12. Again, here we ſee and deſire many good things that we do not enjoy and poſſeſs; but hereafter we ſhall ſee no good, nor deſire any good, nor will any good, but we ſhall have it: And as God ſaid

said concerning the Land of *Canaan*, unto the children of Israel, in *Deut.* 11. 24. *Every place whereon the soles of your feet shall tread, shall be yours*; so in heaven, whatsoever the Saints see they shall have: Here we may will a thing, and will it lawfully, and yet it may be cross unto Gods secret will, and it shall never come to pass; the reason is, because the rule of our wills is Gods Commandment, and not his *secret will*; as *David* did will to build God a house, and God commends him for it, and yet God did not will it: And a childe may will the life of his parent, and yet God may will his parent shall not live, and yet he is not to be blamed, because he wills according to the rule; but hereafter God shall so far reveal his will to us, and our wills shall be so fully united to God, that there shall not be the least crossing between any thing that we will, and that God wills. Cap. 42.

Again, here it is one especial excellency of the work of grace, for us to keep in our hearts and affections, to restrain them that they be not let out too far in that we do enjoy: but hereafter when we come to the recompence of reward, we shall not need keep in our hearts, we shall have liberty to let them out. 13.

Object. But we may not let out our hearts too much upon the Saints, to love them above God.

Ans. *Then* we shall love nothing but *in God*, all shall be swallowed up in God himself, that we shal not need fear the letting out of our hearts to the utmost: Though I may love the creature, yet I may let out my heart fully upon it, because I love it onely in God.

Here many times a thing is more prized before we have

Cap. 42. have it, and when we come to enjoy it, we do not see so much excellency upon it, and so do less prize it; but though we may set a prize upon Heaven, and say, O the blessed time, when we come there, we shall infinitely more prize it and rejoyce in it then we can here.

15. Yet further, here we can enjoy nothing that we can be so certain of, but that we can lose it wholly, or in some part; but the Saints of God hereafter shall be so certain of that they have in enjoyment, that they shall not lose any thing of it in the least degree.

16. Lastly, that we have from God here, is *mediately* conveyed through many Channels, through the Pipes of *Creatures* and *Ordinances*, but that we shall have hereafter, shall be let out immediately from God; and this is indeed the special difference of all, from whence flow many excellent consequences, which would even require a particular of it self: I may hereafter enlarge my self in this, in some other Treatise.

And thus you may see the blessed condition of Gods people, when they come to *the recompence of reward.* We have something here, and we rejoyce in it, and bless God for it; but those ways that God hath to communicate himself to his people hereafter, are glorious ways. O that our hearts were raised to look after that communication of God that we shall have hereafter! O those base and drossie spirits that we have! Because we receive some goodness of God here, we are ready to be quieted here, and rest here, as if God had nothing to communicate to the Children of men, but that we have here. See the vileness

vileneſs of our hearts, we are here ready to reſt upon the loweſt things that God communicates, and do not ſo much as riſe in our hearts to the higheſt things that are communicated here; but a chriſtian heart ſhould riſe higher then the moſt excellent things that are here in the world; namely, to the moſt bleſſed things that are hereafter; let us ſhew our ſelves that we are men of hopes to enjoy God after another maner then here. Cap. 42.

Many do not deſire enjoyment of God; let them have the creature, they never think of any communication of God ſo much as through the creature, whereas a true Chriſtian that hath grace, he receives nothing in the world, but he thinks with himſelf, *how have I God here?* how does God communicate himſelf to me in meat and drink, and cloathes, and friends, and the like? it is well if you go thus far, but you muſt go higher; are there not choyce mercies? O yes, there are bleſſed things communicated through the ordinances, through prayer, and the word, and ſacraments, there are bleſſed things; few mens hearts look ſo high as to look to the communication of Gods choyce mercies in this world; but a gracious heart riſes higher, & does as it were bathe it ſelf with thoſe refreſhments that are to come: through Gods mercy I have the creature, and the communication of God through that; and I have the *ordinances*, and Gods choyce mercies communicated through them; but there are glorious things to be communicated hereafter, and thoſe my ſoul rejoyces in. Now God does communicate himſelf onely in that way which is ſuitable to our condition; now we are but narrow veſſels, and have but narrow mouthes, and are not capable

Cap. 42. capable of that greatneſs of Gods communication; but time will come when as God will communicate himſelf in a more glorious maner, and in that I bleſs my ſelf; and therefore I will not regard any of Gods communication of himſelf to me here, but in order unto that glorious communication of God to me hereafter. And thus we have ſeen ſomething of the recompence of reward, comparing it with what we have here. Now ſecondly, we are to compare it with the condition of *Adam* in the eſtate of Innocency.

2. As for the eſtate of *Adam* in Paradiſe, it was a bleſſed condition, yet far under the happineſs of the Saints in the *recompence of the reward*. For *Adams* body was but natural, and his Paradiſe was but a natural Paradiſe; and a poſſibility there was he might loſe his happineſs: and if he ſhould have ſtood, there ſhould not have been that glorious diſtinct working of the three Perſons of the Trinity about mans happineſs, that there now is: and therein eſpecially lies the difference.

3. Thirdly, compare it with the *Angels*, and you ſhall finde in Scripture ſome expreſſions of the happineſs of the Saints, beyond the happineſs of the bleſſed Angels themſelves. For the union that the Saints ſhall have with the *Deity*, is a nearer union in divers reſpects, then the union that the Angels have with the Deity: and the righteouſneſs wherewith the Saints ſtand righteous before the Lord, is an higher righteouſneſs, then *Adam* or the Angels ſhould have been in.

1. Firſt, the union that the Saints have with the Deity, is a nearer union then that of the Angels. Firſt, the

the humane nature in general, that is advanced to an higher dignity then all the glory of the Angels put together: Becauſe there is an Hypoſtatical union between the humane Nature and the Divine in Chriſt. Again, we have many expreſſions in Scripture of the union of Saints with the Deity; whereby it appears, their union is nearer then the union of the Angels: They are called the *friends of Chriſt*; They are ſaid to have *fellowſhip with Ieſus Chriſt*, 1 *Cor.* 1.9. They are the *Brethren* of Chriſt, They are *Co-heirs* with Jeſus Chriſt; There are no ſuch expreſſions of the Angels. And yet, there are nearer expreſſions of their union; they are the *Spouſe* of Chriſt, the Bride; the Angels are but as the *ſervants*. They are the *members* of Chriſt, and are made one with Chriſt: They are thoſe that are to be *one with the Father*, as the Father and the Son are one: *Iohn* 17. 21. Chriſt there prays, *As thou Father art in me, and I in thee, that they alſo may be one in us*: he never prayed ſo for the Angels. Laſtly, they are ſaid to be *loved* of the Father, with the very ſame love wherewith he loved the Son: now though God loves the Angels, yet it is not ſaid that he loved them with the *ſame* love that he loved his Son: Theſe are the expreſſions we finde in Scripture, concerning the near union that the Saints have with the Deity in ſome reſpects beyond the Angels; but of the union of the Saints with the Deity, we ſhall ſpeak of more when we come to ſpeak of the reward poſitively. And then the righteouſneſs wherewith they ſtand righteous before God, is greater then the righteouſneſs of *Adam* in Paradiſe, or the Angels; becauſe it is the righteouſneſs of the ſecond Perſon of the Trinity; and that

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is

Cap. 43. is of an higher nature, and a more glorious righteousnes, then the righteousnes of any meer creature. Now the righteousnes of the Angels, though it be perfect in its kinde, yet it is not a righteousnes of such an high nature, as that righteousnes which is the Son of God. And thus of this recompence of reward comparatively.

CHAP. XLIII.

The perfection of the bodies and souls of the Saints in glory.

NOw thirdly, let us consider it positively; now in this positive consideration, these things are to be followed: First, the perfection of their natures that they shall be raised to: Secondly, the glory that shall be put upon them at the day of Judgement: Thirdly, the possession of Heaven: Fourthly, the having God to be their Portion: Fifthly, their blessed communion with Jesus Christ: Sixthly, their communion with the Saints and Angels: Lastly, the eternal Sabbath that they are to keep in Heaven. Under these seven heads, all that we have to say concerning the positive reward of the Saints, may be contained; First, the perfection that their natures shall be raised unto; and in that consider these three things: First, the perfection of their *bodies*: Secondly, the perfection of their *souls*: Thirdly, the perfection of the *whole man*. First, the perfection of the bodies of the Saints is no little matter; and because so long as we are in the flesh and live by sense, they

they are bodily things that do affect us; therefore I will shew a little the perfection of the bodies of the Saints: they shall have much of *the recompence of the reward* in their bodies. In the general, their bodies *shall be made like the glorious body of Jesus Christ, Phil.* 3. 21. Certainly the body of Christ is very glorious; in the transfiguration of Christ, which was but a little glimpse of his glory, how glorious was the body of Christ? In *Rev.* 1. Saint *John* had a little glimpse of the representation of Christ, and how glorious is it set forth? the body of the meanest Saint shall be like the glorious body of Christ: What is that? I will go no further then that I finde in 1 *Cor.* 15. 42, 43, 44. and there are four things that set forth the glory of the bodies of the Saints, when they come to attain the recompence of reward: First, it is raised *in incorruption*: Secondly, it is raised *in glory*: Thirdly, it is raised *in power*: Fourthly, it is raised a *spiritual body*. First, every Saint of God shall have an *incorruptible body*, there shall be no more death: it shall be made incorruptible in regard of that fulness of the presence of God with it: If spices, & enbalming of dead bodies can keep them so long as they do sometime from smelling; surely the glorious presence of God with the body, shall have infinite more power to keep the bodies of the Saints incorruptible. What would we give if a Physitian were able to give us a potion to make our bodies incorruptible, that they should never dye? yet as they are now, it is hardly worth the desiring to have them incorruptible; but when they shall be glorified, and incorruptible too, that is glorious. They shall be incorruptible, not subject

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to any ſuffering: as God is able to binde up the active power of a creature that it ſhall not be able to act, ſo he can binde up the corruptible power, that it ſhall not work to corruption: as in fire God can binde up the power of fire, that it cannot burn; ſo God can binde up the power of any creature that hath any corruptible power, that there ſhould not be the leaſt paſſion that tends to corruption. *All ſufferings come from the prevailing of the ſtronger agent over the patient; and when any ſuffer, it comes from ſome kinde of inability of the form of the patient, whereby it begins to leave the matter in ſome degree: now the bodies of the Saints ſhall be ſo formed with ſuch an excellent form, and ſo filled with the glory of it, as that there can be no power external or internal, that ſhall prevail againſt this form to weaken it. And beſides, the reaſon that is given why the Heavens are incorruptible, may be given why the bodies of the Saints ſhall be incorruptible: the Heavens are of ſo excellent a form, that the capacity of the matter is fully filled up; and there may be truth in that reaſon: ſo the bodies of the Saints being in their bleſſed eſtate into which they ſhall be raiſed, they ſhal have ſuch full ſatisfaction with the form wherewith they are informed, that there ſhall not be the leaſt propenſion to receive any other from.

Secondly, it is raiſed *in glory*, and that conſiſts in theſe two things: Firſt, in the admirable beauty of it: Secondly, in the wonderful luſtre and ſplendor of it: Firſt, in the admirable beauty of it, having all parts in proportion and exact temper, whatſoever can make one beautiful ſhall

be

Cap. 43. * *Omnis paſſio fit per victoriam agentis ſuper patiens, impoſſibile eſt autẽ, ut quid dominetur ſuper patiens, niſi in quantum debi itatur Dominium formæ propriæ ſuper materiam patientis: Corpus autem humanum & quicquid in eo eſt, erit perfectè ſubjectum animæ rationali ſicut anima perfectè ſubjecta erit Deo, & ideo in corpore glorioſo non poterit eſſe aliqua mutatio contia diſpoſitionẽ illam quâ perficitur ab anima; & hac ratione corpora erunt impaſſibilia*, Thom. in Add. q. 82. Art. 1.

be in the bodies of the Saints; if we could extract all the beauty of all the men and women in the world, and put them into one, it were but as a deformed thing in regard of the meaneſt of the bodies of the Saints in Heaven; and much of the beauty will be not onely from their exact temper and comelineſs that God ſhall put upon them; but likewiſe from the excellency of their ſouls within them, and from the unſpeakable joy, and cheerfulneſs of the heart; And then the *ſplendor* and the luſtre of their *bodies*, ſays the Scripture, *They ſhall ſhine as the ſtars in the Firmament*: look what ſplendor is in the ſtars, ſuch ſhall be in theſe clay bodies of ours, *Daniel* 12. 3. Yea, they ſhall be in greater ſplendor then the ſtars, they ſhall be as the Sun, *Matthew* 13. 43. *He that hath ears to hear let him hear*, and believe this, that it ſhall be ſo, that the bodies of the Saints ſhall ſhine more glorious then the Sun in its ſtrength. You will ſay, How is it poſſible that this ſhould be? yes, this is but according to that expreſſion in *Phil.* 3. 21. *Who ſhall change our vile bodies, that it may be faſhioned according to his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf.* It does not require a greater power to raiſe from the leaſt degree of glory to the higheſt poſſibility, as it is to make a thing out of nothing; and therefore the making of the leaſt creature out of nothing, will argue more power, then making the bodies of the Saints to ſhine brighter then *the Sun in the Firmament.* Now certainly, God in the glorifying of the Saints, will manifeſt that power that he did in the creating of the world; and if it does not require ſo much power to raiſe their bodies into ſuch a glorious

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Cap. 43. condition, as to create a creature out of nothing; then there is no reason why we should not believe this. We know when *Moses* had been but forty days on the Mount with God, when he came down among the *Israelites*, his face *did so shine*, that *they were not able to behold it*: surely the glorified bodies of the Saints, being eternally present with God, shall shine far more gloriously then *Moses* face did: and that is for the splendor of them.

3. Thirdly, it is sown in weakness, and raised in power: now the strength and power of them appears in these

1. four things: First, in that the body shall be able for to attend the soul in the most high operations; here if the soul be exercised about any high and glorious object, the body presently fails: as in the extasies of the Prophet, when God revealed himself extraordinarily to *Daniel*, his body failed; *He fainted, and was many days sick*, *Dan.* 8. 27. But there shall be that power in the body, as it shall be serviceable to the soul in the most high and glorious operations that it shall have, when God shall manifest himself in the fullest way that possibly can be.

2. Secondly, in that it it shall every moment to all eternity, without any intermission, be exercised in the highest things that a body can be in, without any wearineſs.

3. Thirdly, there must be a great deal of power to be able to bear the weight of glory that shall be put upon them: 2 *Cor.* 4. 17. *Our light affliction which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory*; such a *weight*, as certainly if the body were not by the power of God upheld,

upheld, it were impoſſible it ſhould bear it: here we finde, when there is great joy in the heart, the body is not able to bear it; but then there ſhall be a power to bear the weight of glory they ſhall have. Cap. 43.

And the laſt, is that which I finde expreſſed in *Luther*, namely, *The bodies of the Saints ſhall have that power, as to toſs the greateſt mountains in the world like a Ball.* And I finde it in an expreſſion of *Anſelem*, *It ſhall be ſuch power, as they ſhall be able to ſhake the whole earth at their pleaſure:* and we cannot think this incredible upon that ground that was named before: there is not ſo much difference between the raiſing a thing from the loweſt degree of power, to the higheſt poſſibility; as in raiſing a thing from nothing to the loweſt degree of power. Suppoſe a creature had but ſo much power now, as to ſtir the leaſt mote that is in the Sun; to raiſe this power ſo high as to ſtir the whole earth, does not require ſo much power as to make a thing out of nothing: and if God do intend to manifeſt his power in glorifying the Saints, and in making of them powerful; why ſhould we not think, that God will extend that poſſibility of power that is in the body to that heighth? certainly, glorious ſhall be the power of the bodies of the Saints: and that is the third thing. 4.

In futuro ſeculo ſic juſtus fortis erit, ut etiam ſi velit, terram commovere poſſit; et ſic è converſo injuſtus imbecillis ut nec etiã vermes amovere queat ab oculis ſuis Anſel. li. de ſimil. cap. 52.

Fourthly, it is ſowen a *natural body*, and it ſhall be raiſed a *ſpiritual body*; not that it ſhall be turned into a *ſpirit*: It ſhall remain a body; but the ſpiritualneſs conſiſts in three particulars. 4.

Firſt, that it ſhall be in a ſpiritual condition; they ſhall have no more need of meat, or drink, or clothes, or marriage, or the like, that now the body ſtands in need of: the Angels themſelves ſhall have as much 1.

Cap. 43. much need of meat, and drink, and clothes as their bodies ſhall: ſo ſays Chriſt; *They ſhall not be married, nor given in marriage, but they ſhall be as the Angels in Heaven.*

2. Secondly, the ſpiritualneſs of the body conſiſts in the abſolute ſubjection of the body to the ſpirit, as to be fully and abſolutely ſerviceable to the ſpirits of the Saints, which here they are not. Here many times is a ſtrife between the ſpirit and the fleſh; the ſpirit is willing, when the fleſh is not; but then there ſhall be an abſolute ſubjection of the body to the ſpirit: As here the ſpirit of a carnal man is called fleſh, becauſe his ſoul is ſerviceable to the fleſh, to make proviſion for the ſins of the fleſh, his ſoul is counted carnal, the wiſdom of the fleſh is enmity againſt God: As the ſoul now is as it were carnal, becauſe it is ſerviceable to the fleſh, ſo the body ſhall be ſpiritual, becauſe it ſhall be ſerviceable to the ſpirit: for you to have ſuch a body as to be ſerviceable to your ſouls, as you would deſire, it were a great bleſſing, time will come when it ſhall be ſo.

3. Thirdly, the ſpiritualneſs of the body conſiſts in the agility of the body; the ability it ſhall have to move up and down which way it will, and that ſuddenly; they ſhall move in the Heavens, as the birds do in the ayr. I remember an expreſſion that *Luther* hath, that *the body ſhall move up and down like a thought.* And *Auguſtine* ſaith, *They ſhall move to any place they will, as ſoon as they will.* Theſe words we do not finde in Scripture; but lay this for a ground, that whatſoever we can expect for the excellency of a body, it is that we ſpeak of, or beyond it; and then we have a great deal of liberty to invent what

Ubi velit ſpiritus ibi protinus erit corpus Aug. li. 22. de Civit. cap. ult.

what expreſſions we can for our comfort: certainly there ſhall be that happineſs of the body that ſhall come to that we ſpeak of, or to more.

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Fourthly, ſome make the ſpiritualneſs of the body to conſiſt in the tranſparency of it; *Aquinas* ſays, *It ſhall be ſo clear and tranſparent, that all the veins, and humors, and nerves, and bowels ſhall be ſeen, as in a glaſs.*

4. *Corpora beatorum non tantum fore extrinſecus ſplendida ſed etiàm intrinſecus diaphana ac tranſpareutia; ut oculis intuentium appareant venæ humores, viſcera, nervi, ac tota omnium partium harmonia.* Thom. in Ad. q. 85. Art. 1. ad 2 Vlp.

Now brethren, the reaſons why God will reward the Saints in this part, are, Firſt, becauſe humane bodies, as well as humane ſouls, have an hypoſtatical union with the ſecond perſon of the Trinity; and therefore God rejoyces to raiſe humane bodies, as well as humane ſouls unto happineſs. Secondly, Chriſt ſuffered ſo much in his body; therefore God will glorifie the bodies of the Saints. Thirdly, our bodies are part of the members of Chriſt; our bodies are joyned in a myſtical union with Jeſus Chriſt. Fourthly, our bodies are the temples of the Holy Ghoſt, and God will glorifie his own temples. Fifthly, our bodies are in part ſanctified as well as our ſouls, and therefore ſhall alſo be glorified. Laſtly, our bodies ſhall be glorified, for the further terror and confuſion of the damned; becauſe they in their bodies ſhall ſee the glory of the Saints, and be confounded. Here you ſee a way to get your bodies in a bleſſed condition: here is a ſtir for clothing of our bodies, but there ſhall be a cloathing with immortality: you that have ſickly and weak bodies, remember this, you ſhall one day receive your bodies in another maner then you have them now. *Euſebius* tels us of one of the children of the *Macchabees* that were put to death for the profeſſion of the truth; *when they*

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cut off his members, ſays he, *I have received theſe from Heaven, and now I do give them unto the God of Heaven, and I hope I ſhall have them again*: Let us be willing to put our bodies to pain; if our bodies ſuffer hunger, or thirſt, or nakedneſs, or be tyred, or ſuffer Impriſonment, or any violence be offered to our bodies in the cauſe of God, What great matter is it? we ſhall receive our bodies in another maner. The overcoming of the fleſh is the deſtruction of it, but the overcoming the fleſh, is the glory of it.

Ne vincat caro in ſuâ perditione, ſed vincatur in gloriam.

When we ſpeak of the happineſs of our ſouls, we are not ſo capable of it; but when we ſpeak of the happineſs of our bodies, we are ſenſible of that. Now certainly, there ſhall be much more for our bodies, here is a way to provide for your bodies: *Lay up proviſion for your fleſh*, is ſpoken as an argument of a carnal heart, in *Rom.* 13. 14. the Apoſtle exhorts them, *not to make proviſion for the fleſh, to fulfil the luſts thereof*: but there is a way of laying up proviſion for the fleſh that is lawful, and that this day I exhort you too. If you love your bodies, be godly: if you did believe theſe things were ſo, would not theſe make you love godlineſs? if I ſhould come unto you, and ſhew you how you might get ſome good for your bodies, then I ſhould prevail with you: give ſome credit to that we ſay now, if you will not believe theſe things, I may ſay unto you as the Prophet ſaid unto the Noble man that would not believe there could be great plenty, ſays he, *Thou ſhalt ſee the great plenty with thine eyes, but thou ſhalt not eat of it*; ſo if you will not believe the great things that the Miniſters of God ſpeak of in his name to you,

your

your eyes ſhall one day ſee thoſe deſpicable, contemptible bodies of the Saints in this glory, though you ſhall not be partakers of any of it. Cap. 43.

Now for the perfection of the ſoul: As the ſoul is of a far larger extent then the body, ſo it is more capable of happineſs then the body is; and that being the proper ſeat of godlineſs, ſo it ſhall be the more rewarded: *What ſplendor ſhall the ſoul have* (ſays *Bernard*) *when the body ſhall ſhine gloriouſly as the Sun?* All that we can ſay for the ſoul for the preſent, becauſe we underſtand ſo little of the ſoul, is, That the ſoul ſhall not depend upon the body, as it does now for its operation. And the ſoul ſhall no way be hindred by the body, as now it is hindred here. And all the faculties of the ſoul ſhall be extended to the utmoſt: Now if an infinite power can extend the leaſt degree of power to ſuch an heighth in the members of the body; much more can an infinite power extend the faculties of an immortal ſoul, that is capable of a great deal more power then the body is. Beſides, as the faculties are extended, ſo all the graces of Gods Spirit, that the Saints of God have here, ſhall be extended to the heighth, and they are capable of a higher extention then any thing that is natural; for the more ſpiritual a thing is, the more capable it is of extention. As the plant is more capable to be drawn out to an higher excellency then a ſtone, and the ſenſitive creature to an higher excellency then the plant; and the rational creature to an higher excellency then the ſenſitive, and grace, which is ſupernatural, can be extended to an higher excellency then the natural: Beſides, what increated excellency we might imagine

2.

Qualis erit ſplendor animarum cum ſolis ſplendorem habebit lux corporum?

Cap. 43. imagine could possibly be put upon it shall be; who could have thought that the humane nature should have had an hypostatical union with the body of Christ? and as God hath done for the bodies of men, more then all the Angels could have invented: so there is to be communicated to the soul more then can be invented.

Thirdly, the perfection of body and soul, does consist in the majesty of the person being united together: you know when Christ was here in the flesh, in the estate of his humility, when he did let out but one beam of his majesty, those who came to apprehend him were not able to stand, but fell backward; if Christ by letting out some small beams of his majesty, could make men fall backward, how glorious must he needs be, when those full beams of his majesty shall be let out? the majesty of the Saints shall have some proportion with his, and that very great, which must needs follow from that which hath been said. We read of *Stephen*, that when he stood before the Councel arraigned as a malefactor, it is said, *They looked upon his countenance, and it was as the face of an Angel:* O what majesty will appear in the countenances of the Saints hereafter! And as in *Adam* in the estate of Innocency, there was such majesty in his countenance, that all the beasts were afraid of him, what will be the majesty of God in his Saints then, as they shall be hereafter? It is said of *Basil*, when he was sent for to be taken by his Persecutors, being in holy exercises, there appeared such a majesty in his countenance, that those that came to take him, were not able to stand before him. There is a majesty in the

the countenance of Gods people, when they walk close with God; but how much more will there be majesty in their countenances hereafter? So that you see Gods people shall not onely be glorious within, *as the Kings daughter is glorious within*; but they shall be glorious outwardly. And so much for the first thing, The perfection of the natures of the Saints. Cap. 44. Psal. 42.

CHAP. XLIV.

The glory that shall be put upon the Saints at the Great Day.

SEcondly, the glory that shall be put upon them at the day of Judgement.

First, the glory of the *day* it self shall be *their* glory; for it shall be nothing else, but the solemnity of the marriage of the *Lamb*: Here there is a contract between the *Lamb* and his *Bride*, but the solemnity of the marriage is reserved to that great day, and all the glory of the day shall be to set out the solemnity of it; and God himself shall appear in his glory to make the *day* glorious. As the Parents upon the marriage day, appear in as much glory as they can, that they may honor the day; so God shall appear in his glory in the solemnizing of the marriage between Christ and his Spouse: And as the Bridegroom comes forth in his glory, so Christ will come in his glory, with all his Angels in their glory. As all the servants of the Bridegroom put on their best array upon the marriage day, so all the Angels shall appear

Cap. 41. appear in their luſtre and beauty; and this ſets out the wonderful glory of the Saints that ſhall be at that day, notwithſtanding all the glory of the Father, and Chriſt, and the Angels that ſhall be then, yet they ſhall not loſe their glory. The Stars loſe their ſhining luſtre when the Sun riſes, becauſe their light is nothing in compariſon of the great light; but the luſtre of the Saints ſhall be bright ſhining and glorious, even in the preſence of the glory of the Father, and of Jeſus Chriſt, and of all the bleſſed Angels.

Great things will be done that day; there will be the *Great Supper* that God will make for the ſolemnizing of the *Marriage*, and the great meeting of the Saints with Chriſt: O what ſalutations can you imagine will there be between Chriſt and his members! and being met, the ſentence of *Abſolution* ſhall be pronounced before men and Angels: Chriſt ſhall honor the Saints before all the world, and ſay, *Theſe are they, theſe are the men for whom the eternal counſels of my Father did work to make them glorious; theſe are they for whom I came into the world, and ſhed my blood, and laid down my life; theſe are they in whom I am to be glorified for ever.* Again, the glory of the day ſhall be in ſetting of the Saints with Chriſt upon thrones, in judgement, to judge the whole world, the *Monarchs* and great ones of the earth; and ſo to be honored in the eyes of thoſe that were their enemies, and contemned, and reproached them, and vilified them before; and likewiſe their glory ſhall be in this, to rejoyce in the execution of the ſentence that is pronounced upon thoſe that are condemned. Laſtly, their glory

ſhall

shall be in their glorious ascension with Christ into the highest heavens, ranked in their comely order, with triumph and joy, singing, *Stand open ye gates, and be ye open ye everlasting doors, that the King of glory and all his redeemed ones may come in.* Cap. 44.

Thirdly, the possession of heaven, the Kingdom of heaven shall be theirs, the heaven of heavens; great things are spoken of that; there are these things considerable in it. 3.

First, it is *the third heaven*; there is the heaven, that is the space between the visible firmament and the earth; the second heaven is the Orbes wherein the Sun, and Moon, and Stars are; and then there is an heaven above them, which is the seat of the blessed, which is of an infinite heighth above all: now it as a sweet consideration for the people of God, when you are going out in the evening, and seeing the firmament spangled with the Stars, to have such thoughts as these, What shall one day this body of mine be lifted up beyond yonder place? Though now you lie low in some dark hole, there is a time when God shall lift you up to be above that spangled firmament; that spangled firmament is but the pavement of your Fathers house, it is but the outside; and if the outside and foot-stool of Gods house be so glorious, how glorious is it within? how glorions is the presence Chamber? This world is made for Dogs, for the Enemies of God, and those that are more vile then any creatures: he does not think much to have swine live here, but you do not suffer swine to come into the presence Chamber, or into the Dining-room: now 1. A description of of heaven

Cap. 44. now heaven is the preſence Chamber and Dining-room, for that eternal feaſt to be ſolemnized in, and that muſt needs be glorious.

2. Secondly, it is called *our Fathers houſe*: This is not our Fathers houſe; though we ſhould be caught up where the Stars are, that is not our Father houſe, that is but the out-room: Says Chriſt, *In my Fathers houſe there are many Manſions*: God was from all eternity a heaven to himſelf, before the world was; then he created the higheſt heavens to be the place of his preſence, not that he is comprehended there, but that he would have a place for his glory more fully to ſhine in.

3. Again, it is a place *prepared from the beginning of the world*, and Chriſt is gone to prepare it *for us*: If there were ſuch a building here, that all the men of the world had been building from the beginning of the world, and they had all the pearls and jewels of the world to ſet into it, and all the inventions and ſtrength of men and Angels to help them to build, it would be glorious, but in compariſon it is but a dungeon to this. The brightneſs of this is exceeding glorious, ſays *Chryſoſtom*; when you ſee a ſumptuous pallace, you look upon it, and are taken with it, but it is but as a dungeon to your Fathers houſe.

4. The light of *that* ſhall be of another nature then the light of the world; the light that we have here is a material light, but the whole body of heaven is of an higher nature then the body of the Sun; and there ſhal be ſuch a glorious preſence of God, as there ſhall need no *Sun*, *Moon* and *Stars* to enlighten it; and then with the brightneſs of the body of Chriſt,

Christ, and the brightness of the bodies of the Saints, there shall be a glorious lustre. Cap. 44.

And for the large extent of it: the lowest heavens are but as a prick of the center, in comparison to the starry heaven; and the starry heaven is but as a prick of the center, to the highest heaven. Men boast here, if they have but a few clods of land; as *Socrates* put a scorn upon *Alcebiades* that boasted of his lands, he brought him to the Map of the whole world, and prayed him to shew them there, and there was not one prick vouchsafed for them in it: What is a little *land* to a countrey? and what is a *countrey* to the world? and the *world* is but as a prick to the lowest heaven, and the *lowest heaven* is but as a prick to the starry heaven, and *the starry heaven* is but as a prick to the highest heaven, and the Saints shall possess all that. You that have no possessions here, know there is a possession hereafter, that is more then if you had all the Lands in the world. 5.

Besides, it is of an incorruptible nature, it is *an inheritance incorruptible*: The reason why the heavens, and so the soul is incorruptible, is because it is not made out of pre-existing principles; it was made out of nothing, and nothing but an infinite power can annihilate a thing, as well as make a thing out of nothing. Much is said of that place for the description of it, *Jerusalem* was but a Type of it, and the *Land of Canaan* was but a Type of it, and *Paradise* was but a Type of this glorious place, that is provided for the Saints of God. Let us therefore raise up our hearts to consider of this. And as we read in *Gen.* 13. 14, 15. where God shewed to *Abraham the Land of Canaan*, says God, 6.

Cap. 43. *look Northward, and Southward, and Eastward, and Westward; for all the land which thou seest, to thee will I give it, and to thy seed:* So consider the vastness of the Heavens, and the exceeding extent of them, and consider this is the Inheritance of the Saints.

We know we have an abiding, eternal inheritance; our bodies shall abide eternally, and the Heavens themselves are eternal: this should quiet our hearts, when we finde any discontent in our habitations: it is no matter in what Countrey we are here, there is a glorious Countrey we are going to; Christ our elder Brother is already gone, and hath taken possession of Heaven for us: as if so be there were some great inheritance did befal you here, and you cannot go to possess it; and if you hear one is there for you, who hath taken quiet possession for you, and you shall be sent for in time convenient; will you not be content? So we are not fitted for Heaven, but Christ is gone before to take possession; and within a while we shall go and live with him. The earth is too mean a place for the Saints, and yet the world is not worthy of the Saints of God in a mean condition; then the world shall not be worthy of the Saints in their glorious condition; and therefore there must be a place above the world.

Yet know, Heaven is not enough for the Saints: the Saints of God are of such spiritual raised spirits, as that they cannot be satisfied with any thing, but God himself. Suppose God should cause all the *Emperors* and *Kings* of the world, to come and cast down their Crowns before the Saints, and say, *All these are yours*: An heart that is truly raised, would

say

Cap. 45.

ſay, *This is not enough*, this is not *God himſelf*. Suppoſe God ſhould bring all the ſplendors of all the creatures in heaven and earth, and they ſhould be caſt at the feet of the Saints, they would ſay, *This is not enough*, for *this is not God*. Suppoſe God ſhould cauſe all the glory of heaven, not onely of *Sun*, *Moon* and *Stars*, but of the higheſt heaven, to be laid before the Saints, they would ſay, *This is not enough, this is not God.* If all the Angels ſhould come, and ſay, We are ſent to put all our glory upon you, they would ſay, *This is not enough, this is not God*; and therefore when God hath given them heaven, he muſt give them himſelf to, or elſe they are not happy: And that is the fourth thing.

Chap. XLV.

The Saints enjoyment of God to be their portion, their happineſs in having his preſence.

God himſelf will be the portion of the Saints. *Auguſtine* ſays of the happineſs of the Saints, *If God gives ſuch good things to wicked men, does he keep nothing for the Saints?* Yes, he keeps heaven it ſelf; but ſays he, *Surely I ſpeak of too low a thing, when I ſpeak of heaven, he will give himſelf to them.* Heaven is beautiful, but more beautiful is God himſelf, the God of heaven: Therefore God muſt give himſelf to them, or elſe their ſouls are not ſatisfied. It is a ſweet and excellent expreſſion that *Bernard* hath, *Lord, as whatſoever we give unto thee,*

Cap. 45.

unless we give our selves, cannot satisfie thee; so Lord, *Whatsoever thou giveſt to us, unless thou giveſt thy self, we cannot be satisfied.* The Lord said to *Abraham, Fear not, I am thy exceeding great reward*; but says *Abraham, What wilt thou give me, seeing I go childeleſs.* Surely he had respect to Christ, or else it could not but be a fault, that *Abraham* should not be fully satisfied in what God said; for as God does make the Saints to be *his portion*, so God is the portion, and the inheritance of *the Saints*. The enjoyment of God is Heaven it self, and therefore in Scripture God is called heaven: *I have sinned against heaven.* In this there are these seven things: First, the *presence* of God. Secondly, the blessed *vision* of God. Thirdly, the happy *union* with God. Fourthly, the glorious *communion* with God. Fifthly, the *fruition* of God. Sixthly, the *rest* that their souls shal have in God. Seventhly, the *enjoyment of themselves* in God.

O beloved! for preparation to hear these things, that we had spiritual hearts, says one, *It is not for your carnal, base, sensual, voluptuous spirits to hear of those things:* For those that know no better things, then to eat, and drink, and to be unclean, what is it for them to hear of such excellent things? As for the pleasures of the flesh, they do infect and defile the soul, and make it unfit for the hearing of such things, we had need of spiritual ears to hear them. God says to *Abraham* in *Genes.* 13. 16. *I will make thy seed to be as the dust of the earth:* afterward in *Gen.* 15. 5. he says, *He will make his seed as the stars of heaven:* The seed of *Abraham* are of two sorts. Some are of the seed of *Abraham* that are visible members of a Church, and yet have *earthly hearts:*

Guliel. Paris. exhorting to *sobriety*, if we would understand the happiness of the Saints in heaven; and inveighing against the pleasures of the flesh, saith, *Ista enim sunt quæ subvertunt, inebriant, captivant, maculant, obtenebrant, deprimunt & absorbent mentem humanam & palatum ejus inficiunt, & transvertunt.* Tractat. de retributionibus Sanctorum.

hearts: but there are others of his ſeed, and they are as the *ſtars of Heaven*, of ſpiritual hearts: now as we are of the ſeed of *Abraham* outwardly in profeſſion, let us not be of that ſeed that are of the duſt of the earth, onely fit to hear of earthly things; but let us ſhew that we are of the ſeed of *Abraham*, that are as the ſtars of Heaven, and ſhall hereafter come to enjoy the God of Heaven.

For the firſt, the preſence of God, that glorious preſence that the Saints ſhal have of God in Heaven, is a great part of their happineſs: Heaven, it were not Heaven without the preſence of God: The preſence of God in the moſt miſerable place that can be, were a greater happineſs then the abſence of God in the moſt glorious place that can be. *David* would not be afraid, *though he walked in the valley of the ſhadow of death*, ſo that *God were with him*, *Pſal.* 23. *Luther* would rather be in Hell with Gods preſence, then in Heaven God being abſent. If the preſence of God takes away the dread of the ſhadow of the valley of death, and makes Hell to be more deſired then Heaven, what will the preſence of God make Heaven to be? The three Children in the fiery furnace with Gods preſence were happy: how happy then are the Saints with Gods preſence in Heaven? The Saints deſire Gods preſence even when he is angry, they are loth to be out of his preſence then. It is very obſervable that we have recorded of *David*, *Pſal.* 51. *ver.* 9. he cryes to God to *hide his face from his ſins*, for Gods face was then an angry face againſt him: yet *ver.* 11. he cryes again, *Caſt me not away from thy preſence*; he was not willing to be out of Gods preſence howſoever, upon which St. *Auguſtine*

Malim preſente Deo eſſe in Inferno quam abſente Deo in Cœlo. Luth. in Gen. cap. 30.

Quid tibi videbitur primi lux, cum illam loco ſuo videris.

Cap. 45. *Cujus faciem timet ejus faciem invocat.*

ſtine hath this expreſſion, *Whoſe face he fears*, even *his face he invocates*. God made rich promiſes to *Moſes*, yet he could not be ſatisfied without the preſence of God: *If thy preſence be not with us, bring us not hence*. And the Apoſtle, when he would ſet out the miſery of thoſe that are damned, in 2 *Theſſ.* 1. 9. ſays the Text, *They ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord*; now the preſence of God muſt needs be the happineſs of the Saints.

1. Firſt, becauſe this muſt needs draw out all their graces, in all the ſweet ſavor of them, *Cant* 1. 12. *While the King ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof*: As it is with the Sun, it draws forth all the vertue that there is in the plant, and makes a ſweet ſavor in things; ſo the preſence of God muſt much more draw forth the fragrancy of all the graces of his Spirit, in the ſouls of his Saints.

2. Secondly, the preſence of God muſt needs quicken all the comforts of the ſouls of his people, and keep them always in vigor and activity; for as we know, the Sun it does quicken things that lay dead; ſo the preſence of God hath a wonderful quickning power, it keeps the comforts of Gods people freſh, ſo long as we have the preſence of God, all our comforts are green and lively. The Saints in heaven have always the preſence of God, and therefore their comforts are always vigorous and lively. When they ſhall be preſented faultleſs before the preſence of his glory, it ſhall cauſe *exceeding joy*, *Jude* 24. the word there ſignifies, *leaping*, *ſpringing*, *exalting joy*.

ἐν ἀγαλλιάσει.

3. Thirdly, the preſence of God in heaven ſhall be the

the accompliſhing of all that ſweet and good that ever they have had in Gods preſence in this world; they have had by pieces, many ſweet manifeſtations of God unto them; but often God hath been abſent, and they have been fain to ſeek for their Beloved; but now all thoſe pieces (as we may ſo ſpeak) which they have had, ſome at one time, and ſome at another, ſhall be all joyned together; and they ſhall have the accompliſhment of all in one, and the perfection of all in one, and ſo for ever enjoy it. Cap. 45.

Fourthly, the preſence of God muſt needs fill their ſouls and bodies with glory, for it fills the heaven with glory; much more it muſt needs fill an immortal ſoul with glory, becauſe that is more capable of glory then the heaven: If the Sun can put a glory upon theſe poor dark creatures here below, much more can the preſence of God put glory upon the glorified bodies and ſouls of the Saints. 4.

Further, the preſence of God muſt needs be very glorious unto the ſouls of the Saints, in regard of the maner of the bringing into Gods preſence, for they ſhall be brought into it by the hand of Chriſt the Bridegroom; he ſhall, as it were, take the Saints by the hand, and lead them to the Father; he ſhall ſay, Come now, I will ſhew you my Father that I have ſpoken ſo much of to you before, to that end that the Father may delight in you. As ſuppoſe the Prince were married to one, and upon their marriage he takes his Spouſe by the hand to lead her unto his father, to that end his father may take notice of her, and manifeſt reſpect unto her; ſo this coming into the preſence of God ſhall be by the hand of Chriſt. There is a glorious leading 5.

Cap. 45. of our ſouls into the preſence of God in this world, *Eph.* 3. 12. *In whom we have boldneſs and acceſs*, the word ſignifies, *A leading by the hand*: and in *Canticles* 1. 4. it is ſaid of Chriſt, *That he brings the Spouſe into the Chambers*: He brings the *Church*, the ſouls of his people into the Preſence-Chamber, and that makes the preſence of God ſweet unto the Church: but hereafter there ſhall be a more glorious leading of the Saints unto God by Chriſt, how much more ſhall the preſence of God be ſweet unto them then?

6. Sixthly, what a bleſſed ſecurity muſt there needs be to the ſouls of the Saints in the preſence of God: To be under the ſhadow of the Almighty is a ſecure condition, to be hid in the ſecrets of Gods preſence is a ſecure condition, but to be in the glorious preſence of the Almighty, as it ſhall be in heaven, O the happy ſecurity then! A childe when it is gotten into the preſence of his father or mother, thinks it ſelf ſafe; the Saints then that ſhall always be in the preſence of God, muſt needs be in an happy ſecurity.

7. Laſtly, hence will follow an holy boldneſs: the Saints of God ſhall ſtand in the preſence of God with an holy boldneſs, they ſhall have nothing whereof they ſhall be aſhamed: though the light of God ſhall ſhine moſt gloriouſly upon them, yet it ſhall not diſcover any thing in them that ſhall cauſe any ſhame or fear in them. It is the promiſe of God to the diligent, *They ſhall ſtand before Kings*: Thoſe that are now diligent in making their calling and election ſure, in providing for their eternal eſtate, this is the bleſſing of them, they ſhal ſtand before the King of glory, before the King of heaven with an holy boldneſs:

boldneſs: And this is the firſt thing which the Saints ſhall have in having God to be their portion, The preſence of God. Cap. 46.

CHAP. XLVI.

The happineſs of the beatifical viſion diſcovered.

SEcondly, they ſhall have the Beatifical Viſion of God, we ſhall be where he is, and we ſhall ſee his face. Says Chriſt, *Father, I will, that theſe which thou haſt given me, be where I am*, that is a bleſſing; but in *Rev.* 22.4. it is ſaid, *They ſhall ſee his face*, and that is more, *They ſhall know as they are known*, 1 *Cor.* 13. 12. It is the promiſe of the *pure in heart*, that they *ſhall ſee God*: 1 *Iohn* 3. 2. *Behold, now we are the ſons of God, and it doth not yet appear what we ſhall be, but we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* It is the happineſs of the *Angels* that they behold the face of God; ſo it ſhall be the happineſs of the Saints to behold the face of God in heaven: *As for me, I will behold thy face in righteouſneſs, I ſhall be ſatisfied when I awake with thy likeneſs*, *Pſal.* 17. 15. and ſo we may have the help of divers Scriptures to ſhew, that this is the happineſs of the Saints. The glory of this may appear in theſe particulars: Mat. 5. 8. Mat. 18. 10.

1. Firſt, to ſee God as the *firſt being of all*, or the principle of all good, is a moſt bleſſed thing, to ſee *Adam* the firſt father, or *Eve* the firſt mother of mankinde, or for a childe to ſee his father, or mother, out of whoſe loyns and bowels he came, whom he hath

Cap. 46. not seen in many years, this is a joy and comfort; but to see the Creator, the first Principle of all things, that must be a great, an infinite contentment; and to see him that hath done all the good in the world, hath much satisfaction in it. We would rejoyce to see a man that hath been an instrument to do great things in some Countrey, as the King of *Sweden*, or the like; but to see God that hath done all the great things in the world, what a blessed joy and contentment will that be? The rational creature does naturally desire to know the causes and principles of things, no other creature looks at the principles and causes of things, but the rational creature. If other creatures may have that which is suitable to sense, they look no farther; but a rational creature cannot be satisfied in whatsoever it hath, unless it knows something of the principles and causes of the thing it hath, and when it knows the cause of one thing, it would know the cause of that, and nothing will quiet it till it comes to see the cause of all; and when it comes to know that, it hath full contentment: *Shew us the Father, and it sufficeth.*

2. Secondly, they shall see God in his *unity*; whereas now we understand God onely according to his several Attributes, as the manifestation of the *Infinite Simple*: First, being in one way we call Power, in another way we call Mercy and Bounty, in another way Justice, and so we apprehend God according unto the several Attributes that God hath manifested himself in; whereas there are not many things in God, but all those several Attributes that we apprehend diversly, are but one excellency in God:

as

as one beam of the Sun ſhining through a red glaſs, cauſes a red reflection; and the ſame Sun ſhining through a blue glaſs, cauſes a blue reflection; and ſo the ſame excellency of God ſhining one way, and working after one maner, we call by one name; and the ſame excellency of God working another way, we call by another name, and yet it is all one in God; and though we cannot apprehend it now, yet we ſhall ſee God in his unity afterward. Cap. 46.

Thirdly, we ſhall ſee God in the *Trinity*: though there be but one God, yet there are divers perſons: to ſee how the Father begot the Son, and how the Spirit did proceed from the Father and the Son, and the difference between the proceſſion of the Spirit, and the generation of the Son; the ſight of God in the myſtery of the Trinity, is a moſt glorious thing. 3.

Fourthly, we ſhall ſee God in his *glory*, in *Iſa.* 33. 17. there is a promiſe, *They ſhall ſee the King in his beauty*, or in his glory; there is a great deal of difference between ſeeing the King at an ordinary time, and ſeeing of him when he is in his Robes, with his Crown upon his head, and his Scepter in his hand, and ſet upon his Throne, with all his Nobles about him in all his glory: ſo God does manifeſt himſelf a little now, but this is not all that he does intend: and for to ſee God now as he does manifeſt himſelf, is ſomewhat, but to ſee God in his greateſt glory that ever he ſhall manifeſt himſelf in, that muſt be a great happineſs. 4.

Fifthly, to ſee God in his *eminency*; that is, they ſhall ſee how all excellencies that are in the creature are eminently contained in the abſolute perfection of 5.

Cap. 46. of the Divine nature; all the good that is in the effect, is in the causes, and the good of those causes in their causes, and so at length they come to the first principle: so all the good that we can see in all objects that give content, we may see all eminently in God, and see God in all. The latitude of the object of mans understanding, is such, as it comprehends all beauty, all excellency, all truth in it, and therefore cannot be satisfied till it sees into all; in God it findes all united, and therefore in him onely it findes blessedness: it is eternal life to know him.

6. Sixthly, they shall see God as he is, 1 *John* 3. 2. now there is a great deal in that to see God as he is; and for explication of that, there are these five branches.

1. That is first not to see him onely negatively, that is, not to see him as he is: the most that we see of God now, is by way of negation, rather then any positive sight; when we say of God he is incomprehensible, that is, he is such a God as cannot be comprehended, that's but negation: when we say of God that he is infinite, that is, such a God as hath no bounds of his being, this is stil a negation, to say what God is not: and when we say God is a spirit, though the expression seem to have an affirmation in it, yet it is but the apprehension of God rather by negation, that is, that God hath no bodily substance in him; for to speak properly, God is not a Spirit; but only that is the most excellent thing that we can conceive of, and by way of negation, that he is no body, and is invisible, one that we cannot see, and feel, and the like: when we say he is holy, he hath no spot of sin,

this

this is by way of negation, but now in Heaven we shall not see God onely by negation, but we shall see that positive excellency of God, we shall see him as he is. Cap. 46.

Secondly, we see God much by relation unto other things; as when we speak of God, and would open the excellency of God, we say, God is the King of Heaven and Earth, and our Father, and the Father of our Lord Jesus Christ, and Creator and Governor of all things, and these are but relative expressions, and a great part of our knowledge of God is by way of relation; but hereafter we shall see him as he is. 2.

Thirdly, you shall see God as he is, not by framing any representations of him in our mindes; there shall be that immediate presence of God to the minde, that there shall not need be any representation, that we now form in our mindes; as in the sense of Seeing, the object of the eye being absent from it, there must be a species to represent it: so there are some kinde of representations of God to our understandings here; but there shall be that immediate union with God in the understanding, that there shall need no kinde of representation of God, but we shall see him as he is. 3.

Fourthly, we shall see him, not in his effects in the creature; the greatest part that we see of God now, is in his effects, and not as he is in himself, we do not see the face of God, but his back parts. We look upon the Sun, and there we see somewhat of the power of God, but it is but the effect of Gods power, and not Gods power it self; and when we look upon the world, we see much of Gods wisdom, we 4.

Cap. 46. we see the effect of Gods wisdom, and not the wisdom of God it self.

5. Fifthly, we shall see God as he is distinguished from all creatures; here now we see almost nothing of God, distinguished from created things. Say what you will of God, that he is a Spirit, that he is a created thing, that he is wise, or holy, or just, or merciful, there is somewhat of all these in the creature, only he is infinitely above all, and that is by way of negation. But we do not see him in that positive excellency which does difference him from all created things; but now it will be a blessed thing to see God, as he is differenced from all created things, to see him as he is.

6. Sixthly, the Saints shall see the counsels of God, and all the ways of God, what have been, and what shall be to all eternity about election; what his counsels were about creating of things, before they were created, and what the workings of his counsels were about the several ways of his providence, before there was any manifestation of them in his creature; and so all his counsels about rejection of so many thousands of men and Angels. It is an expression of S. *Augustine*, We shall see the reason why one is reprobate, and one elected; why one is rich, and one is poor: we do not see the reason now, but by seeing God we shall see all things that may make for our happiness: we shall know all the works that ever God did, and that ever he will do to all eternity. It is a great thing for a man to know what is done in his generation: but to know all the ways of God since the beginning of the world, must be a glorious sight. It is not yet Six thousand years since

since God did any thing out of himself, and what is six thousand years to eternity? and if God have done such great things in *Six thousand years*, what may God do in the next Six thousand years, and so in the next, who now can tell? A Workman doth his meanest works at first, and this world is but the beginning of Gods works, and for a creature to see what God shall thus work for ever, is an infinite blessed thing. Cap. 46.

7. The seventh thing, wherein this blessed vision of the Saints appears, is, that they shall look upon all the ways and works of God, as to see their happiness consisting in them: there is a great deal of difference in seeing an object that is excellent in its self, and to see an object that is excellent, wherein consists my happiness. As in riding over a Land, one that is a Stranger rides over it, another that is an Heir; the Stranger rides over it, and takes delight to see the Trees, and Fruit to grow; but the Heir looks upon it after another maner, as the Land for which my Father laid out much, and all to enrich me, as the Land that is mine Inheritance: so, were it that we were but admitted to this glorious sight of God, meerly to have the view of God, it were a great priviledge to the Creature, but to see all the shine, and all that excellency that is in God, is to make me happy; and all the counsels and ways of God are working for my happiness and glory, this is blessedness indeed. There is difference between a *Stranger* looking upon the King, and the *Queens* looking upon a King. A Stranger may see Beauty and Majesty in the King; but the *Queen* looks upon the King, and his Beauty and Majesty

Cap. 46. majesty, as her own; and so the souls of the Saints shall see all in God as their own, to make them happy.

8. Eighthly, the blessedness of the sight of God consists in this, that it shall be a transforming sight, such a sight of God, as shall be a transforming, perfecting sight, not onely a perfect sight, but a perfecting, transforming sight: The light that shall come from God upon the minde, shall perfect the minde, and transform the minde into the same likeness with God: It shall not be a meer notional sight; as men may speak much of God, and have a notional vision of God; but there is a great deal of difference between the notional vision of God, and the Deifical vision of God; for it is not only beatifical, but Deifical, for it does transform a man into the likeness of God. A deformed man may see a beautiful object, and that sight shall not make him like that beautiful object; but the sight of God shall make the soul glorious, as God is glorious, as you shall have it in 1 *Iohn* 3.2. *We shall be like him*: what is the ground? We shall see him as he is.

9. Ninthly, the sight of God will be a full sight, a sight whereby the minde shal be raised to that heighth of excellency, as it shall be able to see God in his excellency: we cannot look upon the Sun now in its excellency, if we will see the Sun, we must see in its reflection; but the understanding of the Saints shal be raised to that heighth, that they shall be able to look full upon the face of God, and this will be the reward especially of Faith; for those that are godly do believe above reason. Now because the Saints are willing to fear God so far, as to captivate their reason,

son, and to believe upon bare testimony above reason; therefore hereafter God will give them this rereward, to see things fully, and the reason of things. Cap. 46.

Again, it shall be such a sight of God, as shall be without any discourse, or labor, but there shall be the present vision of God, at the opening of the eye. We are glad if we can come to understand the creature with labor; but to come to understand God the Creator without labor, is a great happiness. 10.

Again, to have the sight of God so, as never to lose it, that addes much to the happiness of the Saints: To have but one glimpse of the face of God, though it were gone presently, it were a great happiness, beyond all that the world affords, but God shall not onely pass by, but stand still: so as the soul shall never lose the sight of God, but it shall have it to all eternity, and the eyes of the soul shall be eternally opened to see God. If a man looks upon a delightful object, he is loth to have the eye drawn from it; you shall never have your eye drawn from God. 11.

Further, in the sight of God you shall see all things that do any way concern your selves in ordering of you to all eternity: and this is made by some the ground, why it is impossible for the Saints in Heaven in the least degree to fall there; because they shall have a continual view of God, and in him see fully all circumstances of all actions, and all things that any way do or shall concern them to all eternity. For there is no falling, or declining from God, but it comes at first from some 12.

*error

* error in the *theoretical* or *practical* work of the understanding, or in some inconsiderateness; but there cannot be the least error in the minde, or the least inconsiderateness; because the soul shall be so fully taken up with the sight of God: what an infinite delight must this needs be? It was the desire of a Philosopher to see the nature of the Sun, though it were to be burnt by it, he could be content; so if God should grant us this happiness, *You shall come to see me, but the sight of me shall destroy you*, this were a desireable thing; but to have a sight of God that is a perfecting sight, and such an excellent and glorious sight, in which our happiness shall consist for ever, how glorious must this needs be?

Lastly, to see God in our selves: It is an happiness to see God in the Creature, but much more to see God in our selves: the chiefest of the glory of God, next to that which appears in Jesus Christ, shall appear in the Saints, and the chief excellency of God that the Saints shall see, shall be within themselves: they shall see more of the glory of God within themselves, then in all the Heavens besides. The Heavens are glorious now, the Sun, Moon, and Stars are glorious; but to see the highest Heaven, that were more glorious. But the meanest Saint of God in Heaven, shall see more of God, and of his glory in himself, then does appear in all the Heavens beside, and then much more then does appear in all the World. We might make it out, there is more of the glory of God in one Saint, then in all the Heavens and Earth besides; for the Heavens and the

Cap. 46. * *Beatus semper videt in Deo omnes res & actiones ad se pertinentes; & omnes circumstantias quæ possunt voluntatem rectam efficere, & ad malum inclinare, est enim principium Phylosophiæ, non posse voluntatem peccare nisi præcedente aliquo defectu in intellectu practico, vel speculativo errore, vel inconsideratione. Quia ergo illa visio excludit omnem defectum, tum erroris, tum considerationis circa res agendas ideo facit voluntatem impeccabilem.* Suarez. de Bear. Disp. 10. Sect. 1. N. 6.

Earth

Earth are but Gods foot-ſtool, not his image, but the Saints of God are are his image, and this ſhall be their happineſs, to ſee the glory of God in themſelves. A man may delight to ſee beautiful colours, but you take more delight, if you can by looking in a glaſs ſee your ſelves beautiful, and ſee thoſe beautiful colours in your own clothes; but if we could have the glory of the Sun, and the Moon, and all the creatures in heaven ſhining within our bodies, that would be counted glorious indeed; but to ſee the divine excellency, and the top of the divine excellency of the infinite God ſhining within us, this will be a mighty happineſs. Baſe ſenſual carnal hearts think there is no content but in ſatisfying the fleſh. What ſweet and content have many, but in their eating and drinking? and their pallate is pleaſed, and in that their other ſenſes are ſatisfied, and they think this is the excellency of man: But take a ſchollar, that hath but the exerciſe of his underſtanding to finde out truths, and thoſe things that are ſuitable to the rational part, and he ſees more excellency there, then in any ſenſual thing, and he can ſcorn ſenſual delights. If there be ſo much content to the minde in viewing the things here, what content will there be to the minde in beholding God, and his glory? There are two reaſons of content in ſeeing things; In regard of the *object, or in regard of the act of ſeeing it ſelf. Let the object be what it will, there is delight in the act of ſeeing and underſtanding: For a man to underſtand that which is evil, it gives delight to the minde, and it is one of the perfections of God that he underſtands evil as well as good, ſo that there is content and delight in the act of

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* *Viſio eſt delectabilis dupliciter; uno modo ex parte objecti in quantum id quod videtur delectabile eſt, alio modo ex parte viſionis in quantum ipſum videre delectabile eſt: delectamur enim cognoſcendo, mala, quamvis ipſa mala nos non delectent: quia ergo viſio beatifica eſt perfectiſſima, ideò utroq; modo delectabilis eſt.* Tom. Aquin.

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of seeing, though there be no delight in the object: but when the object is pleasing too, that addes much to comfort and delight, therefore content in the sight of God must be the highest content, because there is the highest act of understanding, and the highest object to see that can be.

And thus I have endeavored to open unto you the second blessed thing that the Saints shall have in Gods being their portion, they shall see God. *Blessed are your eyes*, says Christ, *That you see those things that you see; and blessed are your ears, that heard those things you hear*: So, blessed are the eyes of Gods people that do see any thing of God here, and hear any thing of God here; but blessed are the eyes that shall see God hereafter. That which I labor for in pressing these things, is to take off your hearts from these things below, and that you may see what you are capable of; and if your hearts be mad upon your sins, and you will perish, you shall know what you lose: me-thinks if men did know what they lose by their sin, they would cast it off with indignation, and therefore when your sin comes and tempts you, say, What, shall I lose all this for such a way of sin?

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CHAP. XLVII.

The bleſſedneſs of Union with God.

THirdly, they ſhall have *union* with God. Sight is higher then preſence, and *union* is higher then ſight. *John* 17. 21. Chriſt prays to his Father, *That they may be one in us, as thou art in me, and I in thee.* For the opening of this union with God, you are to know that there is firſt an union that God hath with all creatures in general. Secondly, an union that he hath with the humane nature of Chriſt. Thirdly, the union that he hath with the Saints. Firſt, the union that God hath with all creatures in general, and that union is twofold: An union of dependance; or an union of his immenſe preſence: Of dependance, becauſe all creatures in the world depend upon God for their being, and continuance of their being every moment, therefore there muſt be an union of God with them; for if the union of dependance were broke, evey creature would fall to nothing. As the beams of the Sun have an union with the Sun, and the beams could not continue if they were not united to the Sun; ſo all the creatures have an union of dependance with God, without which they cannot continue. And then the union of immenſe preſence, that muſt be, becauſe God is in every thing, and every where; there is not the leaſt ſpire of graſs or ſtone, but there is a way of Gods immenſe preſence in that. Secondly, there is another kinde of union that God hath with the humane nature of Chriſt, and that we call an hypoſtatical union: for the humane nature, and the divine na-

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1.

2.

Cap. 47. ture to be united in one perſon, this is that the Saints and Angels of God ſhall be adoring God for to all eternity; that ever there ſhould be ſuch an union between the Deity and the Creature, that if it were not revealed to us in the word, it were impoſſible to be imagined by any creature. It is a great work of God to unite an immortal ſoul with ſuch a baſe creature as our fleſh is into one perſon; I do not know any one work of God in creation ſo great as this, and this is to be admired at: but if this be ſo great a work to unite a rational immortal ſoul into one perſon, with a corruptible piece of fleſh, then to unite mans nature into one perſon with the ſecond perſon in Trinity, this is a great work.

3. Thirdly, there is an union of God with the Saints, and that is in this World, or in Heaven. In the World, there is a fourfold union that God hath

1. with the Saints. Firſt, there is an union of the inhabitation of the Spirit; for the Saints of God in this World, are the Temples of the Holy Ghoſt, and the Spirit of God is ſaid to dwell in them; and ſo there is a glorious union by the inhabitation of

2. the Holy Ghoſt in them. The ſecond union that the Saints of God have in this world, is the union of ſimilitude; the Saints are like God here in ſome meaſure, they have the image of God ſtamped upon them, God ſees his face in the Saints. The brighteſt glaſs in the world to ſhew Gods face, is the ſouls of the Saints; and there is not onely ſome likeneſs of God in the Saints, but the likeneſs of God in his very life. A glaſs may repreſent my image, but that image hath not that life that I have, but the image of God in the Saints, does not onely repreſent

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presént God, but they have the life of God: those that are converted live the life of God, and by sin we are estranged from the life of God: they work as God works, God understands himself the highest and infinite good; and God wills himself as the highest and infinite good; these are the chief actions of Gods life. Now the Saints of God live this life, they in their measure do here understand God, as the highest and infinite good, and do will God as the highest and infinite good. A third union that the Saints have with God, is a union of love; love is an uniting grace, and there is a most entire love between God and every Saint, and so their hearts are close united, and mingled by love.

Again, in this life there is a *mystical Union*, and that is an union higher then any other; an union with Christ, being made members of the Son of God, and so they come to have union with the Son of God, according to that expression, in 1 *John* 1. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Iesus Christ.* There is a mystical union between us and Christ, and so we come to have union with God the Father also, and to be joyned to the Lord, we are one Spirit with him. * Now for the union that the Saints have with God in Heaven, there are many intricate notions that some of the Schoolmen have about this; as, that the soul shall be turned into the same *Idea* that God made it of; and that there shall be an *Illapsus* of God into the soul; but we must know there can be no union with God,

* *Impossibile est Deum uniri speciali modo substantiæ animæ nostræ nullo interveniente domo, vel effectu creato, quem Deus in animâ efficiat, ratione cujus dicitur specialiter esse in illâ, essentiâ Divinitatis intimè Est in essentiâ animæ vi immensitatis*, now this presence of God cannot be greater or less, *sed solum ratione alicujus novi effectus*, Suar. tract. de beat. Sect. 1.

Cap. 47. but it must be by vertue of the influence of some good from God; for speak of what union you will, God cannot in his Essence be more present with the creature then he is here, but onely in regard of some manifestation, or communication of himself, in some gift or good thing; but certainly, there will be a wonderful glorious union between God and the soul in Heaven, and that upon these four grounds.

First, there is not such distance between God and the soul, but that it is capable of union with God. One would think how is it possible that God should be so united to the soul, being there is such an infinite distance between God and it: but there is not such an infinite distance between God and the soul of man, as that there should not be a glorious union between them: there is a great deal of likeness between God and the soul; 1. First, in the spirituality, 2. God is a Spirit, the soul is a Spirit. Secondly, in 3. immortality, God is immortal, the soul is immortal. Thirdly, in the high excellency of God, the understanding and will, the soul is endued with understanding and will; the perfection of God as we can conceive, is his understanding and will; and so it is 4. in the soul. Fourthly, in the several operations that the soul hath; and herein there is more likeness between God and mans soul, then is between God and Angels, in that one rational soul should perform so many works, as the same God, the same Excellency, working upon the creature, works in one thing one way, and in another thing another way; so the soul represents God in this, in that one rational soul hath such variety of workings in the body, for understanding, for sense, for vegetation, which Angels have

have not. Again, the ſoul reſembles God in the infiniteneſs; the ſoul is not onely infinite in duration, but in regard of the infiniteneſs of the working of it: and here is a mighty difference between the ſoul of man, between rational creatures, and all other creatures: for the ſenſitive creature that onely works about ſome particular thing that concerns its own preſervation, and its own good within its narrow compaſs, but the object of mans ſoul is univerſal, infinite: it is not any particular truth, that will ſatisfie the underſtanding, let there be never ſo many truths revealed, yet the underſtanding deſires infinitely more; if there be any truth that is not revealed, it would have that. Let * the ſenſe have ſome particular object before it, ſuitable to ſenſe, it looks no further; as if the eye have colour, it goes no further, nor the ear goes no further then ſound, but the underſtanding hath deſire to all truth: And ſo for good, the ſenſitive creature hath no deſire of good, but onely that which does preſerve ſenſe, but the will of man is for good in general: and this ſhews how capable the ſoul is to be raiſed to ſuch an excellency, as to have communion with God: if we knew what our ſouls were capable of, we would not think we could ſatisfie them with ſuch things as bruit beaſts are ſatisfied with. Secondly, there may well be a glorious union between God and and the ſouls of the Saints, becauſe God ſhall ſee nothing but himſelf in the ſouls of the Saints: now when God ſhall ſee nothing

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* *Impoſſibile eſt ſenſum corporeum elevari ad Deum, prout in ſe eſt, quia nullo modo comprehenditur Deus ſub objecto ejus; hâc enim ratione non poteſt viſus elevari ad percipiendum ſonum, nec auditus ad percipiendâ colorem & ſic de aliis potentiis, in quo multum differt intellectus à ſenſu; nam intellectus abſolutè continet Deum ſub objecto ſuo; & ideò elevare poteſt ad percipiendum illum perfectius, quàm naturaliter poſſet; quia tota illa elevatio eſt intra latitudinem objecti intellectus.* Suarez. de Beat. Diſp. 6. Sect. 3.

Cap. 47. but his own in such a creature, this is a full ground of Gods near and most glorious union with it: as when a man comes to see in another much of his own, his heart is united to him; things that are of a like nature do unite: Bring an hot fire-brand to the fire, and it does unite presently, because the fire does finde something of it self there; if there were some moisture in the brand, it would not so fully unite: And so here we cannot have full union with God, because though God sees somewhat of his own in us, yet there is a great deal in us, that is not Gods: but when we shall be wholly free from sin, and God shall see nothing but his own in us, that must needs be a ground of a most glorious union.

3. Thirdly, in Heaven there shall be nothing in God, but shall be suitable to the nature of a glorified Saint, and suitableness is the cause of union: if there be not a suitableness, there cannot be union. There cannot be suitableness between God and other creatures; but between a glorified Saint and God, there shall be an infinite suitableness, and therefore

4. an infinite glorious union. Again, there shall be an infinite inflamed love; here is an union of love, but in Heaven there will be a further degree of love, and love being enflamed, there must needs be a most glorious union.

5. Fifthly, if you consider what the bond of connexion of the soul and God together is, namely, the mediation of the Son, the second person of the Trinity, there must needs be an infinite close and glorious union of the Saints with God. This vision and union with God, is enough to cause the souls of

Gods

Gods people to be ſo ſatisfied, as to ſay, Let all things be taken from me, it is enough; I have ſomewhat of Gods preſence here, but I ſhall have the glorious preſence and viſion of God, and union with God hereafter; and though my eyes ſhould never ſee good day after, or never ſee comfortable object in the world, this is enough, I ſhall ſee God, and have full union with God: Though there be a ſeparation between me and all temporal comforts in the world, though God ſhould rend this creature or that creature, the deareſt husband, or the deareſt wife, or the deareſt comfort in the world, and thoſe things that my ſoul do moſt cleave to here, from me; yet it is enough that God and my ſoul are ſomewhat united, and that God and my ſoul ſhall have a glorious union hereafter. O that God would raiſe our hearts to theſe things, that we may know what is the buſineſs we have to do in the world: If you do not know theſe things ſhall be your portion, never give ſatisfaction to your ſelves in the fleſh, till your know theſe things ſhall be your portion.

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CHAP. XLVIII.

The bleſſedneſs of communion with God.

NOw we come to the fourth thing, *Communion with God*, and this is more then the other three things. Union is the ground of communion; communion is that which riſeth from both parts being united, and the Saints ſhall have a glorious communion with God and the Trinity; in this life there is a communion that the Scripture ſpeaks of, that we have with God the Father, and the Son, and the Spirit, 1 *John* 1.3. *Our fellowſhip is with the Father, and his Son Jeſus Chriſt*; and in 1 *Cor.* 13.14. *The communion of the Holy Ghoſt be with you*, ſays the Apoſtle; ſo that there is a fellowſhip with the Father and the Son, and communion with the Holy Ghoſt; but certainly, it ſhall be another maner of communion that the Saints ſhall have with God in the world to come. Now this communion, it ſtands either in regard of the work of God, upon and towards the Saints, or the work of the Saints upon and towards God; for communion is on both ſides, and that in theſe four things: Firſt, in the delight they have one in another. Secondly, in wiſhing all good to one another. Thirdly, in the communication of themſelves one to another. Fourthly, in the bleſſed familiar converſe that they have one with another.

1. Firſt, communion conſiſts in the delight they have in one another: There is a full, actual, mutual, everlaſting delight between God and the Saints in heaven: Firſt, there is a delight: Secondly, full: Thirdly,

Thirdly, actual: Fourthly, mutual: Fifthly, everlasting. Cap. 48.

First, there is a delight: God here rejoyces in them, the Scripture says, *He rejoyces in the habitable parts of the earth, and his delight is with the sons of men, Prov.8.31.* why does God delight in the habitable parts of the earth? there are other glorious works of God that are not in the habitable parts of the world; but God delights in the habitable parts of the world, because there are rational creatures there; but he hath more delight in his Church in this world, then in any other part of the habitable parts of the world; as *Isa.19.25. Assyria is the work of Gods hands, but Israel is his inheritance*; but there will be a delight far higher: The delight that God hath in heaven it self, is in regard of the Saints that are there, without which heaven were not heaven. First, it is delight in their persons, God takes infinite delight and content in the persons of the Saints; howsoever their persons are mean here, yet as they shall be hereafter, God will take an infinite delight in them. 1.

Secondly, he delights in conferring blessedness upon his people; there is much delight in the communication of good, as well as in the enjoyment of it: what good hath a man who hath a great estate more then another, but that he may communicate more good then another. 2.

Thirdly, he delights in the glory that he hath conferred upon them: As those that have true communion one with another, delight in any good that one another hath, God delights in the glory that is in his Saints, and takes much pleasure in it, his soul is satisfied in the glory that he sees upon his own people, and that 3.

because

Cap. 48. because he loves them: The former arose from the pleasure in himself in the act of communicating; this from the love to his people, to see their good.

4. Fourthly, God delights in their presence to have them with him, and by him, as the Father delights in the presence of his Children to have them round

5. about him. Fifthly, God delights in their love, that he hath these creatures to love: as a man delights to have love from others; What pleasure could a man have in all the world, if none loved him? If he should live in a Family or Town, and none loved him, he could have no pleasure in his life; but if a man live where he is loved, it makes up a great many wants, so God is not contented in any thing else he hath to delight himself in, but that which must make up all, in that he hath his people to

6. love him. Sixthly, God delights the more in his own glory, because his Saints are partakers of it; it is so much the more sweet unto him, because they have a share in it; thus it is between entire friends, who have intimate communion one with another, their own happiness pleases them the more, because the other hath a part in it.

2. Secondly, it is a full delight that God takes in his people: It is said of his people in this world, in *Zeph.* 17. 3. he will rejoyce over them with joy and with singing; the delight that God hath with his people in Heaven must needs be full: First, in regard of the near relation that his people have to his Son, and because he takes such infinite delight in the Son; and they being one with him, thence flows that full delight. Secondly, because he shall see so much of his own Image; now that is infinitely delightful:

that

that is the reaſon why the father or mother does delight in their children, becauſe they ſee themſelves in them: ſo God ſhall ſee himſelf in his people, and that will cauſe full delight. Thirdly, becauſe of the glorious works of God upon the ſouls of his people, becauſe he ſhall ſee his own handy-work to be ſo glorious and full in them. As a man that makes a work that is very curious and glorious, he takes abundance of delight to look upon it; and if the work be full and perfect, then his delight is full and perfect. Now the great work of God is in the glory of the Saints: God loves to look back to the creatures, therefore when he had made the world, he looked upon what he had made, and ſaw it was good: As a workman when he hath brought his work to ſome perfection, he will look upon it: Now when God ſhall ſee what he hath done, in raiſing ſuch a poor worm to ſuch high excellency, God will take full delight in viewing this full work he hath done. And this is more then all the former; for beſides the delight in the act of communication and delight, becauſe of the love to thoſe to whom good is communicated: This is the delight in his own work, done in the beholding the beauty and glory of it. Fourthly, the delight of God muſt be full, becauſe in them God attains his higheſt end, the higheſt end of his greateſt deſign, the higheſt end of his deepeſt councels, the higheſt end of his moſt glorious work: It is a great delight to a man when he goes about a work, if he have his end; though a man have ſome benefit by his work, yet if he be croſt in his laſt end, all his joy is taken away; and this is the evil of ſin, ſin ſeeks to croſs

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4.

Cap. 48. croſs God in his higheſt end that he aims at, but the Saints in heaven ſhall give God his full end: God ſhall have the higheſt end that he did aim at, he ſhall ſee it accompliſhed and fulfilled in them; now thoſe objects in which Gods higheſt end is fulfilled, he muſt needs take delight in, and that ſhall be in
5. the Saints. Again, the delight of God muſt be full, becauſe God hath no other object, but rational creatures, Angels and Saints to let out his delight to; if God does take any delight in any creature here, it is in order to the Angels and the Saints: Now when God hath no other object to himſelf, and his Son, and his Spirit, to let out his delight unto, but the rational Creatures, Saints and Angels, joyned in one (for the Lord Chriſt ſhall be the head of the Saints and Angels) ſurely his delight in them ſhall be full.

3. Thirdly, this delight ſhall be actual, and that is neceſſary to communion; for though there be delight, yet if it ſhould lie dead in the habits, there is no communion: If two friends have habitual delight one in another, they are not ſaid to have communion, but when it is actual, ſo this delight ſhall be actual; the nature of delight is to be lively and active, even in us, though it be but an affection in us; but God being a pure act, there will be an infinite activity in his delight, and it is always vigorous and freſh, ſo as God ſhall make the ſouls of his people to be ſenſible of the activity of his delight. Fourthly, this
4. delight ſhall be mutual, it ſhall be on the Saints part, as well as on Gods part. As God delights in the perſons of the Saints, ſo they delight in God himſelf, not in that they receive from God, but their greateſt

greateſt delight is in the being of God himſelf; and as God delights in their glory, ſo they do delight in all the glory of God, in eſſential glory that they ſee in God, and in all the glory that is reflected upon God by his creatures; and they delight in his preſence in being with him, and in his love, and in that they can give any glory to him; they delight in all they have, more becauſe God hath glory by it, then in that themſelves are bleſſed in it. And it is full likewiſe; the delight of the Saints of God is full, as well as the delight of God in the Saints is full; and that for the very ſame grounds that the delight of God in them is full; namely, The fulneſs of Gods delight in them is their relation to Chriſt; ſo the ground of their full delight in God is, becauſe God is *the Father of the Lord Jeſus Chriſt*, and becauſe they ſee their likeneſs in God; what ever excellency they have in themſelves, they ſee it to be infinitely in God; and as God delights in them, becauſe of his works he ſees in them, ſo the Saints ſhall ſee all the good that ever they have done, does redound to the glory of God; howſoever, the works of Gods people for the preſent ſeem to be mean, yet it ſhall appear, all the gracious works of the people of God ſhall be the moſt glorious things in the world: For God ſhall own them for the ſetting out of his glory, as the greateſt things in the world; and this ſhould be an infinite encouragement to us, to be abundant in good works, becauſe God will glorifie our good works: and as the fulneſs of the delight of God in the Saints is, becauſe God attains his end in them, how full muſt the delight of the Saints in God be, becauſe the Saints do attain their end in God, the end

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Cap. 48. end of all their thoughts, and ways, and performances? and they ſhall have no other object to let out their delight to, but onely God: here, though we have ſome grace, yet the ſtream is divided, we let out ſo much to one creature, and ſo much to another; the children ſo much to the Parents, and the Parents ſo much to the children; and husband ſo much to the wife, and the wife ſo much to the husband, and ſo much to our friends, that the ſtream we let out to God is but little: but when all the delight that we let out to the creatures, ſhall be taken away, and God ſhall be the onely object of our delight, then our delight muſt be full.

5. And as this delight is mutual, ſo it ſhall be continual: for being withdrawn from all other objects, it will work upon that, both of them, Gods delight in the Saints, and the delight of the Saints in God, ſhall be for ever: the Saints ſhall be an eternal excellency, in which God ſhall delight, and God ſhall be an eternal excellency in which they delight, they ſhall be always keeping that feaſt of the *Lamb*. We read of *Ahaſuerus*, he kept a glorious feaſt, and the glorioufneſs of it is ſet forth by the continuance of it, *Eſther* 1. 4,5. it is obſervable, the difference between the feaſt that he made with his Nobles, and the feaſt that he made with the common people, and that may lively ſet out the difference of the goodneſs of God that he lets out to his own people, and that he lets out to other common people; he made a feaſt of a hundred and fourſcore days to his Nobles, and but ſeven days to the common people: ſo when God comes to make a feaſt of joy to his people, it ſhall be everlaſting. Men in the world have

have some content, but it is but for a little time; but the comfort and joy that is to be between God and the Saints in Heaven, is to be eternal, because it is such a feast as is made to his Nobles, and to shew the riches of his glorious Kingdom, and the honor of his Majesty. Cap. 48.

Secondly, in communion there is a mutual wishing and willing of good to one another; now God shall will all good to the Saints, and they wish all good to God: It is true, that God from all eternity did will all good unto his people, but here his people are not of a capacity to receive much; there is a great deal of difference in willing and determining good to them, before they were in being, or before they were capable of receiving this good, and willing good to them when they shall be made vessels fit to receive good; the bodies and souls either of the Saints or the wicked being united after the resurrection, they shall be vessels infinitely enlarged, capable of abundantly more then they are here, and then to have God will good to them, is far better then to have good willed to them here: The men of the world would fain have good here, while their hearts are narrow, and they cannot receive much from God; but the Saints look for good hereafter, when their hearts shall be enlarged; when as the wicked, when their souls shall be enlarged, they shall have nothing but misery. There is a twofold love, when one shall will onely good to himself by another, or will good to another; now the love of good will is most glorious in God, and it is mutual; God shall will his good to the creature, and the Saints shall will all good to God: What good can they will to God? 2.

Amor amicitiæ, Amor benevolentiæ.

Cap. 48. It is true, there can be no addition to the essential goodness of God, but they can will that this his goodness be honored and praised; and this shall be in the blessed communion between God and his Saints in the mutual working of their wills.

3. Thirdly, in communion, there is the communication of what one have unto another; where there is right communion, there is a communication on both parts; if on receive good, and the other do not labor to communicate, it is not communion. Now there is a glorious communication on Gods part: First, immediate: Secondly, full: Thirdly, free: Fourthly, everlasting. First, immediate; whereas here God communicates himself through creatures, or through ordinances, there are conduits of conveyance; for there is such distance between God and us, that we cannot expect that immediate conveyance of Gods goodness, and of himself to us here, as we shall have in heaven.

2. Secondly, the fulness of Gods communication: Suppose that God should draw out all that beauty, sweetness, goodness, and power that he hath communicated in all creatures in the world, and bring the quintessence of all, and communicate that unto the soul of one Saint, certainly it would not serve the turn, for the happiness of one Saint, there must be a greater communication: But conceive, if we see one creature have so much power in it by its influence upon the dunghil, as to produce such a glorious creature as life, which is the most glorious thing that ever God did make. Saint *Augustine* says, *There is more glory in the life of a flie,*

flie, then in the Sun in the Firmament: Now if the Sun have such power to produce life from a piece of dirt, what power shall the influence of an infinite God have upon a glorified soul? No marvel though the Scripture says, *That eye hath not seen, neither ear hath heard, neither hath it entred into the heart of man, to conceive what God hath prepared for them that love him.* Cap. 48.

Thirdly, it is free, as free as the Sun lets out its beams: It is natural to a good thing to communicate, much more for goodness it self: certainly, God being goodness in the abstract, his communication must needs be free. 3.

Fourthly, it is everlasting; the letting out of himself to the Saints, shall preserve their strength, that he may let out himself unto them; as if there were that power in some excellent liquor that is let out into a vessel, not onely to sweeten it, but perpetually to preserve it, that it may be letting out it self into it; so God does everlastingly in communicating himself unto his people, preserve them that he may communicate himself. And then the Saints of God do communicate to God in the same way that God does to them. They are always worshipping God immediately, not through ordinances; as they shall not receive any thing of God through ordinances, so they shall not worship God through ordinances; but as they receive immediately, so they shall worship God immediately, and their communication shall be full: but as they cannot will any essential good to God, so they cannot communicate any essential good, but they shall communicate themselves, and all that they are 4. 1.

Cap. 48. or have to God; or if they were able to make a thousand worlds, they would make them all for the glory of God; but because that is beyond the power of any creature, therefore they communicate themselves, and all that they are, or have, or can do to God: as a drop of water is let out into an infinite Ocean, so they are let out unto God, as into an infinite Ocean: And then the communication is free, having the divine nature made perfect in them, that do flow to God, when they see his divine nature: and this communication shall be everlasting, God letting out himself to them, and they letting out themselves to God: This is the reward of the Righteous, and this is that which *Moses* had an eye unto, and all Gods people that have an eye beyond the vail, behold it with infinite soul-satisfaction.

4. Fourthly, in communion with God, there is a familiar converse between God and the Saints: And herein are these particulars:

1. First, God manifesting himself in a suitable way to the conditions of his people, so as it were condescending to their condition, that though his Majesty be infinite, yet it shall no way be a terror unto them: Here if a Saint of God sees but an Angel, he is amazed; but because God would have his people enjoy holy familiarity with himself, therefore he will manifest himself so, as though there be an infinite glory, yet there shall be no amazement; but that they shall be able familiarly to converse with him, as one friend does with another. The Scripture speaks of the familiar converse that God hath with his people here, that they are called friends: *Abraham* was called *The friend of God*; and the Disciples

Disciples were called friends, but hereafter the friendship shall be much more full and sweet; *Job* shall have his desire, *O that the terror of God may not fall upon me:* Here when God spake by himself, many of the deareſt of his Saints have been afraid; but when we come to be made partakers of this blessed Recompence of reward, all such fear shall be done away. Cap. 48.

Again, another thing in familiar converse, is the mutual opening of themselves one to another; much is said of Gods opening of himself to his people here, *Psal.*25.14. *Prov.*3.32. 1 *Cor.*2.16. *John* 15. 15. and that is the reason why they are brought into the Chamber spoken of in *Cant.* 1.4. because their secrets are discovered; as they said to the King of *Judah*, concerning the Prophet, *The Prophet that is in Israel, does reveal whatsoever thou doest in thy bed-chamber*, because in them Kings reveal their secrets: The mysteries of the Kingdom are revealed to the Saints here, much more in heaven, there are many secret things that God hath to tell his people, when they come to have familiarity with him. When a man comes to a woman a stranger, he does not tell her his secrets; but when she is marryed to him, then he tells her his secrets; so in heaven, God will reveal his secrets, and they shall not onely see his face, but they shall see Gods heart. And they shall open their hearts to God, for they shall have nothing in their hearts that they shall be ashamed of. As the Sun-flower, when the Sun shines, the flower is open, but when the Sun is down, it shuts: So here when Gods face shines, their hearts are open to God, 2.

Cap. 48. but often they loſe the ſhine of Gods face, but in Heaven Gods ſhine ſhall be always upon them, and their hearts ſhall always be open to God.

3. Again, in converſe there is diſcourſing one with another, it is much here, 2 *Cor.* 6. 16. *I will dwell in them, and walk in them:* walks of friends are for diſcourſe, in *Canticles* 7. 5. *The King is held in the Galleries:* Galleries are made for converſe, and walking; ſo the Church is compared to the Galleries in which Chriſt is held: There is converſe with God here, but much more in Heaven.

4. And then in familiarity there is abundance of delight, not onely in one another, but in receiving one from another; when men do converſe, they delight in being receiving, and being uſeful to one onother; ſo God will rejoyce in any thing that they ſhall be able to give him, as they ſhall rejoyce in what God does give them. And the ground of all, is becauſe they live the ſame life of God; as now there cannot be a converſe between plants and beaſts, becauſe they do not live the ſame life; but between one beaſt and another, there may be converſe, becauſe they live the ſame life; and ſo there cannot be converſe between beaſts and men, becauſe they do not live the ſame life; nor between God and man, unleſs they live the ſame life; but there ſhall be a glorious life hereafter, fitting the ſouls of the Saints for converſe with God: no creature is capable of converſe with God, but the rational creature, becauſe no creature can live the life of God, but the rational creature: and the ground

of

the converſe that the Saints have with God, is from the near familiarity that God hath with Chriſt. *Zach.* 13. 7. *Awake, O Sword, againſt my Shepherd, and againſt the man that is my fellow*; it is the voice of God concerning Chriſt: now becauſe there is this familiarity between Chriſt and his Father; this is the ground why the Father hath ſuch a ſweet familiar converſe with the Saints. And from all this communion that is between the Saints of God, and God himſelf; hence it is that the Saints are carried to God, as the univerſal latitude of good; it is as natural for the will to will good in general, as it is for the fire to burn, or for the Sun to ſhine; but here is the miſtake, ſome miſtake good, they will good in general, but they look for good in this creature and that creature, or in this luſt or that luſt: but here is the happineſs of the Saints; as it is natural for their wills to will good, ſo it ſhall be as natural for their wills to will God as an univerſal good! this is the bleſſed communion that the Saints ſhall have with God, and this is the accompliſhment and iſſue of all the communion we have with God here. Cap. 48.

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CHAP. XLIX.

The happineſs of the Saints in their fruition *of God, and their perfect* reſt *in him.*

5. THE fifth thing in the Saints having God to be their portion, is *fruition* of God, enjoyment of God: Gods people ſhall not onely be in his *preſence*, and *ſee* him, and have *union* with him, and *communion* with him, but they ſhall have *fruition* and enjoyment of him: The *fruition* of God conſiſts in theſe four things.

1. The firſt is, The reflect act of the ſoul, whereby it comes to know what it hath; it hath a God, and it knows it, by a reflect act; and upon this it is, that there is no creature can be ſaid to enjoy a thing properly, but the rational creature; the beaſts and plants have many things communicated to them, but they have no reflect act to know what they have, this is proper to the rational creature. If one have never ſo great a good, if he were ignorant of it, and did not know it, he could not be ſaid to enjoy it: As one that hath an inheritance given him, if he knows not of it, he is far enough from the enjoyment of it. This will adde much to the happineſs of Gods people, they ſhall be filled with happineſs and glory, filled with God, and they ſhall know all their happineſs: There are many excellencies that other creatures have, but they know not of their excellency; and many of Gods people have abundance of mercy from God, God communicates much to them here, but they cannot be ſaid properly to enjoy it, becauſe they do not know it; but time

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time will come, though God lets out himself fully, yet he shall let out himself no further then we shall know him.

Secondly, there is in fruition the having use of all; if a man be never so rich, and have never so great possessions, if he have not the actual use of what he hath, he cannot be said to enjoy them; a man may have right to a thing, and yet for the present not enjoy the use of it. But now the people of God, as they shall have God to be their portion, so they shall enjoy God fully, to have what use they will of all the Attributes of God, and all that is in God: And this is an infinite good and happiness to the people of God, that they shall have as much use of Gods infinite wisdom, of the infinite power of God, and of the infinite mercy of God as they will; and they cannot will it so soon, but they shall have it, nor so easily, as they may enjoy it: Then we do enjoy the benefit of friendship, when one friend says to another, Make use of all I have as your own, as you will: So God shall come to his people, and bid them make use of all his riches, and glory, and excellency as they will: Hence it is, that God is not onely the happiness of his Saints, causally or effectually, but he is formally the happiness of the Saints: He is not causally the happiness of the Saints; that is, That he should cause some good to come from him to the Saints; but he is formally the happiness of the Saints, because they have God himself to enjoy, and have the use of him. The Sun is causally great good to the world, it causeth the herbs and plants to grow: but it is not formally the good of the creature here below: But God is not onely

Videbit Deum ad voluntatem, habebit ad voluptatem, fruetur ad jucunditatem, Ber. Serm. de Tripl. Gen. Bon.

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onely causually good to the Saints, but formally: God is theirs, to be used unto the utmost that they are capable of.

3. The third thing in fruition, is to have the sweet and comfort of all that we do use, or else we do not enjoy that we have. If a man should have the use of his estate, and meat, and drink, if he have not the sweet and comfort of it, he cannot be said to enjoy it; but when the comfort is let out, that the soul is sensible of it, then he may be said to enjoy it: And hence it is that God is said to give all things to us richly to enjoy, 1 *Tim.* 6.17. There is no creature can give us to enjoy another; another may give a man such and such things in which may be comfort, but he cannot give him comfort in the thing, it must be God that must give to enjoy; no creature can properly give the enjoyment of another, because though it gives the thing, it cannot give the comfort with it, but God gives the thing, and he gives the comfort with it, and so a man is said to enjoy it.

4. Fourthly, it is such an enjoyment, as the having of it does perfect that which does enjoy it, and by that we shall understand the difference between other creatures attaining to their end, and the rational creature attaining [illegible] end; the other creatures, when they attain their end they perish, so as they cannot be said to enjoy their end; the plants and beasts that God has made for the use of man, when man comes to have the use of them, then they come to have their end, but they do not enjoy their end, because in having their end, they are destroyed; but the rational creature, when he comes to have his end, then

then he comes to have the higheſt perfection; and ſo he may be ſaid to enjoy it, becauſe when he comes to have his end, he is made the more perfect; ſo take theſe four together, and you may know what I mean by fruition of God: and that is the fifth particular. Cap. 49.

6. The ſixth particular, in having God to be their portion, is the *Reſt* that the ſoul hath in God: The term of all motion is reſt, every thing that moves, moves that it may have reſt: Now here in this world the creature is altogether in motion, and eſpecially man, becauſe he is not here in his proper place; every thing moves to its center, till it comes to its place, *Pſal.* 38. 10. *My heart panteth*; the word in the Original ſignifies, ſuch a kinde of motion, running up and down, as Merchants run up and down, from one Countrey to another; and it is obſervable, there is the two laſt radical letters double; and that is to note, That it is more then an ordinary ſtirring and motion of the ſpirit, becauſe it is not come to its reſt; but when the ſoul comes to the term unto which it moves, then it comes to have reſt. God hath let out good things to other creatures, and they never return back again directly to him; but the good that God lets out to mankinde, and to his people, it returns back again to God: The Saints are made by God, and they come and return to the firſt fountain from whence they came, whereas other creatures do not: As the wicked, they come from God, but do not return to God again as their reſt: And therefore it is an expreſſion of *Jeremy*, Thoſe that ſeek onely after the ſatisfying of their ſenſes, they go out from God like unto rivers that run from the 6. שחרחר

Cap. 49. the fountain, but there is no regreſs of them, they do not return back again; but the godly come from God, and have their returns back again unto God, unto their fountain, there to reſt, and to have their happineſs, *Pſal.* 12. 9. *The wicked walk on every ſide*; the wicked move up and down in a circle, but never unto the center, onely keep their round from one creature to another, but never have any direct motion unto God, to come to him as their center, and ſo to finde true reſt in him: *Return, O my ſoul, unto thy reſt, Pſal.* 116. 7. The word tranſlated *Reſt*, is in the plural number, *Return, O my ſoul, unto thy reſts*: God is the reſt of the ſouls of the Saints. Reſt and glory ſeldom meets in this world; they who are in glory have not the quieteſt life, and they who have moſt reſt, are furtheſt off from being glorious: *Iſſachars* condition likes ſome, *Gen.* 49. 14. Reſt was good to him, though under burthens; and if a man will have a name amongſt the great ones of the earth, farewel reſt; but in heaven reſt and glory do both happily and perfectly meet together.

The *Rabbies* have a note from the name *Jehovah*, that all the letters of that name are *quieſcentes*, and they ſay, There is a myſtery in it, to ſhew that all our reſt is in God. Some creatures God hath made ſo, as there is no other good they are capable of, but to continue in their beings; and therefore they onely ſeek for their place, and no more, and there they reſt; as the Fire, and Ayr, and the Earth, theſe creatures have no other good, but to continue in their beings: and you ſhall obſerve, if they be out of their places, with what violence will they move to their proper place: As if there be fire or ayr got in-

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to the earth, it cauſeth earthquakes, it moves there with that violence, that it ſhakes the whole earth, that it may come to its proper place, becauſe it hath no other good but that. Then I would reaſon thus; If thoſe creatures that have no other good, but onely to be in their proper place, if they be out, to get that good ſhall move with ſuch violence; then conſidering what a good mans ſoul is capable of, if he have not obtained that good, with what violence ſhould he move? how ſhould the kingdom of heaven ſuffer violence? how ſhould we work toward God, who is our proper place and center, in whom is ſo much good? But there are other creatures that have an higher good then being in their place; as the plants have a Vegetative place, and therefore they grow to it, and if they have attained that there, they reſt; then the ſenſitive creature hath an higher good, and that moves till it hath got its end; namely, to all things that are agreeable to ſenſe, and they go no further. The rational creature looks to that which is ſuitable to reaſon. And where there is grace, grace looks to attain that which is the proper perfection of the life of grace, and there it reſts, and never elſe: Therefore it is the expreſſion of an Ancient: O Lord, thou haſt made us for thee, and our hearts are unquiet till they come to enjoy thee; and when the ſoul comes to reſt in God, that is glorious, and that is the Saints happineſs to attain the end of their motion, and the more glorious is the reſt, when the end is attained: and the glory of the end may be diſcovered much, by the glory of the means that tend to it: As if a man will beſtow a great deal of Coſt and Charges to get his Health, then

Domine feciſti nos pro te, & inquietum eſt cor noſtrum donec veniat ad te. Auguſt.

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then he accounts health worth all thoſe charges; and the greater charges are laid out for health, argues his greater eſteem of it; and ſo if a man be at great charge about a Voyage, it is becauſe he accounts much of the excellency of the end of his Voyage: and if this be ſo, how excellent is the end of Gods people, if we conſider the moſt glorious means that are uſed to attain this end and reſt: as namely, the work of God in ſending the ſecond perſon in the Trinity to take mans nature upon him; and all the works of God in Election, in Redemption, in Adoption, in Juſtification, in Sanctification; yea, all the works of God in creation, in providence, the deſigning the Holy Ghoſt to that office he is deſigned to, and all the Ordinances of God; look what precioufneſs is in all theſe works of God and means, it ſets out unto us the precioufneſs, and excellency, and glory that there is in the laſt end, whereunto Gods people ſhall attain, and that reſt they ſhall have.

7. The ſeventh and laſt thing in having God to be their portion, is *the enjoyment of* themſelves in *God*: as they ſhall enjoy *God*, and God in *themſelves*; ſo they ſhall enjoy themſelves *in* God, living in God continually: the fiſh does not more truly live in the water, and move in the water, then the ſouls of the Saints ſhall live in God, and move in God: *Col.* 3. 3. *Your life is hid with Chriſt in God*: the life of Saints here is an hidden life, and it is hidden in God, but then it ſhall be a revealed life, and revealed in God, and enjoyed in God. Hence is that Phraſe, *Enter into your maſters joy*; that *enters not into you*, but *you muſt enter into it*: it is your *maſters joy*, not onely that joy that your maſter *gives*, but the ſame joy your

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your master hath, that you shall enter into and live in. It is said of Saint *John*, in *Rev.* 1. that he was on the Lords day in the Spirit; it is not said that the Spirit was in him, but it is said, he was in the Spirit; that was as a beginning of the glorious condition of the Saints of God, that they shall be in the Spirit of God, not onely God in them, but they in God, as a drop of water in the Sea, swallowed up in it. Put a drop of wine into the Sea, it is changed into the nature of the Sea; and so though we cannot be changed into the Divine Nature, yet we shall be swallowed up in God, so as we shal not any further minde our selves, our own good as a created thing, nor our selves as creatures, but altogether God: our mindes shall be so wholly upon God, as if they were wholly emptyed of any created good, and had nothing to do but with an increated good; it shall not will any thing to it self, nor to any other creature, but all to God, and so wholly taken upon with God, and upon that ground, because they have that likeness unto God, and partake of the Divine Nature: Here we do good to others, because of their likeness to our selves; But the Saints shall will all good to God, not because God is like them, but because they are like to God, so that they shall love themselves for God.

The discovery of our *love* to God.

There are three degrees of love to God, loving of God for *our selves*, and loving God for *himself*, and loving our selves *for God*: the one is but a *natural* love, the second is a *gracious* love, the third is a love of the *glorified* Saints: *First*, to love God for *our selves*, so an hypocrite may love God, because he hath gifts and many blessings from God, this

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this is but a natural love. But *grace* goes further then nature, that is to love God for himſelf; though we ſhould never have any thing, yet if we be gracious, we love God for *himſelf*: but the glorified Saints go further then grace, and that is to love themſelves for God, whereas heretofore we did onely love God for *our ſelves*, or for *himſelf*, now we come to love our ſelves *for God*: and in this kinde of love of God, and enjoyment of our ſelves in him, the ſoul ſhall be raviſhed with God, and be in a kinde of extaſie eternally.

Spiritual *extaſie*, how diſcerned.

Now there is a twofold extaſie, one that is through the weakneſs of the inferior faculties of the ſoul; when the minde of a man is taken up about an high object ſeriouſly, the other faculties being weak they fail, and ſo men come to be in a trance and extaſie; many have had great joy, that they have even dyed with it; the heart hath ſo dilated it ſelf, as the vital ſpirits have flown out. But there is an extaſie comes from the excellency of the object, that the minde is buſied about, but without any wearineſs of any inferior faculty. If then we put all together, that hath been ſaid about God, and the enjoyment of God, and having God to be the portion of the Saints, you ſee the principal part of Heaven, and the ſpiritual part of the glory of the Saints. Here is *faith* called for, and why ſhould not our faith go beyond *reaſon* to rectifie reaſon, as reaſon rectifies ſenſe? theſe things be high, and great myſteries. When as *reaſon* ſays, *How can this be?* as when Chriſt was ſpeaking of the new birth, ſays *Nicodemus*, *How can this be?* let but *faith* get as far above *reaſon*, as reaſon hath got above *ſenſe*, and we may eaſily ſee how they can be by *ſenſe*.

If

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If a man look up to the Firmament, and see the *Sun* shine, he would think it were little bigger then a Bushel, or the like, now reason will tell men otherwise; reason that tells men that this creature, that appears to be but in this bigness, it is many hundred times bigger then the Earth; now if reason can rectifie sense so far, Why should not faith go beyond reason as far? Now reason will tell us of much happiness that may be had: We may conceive by reason, by understanding, that the rational creature is capable of abundance of glory: but when you hear things delivered by the word, which are more then reason can conceive, let us get *faith* to rectifie *reason*, and we shall not call those truths into question, and yet know that our glory will be beyond our faith, as our faith is beyond our reason.

The great mistake of Heaven, & whence it arises.

Here you may see that most people in the world mistake Heaven, and look at Heaven in a sensual maner: when we speak of Heaven, where have we a man or woman that looks at Heaven, in these spiritual excellencies, about enjoying God in this maner? As the *Jews* looked for a carnal *Messiah*, whose Kingdom should be in the earth, and whose glory should be external, not considering the Spiritual Kingdom of Christ: so most in the world look but for a carnal Heaven. It is a good evidence of the truth of grace, if you can look to Heaven with a right eye, in a right maner, to look at the spiritual part, and spiritual excellency in Heaven. But that which makes people to call these things in question, is; first, because they are not acquainted with God, but are sensual, their hearts are ac-

Cap. 49. quainted with nothing but ſenſual and earthly things, and therefore their hearts are not raiſed to theſe things, but they look at them as notions; but that ſoul that is acquainted with God, and the counſels of God, and knows the minde of God, that ſoul can know how to ſavor theſe things, and know the
2. reality of them. Again, another reaſon why theſe things are above the reach of moſt people, is, becauſe they are not acquainted with the myſteries of the Goſpel, and what in them is revealed concerning mankinde: If we were acquainted with the myſteries of the Goſpel, we would not think theſe things ſtrange
3. that are revealed. Thirdly, becauſe mens hearts are not enlarged with Gods image for the preſent, therefore they cannot ſavor any thing, but that which
4. hath ſome ſavor of the creature. Fourthly, becauſe they are not acquainted with the *firſt-fruits* of Heaven; whereas thoſe that are godly, have ſome beginnings of eternal life wrought in them here, and upon that, theſe things are not ſo ſtrange to them, their hearts can cloſe with them, and ſuck out abundance of comfort from them. And thus we have finiſhed the fourth thing of the reward, namely, To have God for their portion.

CHAP.

Chap. L.

The Saints happineſs in Communion with Chriſt.

NOw the fifth particular in the reward of the Saints, is the communion that they ſhall have with Jeſus Chriſt, *God* and *Man*: there are divers things in which the happineſs of the Saints conſiſts in having communion with Chriſt, *God* and *Man*. It was one of Saint *Auguſtines* three wiſhes, *To ſee Chriſt in the fleſh*: It would be a great delight to you to ſee Chriſt in the fleſh. Many make much of the Picture of Chriſt, and if they had it right, they would make more of it; but if Chriſt ſhould come to any of your houſes, as he did when he lived upon the Earth, in his mean condition, would it not greatly delight you? but when we come to enjoy communion with Chriſt in Heaven, it will be another maner of communion, then that upon Earth: We accounted the Apoſtles bleſſed men, that lived with Chriſt upon the Earth; what a bleſſed condition will it be, to live with Chriſt in Heaven? If there were ſuch vertue in Chriſt upon Earth, that there came ſuch vertue *from the hem of his garment*, what glory will there be in Chriſt, in his full glory? If Chriſt were ſo glorious when he was in his transfiguration, how glorious is he, being glorified before men and Angels eternally in Heaven, *With the glory that he had with his Father, before the beginning of the World*! If there was ſo much vertue in the Apoſtles of Chriſt, in regard of the reference they had to Chriſt, as from the ſhadow of *Peter*, and the Napkins that were taken from 5. Iohn 17.

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Pauls body, there was ſuch power as to heal diſeaſes, what vertue muſt needs come from Chriſt, when we ſhall come to enjoy him, when we come to ſee Chriſt that was the author of all our good? We read of the poor Cripple, when he was healed by the two Diſciples, he ran and catched hold on them, and was loth to go from them, who had been the inſtruments of ſo great good to him; but for the Saints to come and be with Chriſt, who hath been the inſtrument of ſo great good to them, as Chriſt hath been, what an infinite happineſs will this be? we read of many that would go long journeys, to ſee thoſe men that had any excellency in them; as ſome would go from the utmoſt parts of *Greece* to *Rome*, to ſee *Livie*, *Themiſtocles*: to ſee Chriſt then, in whom is ſo much excellency, will be glorious. And then to have communion with him: it is he in whom God the Father takes full ſatisfaction; ſurely he muſt be the full ſatisfaction of the Saints: this is that which Chriſt prays for; Firſt, he prays for his *own glory*, and then he prays for the Diſciples, and all Believers, *That they might be with him to ſee his glory*.

O to ſee the Lord Jeſus glorified as he ſhall be glorified, muſt be a glorious thing! As to ſee his glory in regard of the luſtre of his Divinity, through his humanity; when Chriſt pleaſed to let out any luſtre of his Divinity, through his humanity here, men were not able to bear it; as thoſe that came to apprehend him, when he ſaid, *I am he*, they fell down backward: now in Heaven the luſtre of Chriſts Divinity, ſhall ſhine mightily through his humanity; ſo in him our bodily eyes ſhall come to

ſee

ſee God as much as it is poſſible for any creature to ſee him; becauſe God ſhall be let out through the humanity of Chriſt, as much as it is poſſible for the Divinity to appear in any corporeal ſubſtance, or in any creature: *We ſhall ſee him with theſe our eyes*, as *Iob* ſays. We ſhall ſee how the power of an infinite God can convey the luſtre of a Deity into a creature. Certainly, Angels and men will be continually viewing of Chriſt, he ſhall come to be admired of the Saints, he ſhall be admired at the day of Judgement in the Saints, but in Heaven they ſhall ſee ſuch excellency in Chriſt, *God* and *Man*, as they ſhall be admiring at him to all eternity, as much as they did at the firſt moment; here if we ſee any thing that is excellent, we admire at firſt, but after a while we do not ſo: but there will be ſo much excellency in Chriſt, as we ſhall ſo admire at it, to all eternity, as we did at the firſt moment; for there ſhall be no abatement of our being taken with the glory of the ſight of Chriſt. *Bleſſed are your eyes*, ſays Chriſt, *that ſee thoſe things you ſee*; and *bleſſed are your ears that hear thoſe things you hear*: It is a bleſſed thing to ſee the things we may ſee here; but to ſee the Divinity ſhine through the humanity, this will be a great bleſſing.

And we ſhall ſee him in the glory that the Father will put upon him; Certainly, God will put an infinite glory upon his Son, becauſe the Lord was ſo infinitely well pleaſed with the ſatisfaction of his Son: Becauſe he ſubjected himſelf to the death of the Croſs, therefore *He hath given him a name above all names*. And we ſhall ſee the glory of Chriſt, when all the Angels ſhall be worſhipping of him, and all the Saints ſhall be ſinging with Praiſes and

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Hallalujahs to him. And this shall be the business in Heaven, eternally to be admiring Christ, and praising God for Christ. And then we shall see him in his glory triumphing over all his enemies, in bringing them down; and in his glory when he shall have brought to perfection that great work that he did undertake: Now to see Christ thus glorified, and for us to enjoy communion with Christ thus in his glory, this will be a glorious reward for Gods people. This glory of Christ, will be made the glory of the Saints: as a *Queen* that sees the Prince in his glory, she delights in it, because it is her glory: and so the *Church*, when she shall see Christ her husband in his glory, she shall rejoyce in it, because she looks upon ti as her own, I speak of the Triumphant Church: The Angels shall admire at it; O that these poor worms should be raised from this low estate to such a glorious condition! they pry into the mystery of Salvation. Then the love of Christ shall be enflamed to his people, that love which caused him to plead with God for his people from all eternity, that caused him to undertake this great work for his people; from this love, there will be most glorious embracements. If at one salutation of the mother of our Lord, *John Baptist* springs in the Womb for joy, how shall the heart of a glorified Saint spring at the glorious embracements of Christ himself, when he is in his glory? And when we shall be in such a condition as we shall be fitted for communion with him, we shall be able to understand Christ in another way; we shall know the hypostatical union of his two natures, and know Christ fully, and be fitter to entertain the manifestation of his

his love, whereas here we are not able to entertain much; Christ looks through the latteſs, and we have but ſome few drops of his love, but then when his love ſhall be enflamed and fully let out, we ſhall be fitted for it. Cap. 50.

And it ſhall be ſuch a communion with Chriſt, as we ſhall never leave, *but follow the Lamb whereſoever he goes*: There ſhall be no moment to all eternity, wherein Chriſt ſhall be out of the ſight of ſo many thouſand thouſands of Saints: And though that Text in the *Revelations* be meant of the Church in this world, and the following of Chriſt whereſoever he goeth *here*, following of him in the ordinances; but if it be an happineſs here *to follow the Lamb whereſoever he goes*, much more in heaven: You that are willing to ſuffer any thing, to follow the *Lamb* in his ordinances here, know there is enough to pay for all, you ſhall be always following the *Lamb* in heaven, and you ſhall always be in the company of Chriſt; and this is the fifth particular, namely, *The communion that the ſouls of Gods people ſhall have with Chriſt*. There are yet two things to be opened in this branch, to ſhew what the recompence of reward of Gods people is; and they are the enjoyment of communion with the Angels and Saints, and the keeping a perpetual Sabbath in Heaven. Rev. 14.4.

The enjoyment of communion with the Angels and Saints: The Angels and Saints are joyned together under one head; the *Angels* rejoyce here in being *miniſtring ſpirits unto the Saints*; O what rejoycing will there be then in communion with them! the Saints of God ſhall enjoy communion 6.

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with the Angels in a familiar way, they ſhall be fitted for communion with God and Chriſt himſelf, much more fitted for communion with Angels; yea, the Angels ſhall account it part of their happineſs to have communion with the Saints: The ſight of an Angel to us now in the fleſh, though he comes to bring good tidings, is a great amazement; but then the ſight of the Angels ſhall be no amazement, but we ſhall look upon them as our fellow creatures, to have communion with them, *Heb.* 12. 23. *Ye are come unto Mount Sion, and to the City of the living God, the heavenly Jeruſalem, and to the company of innumerable Angels:* This is ſpoken of the priviledge of the *Goſpel*; before by the *Law* there was nothing but terror, that made *Moſes* to fear and quake; now we are not to come to Mount *Sinai*, but to Mount *Zion*, and unto *the City of the living God:* Before, without Chriſt we were vagabonds, wandring up and down in the wilderneſs of the Word, but by Chriſt we are gathered unto the City of the living God, and the heavenly *Ieruſalem*; there were nothing but troubles before, but now they are gathered to *Ieruſalem* into peace, and to an innumerable company of Angels: Before the Angels were as Gods Hoſt, ready to revenge the quarrel of God upon us, but now we are come to the innumerable company of Angels, who are miniſtring ſpirits to us here, and we ſhall enjoy communion with them: The Angels are full of wiſdom, and therefore when the Scripture would ſet forth the excellency of wiſdom, it ſets it forth by the wiſdom of the Angels. Doctor *Taylor* the *Martyr*, rejoyced that he came into priſon with Maſter

Master *Bradford*, that *Angel Bradford*, though he was but one that had the *likeneſs* of an Angel, and in priſon, yet he rejoyced in being with him: What rejoycing will there be to be with all the Angels that are Angels *indeed*, and that in our Fathers houſe? The way and maner of the converſe of Saints with Angels is very obſcure; how ſpirits do converſe one with another, we know but little; we converſe one with another by ſpeaking, there can be no ſuch way of converſe with Spirits. The Schoolmen ſay, By the act of their wills, they come to make known what is in their mindes, but we ſhall know more of the maner of converſe with them afterwards. Cap. 51.

Chap. LI.

The happineſs of enjoying communion with the Saints *in glory.*

But it is more familiar to us, to know our excellency in the converſe with the Saints, *Heb.* 12. 23. *To the general Aſſembly, and Church of the firſt-born, which are written in heaven, &c.* To enjoy communion with the Saints here is ſweet, to enjoy communion with all the Saints, with all the *Patriarchs*, *Abraham*, *Iſaac* and *Iacob*, and *Moſes*, and *Aaron*, and *Ioſhua*, and all the good *Prophets*, and the good *Kings*, and all *Martyrs*, and Worthies of the Lord: If to have communion with one or two be ſweet, then to have communion with all at once muſt needs be ſweet; it is worth the enduring much to

Cap. 51. to get to heaven, if it were onely to have communion with the Saints.

2. Secondly, to have communion with none but them: to have communion with the Saints is ſweet, though we are forced to have communion with the world, but to have communion with the choiceſt of Gods ſervants, & with none elſe, that is ſweet indeed.

3. Thirdly, to have communion with them *made perfect*: The beſt *now* have many weakneſſes, and many frampold moods, and offenſive carriages, that there muſt be a great deal born in communion with the beſt; but then we ſhall be delivered from imperfections, there ſhall be no ignorance, but we ſhall have communion with thoſe that are knowing, and perfectly glorified. *The life of my Lord ſhall be bound up in the bundle of life*; it is the bleſſing of *Abigail* to *David*: Now Interpreters expound it thus, It is a Metaphor, taken from binding up of yong plants that are removed from one place to be ſet in another: Now there is a great deal of difference between a bundle of plants laid in the water, to preſerve them till they be ſet in the garden, and thoſe plants growing and flouriſhing in the garden: It is a great bleſſing to be bound up amongſt Gods people here, that are plants that have life; but we are here but as plants, bound up and laid in water, reſerved till we ſhall come to be planted in Heaven, and there to flouriſh: There is much difference between Gods people, what they are here, and what they ſhall be in Heaven, as there is between a plant that is bound up, and laid in water to be kept alive, and when it is in the Orchard, green and flouriſhing, and bringing forth fruit.

Fourthly,

Fourthly, to have communion with them, when we ſhall know one another perfectly: It is an opinion of *Thomas*, as you heard, *That the bodies of the Saints ſhall be ſo tranſparent, that they ſhall be able to ſee through one anothers bodies, as through a glaſs:* Howſoever that be, yet the ſouls of one another, and the graces, and goodneſs of one another, ſhall be fully made known to one another: If now we did converſe with a company of people, that we knew certainly had all true grace, and were all elected from all eternity, what an admirable comfort would this be? our communion is comfortable, becauſe we have ſome hopes of their election, and we ſee ſome ſigns of grace; but if we were certain of this, if God ſhould ſpeak from Heaven concerning the pooreſt member of a Church, and ſay, *This man*, or *woman*, is the man or woman that *I have had thoughts upon from all eternity, and have elected to everlaſting glory*; would we not prize ſuch a one, and rejoyce to have ſuch a one in our families and houſes? Now when we come to Heaven, we ſhall certainly know every one was elected from all eternity, and ſo ſhall live with us to eternity; we ſhall never have any fears or ſuſpitions of them, leſt they ſhould be hypocrites, as there are fears and ſuſpitions given of one another now. Cap. 51. 4.

And then to have communion with them, when there ſhall be perfect love and union of heart to one another, that one ſhall love another as well as himſelf, and rejoyce in the glory and proſperity of one another, as well as his own: If one have more glory then another, he that hath leaſt glory, ſhall rejoyce in him that hath more glory, as if it were his own, 5.

Cap. 51. *Iusti diligunt Deum plusquam seipsos, & invicem tanquam seipsos & Deus illos plusquam illi seipsos, quia illi illum, & se, & invicem per illum, & ille se & illos per seipsum,* Anselm. in prosol. c. 25.

own, and therefore there shall not be any want of glory to any; says *Anselm, Every Saint shall love God above himself, and love one another as himself, and God shall love them all, more then they either love themselves or one another*; and he gives the reason of it, says he, *They love both themselves and one another for God, and by God, and God loves himself and them for himself, and by himself*; and therefore as they shall love God above themselves, so they shall love one another like themselves, and rejoyce in the happiness of another, as in their own happiness: Now what an heaven upon earth is it to have brethren live together in unity? if it be in family communion, or in Church communion, to have entire love without any breaches, this is a blessing; but howsoever, while we are in this world, there will be breaches, yet there is an heavenly *Jeruſalem* coming, where we shall live without breaches.

And then likewise to have communion one with another always in holy exercises: To have communion one with another in our civil converse, to eat, and drink at one anothers tables, and in recreating our selves, this is sweet; but communion in holy ordinances, and holy duties, that is sweetest. Men love communion and society here, that they may play together, and eat and drink together; indeed, if it be in a moderate Christian way, there may be some delight in it; but know, it is an evident sign of a carnal heart, when as thy chief affections shall be let out in the exercising thy self that way: If the chief joy of your hearts be not in exercising your selves in holy duties, your hearts are carnal: There is a great deal of difference between that day, in which

which a company of gracious men have communion with one another in recreating themſelves, and that day wherein they ſhall have communion with one another in exerciſing themſelves in holy ordinances, in praying together, and hearing the Word together; and therefore examine whether you finde a day of communion with Gods people in holy exerciſes, better then a day of communion in outward ſociety. Cap. 51.

Again, it is ſuch a communion as we ſhall never part with, ſuch a communion as we ſhall always enjoy: Here we have communion, but it is often darkned, becauſe we are often in our dumps, and many times there is an occaſion of ſorrow given; but to have communion where there ſhall be always joy, continual being at the feaſt, the ſupper of the Lamb, that muſt needs be ſweet. Therefore that Text you have of *Lazarus* in *Abrahams* boſom, ſets out the continual feaſt of the Lamb that the Saints ſhall have, becauſe that was the maner of the *Jews* feaſting, to lean in the boſom of one another; and therefore *John* when he ſate to eat with Chriſt, he leaned in his boſom, noting that the Saints ſhall be always as the children of the Bride-Chamber: There is a queſtion made by ſome, of the knowing of one anoanother in heaven. It is reported of *Luther*, the night before he dyed, he was reaſonable well, and ſate with his friends at the Table, and the matter of their diſcourſe was, Whether they ſhould know one another in heaven or no, whether the father ſhould know the childe, or the childe the father? *Luther* held it affirmatively; and this was one reaſon he gave, As it was with *Adam*, as ſoon as he ſaw *Eve*, he knew what 7.

Eve

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Eve was, not by diſcourſe, but by the Spirit of God, telling him what ſhe was; and ſo we being filled with the Spirit of God, we ſhall come to know one another, we ſhall ſit down with *Abraham*, *Iſaac* and *Iacob*; we ſhall have communion with them, not onely as godly men, but as with *Abraham*, *Iſaac* and *Jacob*, and if with them, why not with others? This we have in Scripture, that ſpiritual relations ſhall adde much to the glory of the people of God in Heaven, though natural relations ſhall be taken away; as the *Father*, if he know the childe, there ſhall not be that natural affection to the childe as is now; yet the Scripture ſeems to ſpeak of ſpiritual relations, that they ſhall continue even in Heaven for the glory of the Saints; and therefore St. *Paul* ſays to the *Philippians*, *You are our crown, and our rejoycing in the day of Chriſt*: It ſhall be known, who were converted by ſuch a Miniſtery, and it ſhall be a crown to a Miniſter, that ſuch were converted, and edified, and built up by him.

But we need not trouble our ſelves about this queſtion, becauſe we have one thing that will ſatisfie us, about all queſtions that are not clear: Either we ſhall have all that happineſs we do think in our thoughts, or can think, or elſe we ſhall have that (we being our own judges and chooſers) that ſhall be as good or better: ſo that if a Parent thinks what an happineſs were it for me to ſee my childe in heaven; and the childe ſhall think, what an happineſs were it for me to ſee my Parents in Heaven, you think ſo here: We gueſs at things thus childiſhly, but yet either this ſhall be, or that which is as good or better then this. As ſuppoſe I ſhould think, how glad

ſhould

should I be if such a one would give me a shilling, if after I come to know he will give me this, or a Twenty shilling piece, I do not trouble my self to know whether he will give me a shilling or no. And so much for *Communion with the Angels and Saints.* Cap. 52.

CHAP. LII.

The happiness of Gods people in the Perpetual Sabbath *that they shall enjoy.*

NOw the last thing in the Explication is, to shew wherein the happiness of the Saints consists, is that *Perpetual Sabbath* that they shall keep with God, whereof *this* Sabbath is but a Type, *Heb.*4.9. *Sabbaths* here are comfortable, and we have felt some sweet, and some comfort in some Sabbaths; but take all the comfort that ever you had in all the Sabbaths you have had *here*, and put all into one, that would be a comfortable Sabbath; but that perpetual Sabbath that shall be hereafter, will be the accomplishment of all those Sabbaths, and that will be sweet. Now I shall express my self in these six or seven particulars, to shew the happiness of Gods people in that perpetual Sabbath. 7.

First, they shall be exercised in the highest employments that any creature can be exercised in, or that they are capable to be exercised in: The happiness of a creature consists much in that which it is exercised in; as there is a great deal of difference between 1.

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between the happineſs of a Noble-man in Court, and the happineſs of one that is employed onely in cleanſing channels, and the meaneſt employment that is, becauſe their exerciſe is different; the one is exerciſed about buſineſs that concerns a King, and a *State*, and the other is imployed about mean things; therefore according as the exerciſe is, that any creature is raiſed to, ſo is the dignity and excellency of that creature: Now we are exerciſed in mean things here, in compariſon of what we ſhall be hereafter, and yet our buſineſs here in making proviſion for the fleſh, in getting meat, and drink, and clothes, and money, is ſweet; but though out of obedience to God, we ought to go on comfortably in our callings and places wherein God hath ſet us, becauſe God calls us to theſe low mean things, yet we are to account them a mean condition, in regard of that which our natures are capable of, it is but a ſore travel that is laid upon man, and this ſhall not ſatisfie us, as if we were capable of no higher things; but when we ſhall be raiſed to be buſied about the higheſt employments that a created ſubſtance is capable to be buſied about, *that* muſt be comfortable; as the *Pſalmiſt* ſpeaks, *The high praiſes of God ſhall be in their mouthes*: They ſhall be always buſied in the high contemplations of God, and of the Trinity; and they ſhall be always *ſinging praiſes to God, and to him that ſits upon the throne*, and to every Verſe of the Song that they ſhall ſing to the *Lamb*, there ſhall be a *Selah* put to it; it muſt be *glorious*, becauſe this is the higheſt glory that God hath, not onely from his works here, but from all the counſels of his wiſdom about the great myſtery of Redemption,

Pſa. 145. 6

redemption, from all his works in Heaven, and the higheſt glory, that he hath from all the communications of himſelf to the Saints in Heaven, in his praiſes that they ſhall be exerciſed in: all the happineſs that we have from God here, is a way of ſubſerviency unto the actual praiſing of God; there whatſoever God communicates to his creature, the top of all is not that the creature ſhould have it, but that it ſhould reflect the praiſe of all upon God. The end of all that God does in the world is his glory that he ſhall have in Heaven, and the end of all he does in Heaven, is the actual working of the ſouls of his Saints upon himſelf. Cap. 52.

Secondly, the happineſs of the *perpetual Sabbath*, may be expreſſed in this, in that the ſouls of Gods people ſhall be always up, and fit for theſe high works: God calls us many times to moſt excellent things, to be exerciſed about himſelf, but our hearts are not fit for theſe exerciſes; ſometimes we finde our hearts enlarged, and when our hearts are up, we take delight in holy exerciſes; but at other times, how hardly are we drawn to them? and we are weary in obedience, and count it a ſlavery, thoſe exerciſes are heavy to us; but there is a time coming, when our hearts ſhall be always up, never to ſeek, but ſhall be always upon the higheſt pin, enflamed with heat continually: as it is an heavy curſe for a mans heart to be ſuitable and fitted for temptation, when a temptation ſhall come; ſo it is a wonderful bleſſing to be fitted for any holy employment, when we are called to it; this there ſhal be always in the Saints in heaven, in keeping this their perpetual Sabbath. It is reported of *Anſelm*, as he was walking out of his houſe, 2.

Cap. 52. he saw a bird, that was fluttering to fly up, and could not get up, but fell down, and looking upon it wishly, he saw a string tyed to the leg, and a stone at the end; upon this his heart broke, and he bemoaned himself, *This is my condition*, says he, *though sometimes I would fain get up in holy exercises with God, O but this burthen of sin, and weight of sin, is like a stone, and presses me down, when I am got up a little way, I am pull'd down again, my heart is seldom fitted for holy exercises*: So it is with us usually, though through Gods grace there are some wings to move up a little, yet this weight and burthen of sins presses us down, and makes us unfit for holy duties; let us go humbly a while under that sore burthen, but know we shall be freed from it ere long.

3. Thirdly, the happiness of the *Sabbath* consists in this, there shall be no intermission, but they shall continue day and night (though there shall be no night) then we shall not go to duty and break off again, and go again, and break off again, no, there shall be no other imployment; though the duties of Gods worship here be of an excellent nature, yet we are not to spend all our time in them; but then there shall be nothing else to spend one moment of time in to all eternity.

4. Fourthly, there shall be no weariness; though we do spend some time in holy exercises here, we are quickly weary before we have done, *Though the spirit be willing, the flesh is weak*; but when we shall have been praising of God millions of years, we shall be as fresh at the end of them, as at the first moment; when we are exercised in holy duties with others, it is good to consider of their weakness, whether they be able to hold out, and joyn with us; but there

there we shall not need fear weariness in our selves, or any others. Cap. 52.

Again, we shall see nothing else done by no body else: Here we get together, and *sing*, and *pray*, and *hear* the Word, and this is comfortable; but we see the Sabbath broken by *others*, and that damps our hearts; but there is a Sabbath coming shall be so kept, as we shall see none break it, but every one we have to deal withal shall keep it: But yet by the way, it is better in a place where it is not altogether so well kept, and is in a rising way, then in a place where it is better kept for the present, but is in a declining way; but though it be a grief to us to see the Sabbath broken, yet know, there is a Sabbath coming that we shall keep, and none shall break it. 5.

Again, the happiness of the *Sabbath* consists in this, to keep this Sabbath in these high exercises, when so many thousands shall be yelling and roaring under the wrath of an infinite God; they shall consider, we are now in the presence of God, keeping a Sabbath unto him, as the children of the Bride-chamber, singing songs of triumph to him that sits upon the throne for ever; whereas others are cast out from God, and are roaring and yelling under the burthen of the wrath of an infinite God, and that might have been our portion: This addes to the glory of the Saints; and therefore the Scripture hath this expression, *Without shall be dogs*: That expression is taken from the maner of the *Iews* marriages, usually they were in the night, and the Bridegroom and his Bride and their company were taken in with torches and delight into the Bride-chamber, others were *without* without light, & not taken in to the chamber: 6.

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so in Heaven, some shall be taken to be exercised in these glorious things, and others are cast out: as would it not adde much to ones happiness, to think thus with ones self; I am now going into a place where I shall have abundance of mirth and joy with my friends; and others in the mean time lie in the cold, starving in the dungeon, and I might have been there as well as they: if a man should go along with the *King* in triumph, and be at the right hand of the King in glory, and as he goes by, he should hear a company of poor wretches out of a dungeon, crying, yelling, this sets out his glory: so to be at that time, thus exercised in those heavenly employments, when as others shall be cursing themselves, and the time that they were born, and blaspheme the name of God: it is a comfort to a company of gracious hearts when they are got together in holy exercises, to think there are others in the Tavern, drinking [illegible] swilling, and blaspheming: what difference is between our condition this day, and their condition? this does mightily refresh ones heart, and enlarge it to praise God for his mercy; and so in Heaven the Saints shall know every instant when they are keeping this Sabbath, others are howling under the wrath of God, and cursing the time they were born.

Lastly, this *Sabbath* is to be kept in our *Fathers house*: we shall not sing the songs of *Zion in a strange Land*, but in our Fathers house. Those godly persons in the times of the *Maccabees*, accounted themselves happy, that they might worship and serve God though in the Dens, and Caves of the Earth; it will be more happiness to serve God in Heaven, and in our Fathers House. I remember I read of one

Marcellus,

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Marcellus a godly man, being caſt into a ſtinking place, he did make that his Temple to God, and perfumed it with his prayers, and after the Chriſtians built a Temple in that place; and ſo we may make a filthy dungeon a Temple; but if it be comfortable to be exerciſed in holy duties in the moſt filthy and vile places, much more comfortable ſhall it be when we come to Heaven, in our Fathers houſe. In *Rev.* 15. we read of thoſe that ſung the ſong of *Moſes*, they ſtood upon the ſea of glaſs mingled with fire; to ſing the ſong of *Moſes*, though it be upon the ſea of glaſs, this uncertain life of ours full of trouble, it is comfortable, but to ſing it in our Fathers houſe, will be comfortable indeed; though we do meet with troubles here, yet if we can enjoy the *Sabbath*, we comfort our ſelves, but we ſhall have a better Sabbath then theſe, even a perpetual Sabbath in our Fathers houſe; put theſe together, and you ſhall ſee what this perpetual Sabbath is that Gods people ſhall have in heaven. Now put all together that we have ſaid negatively, comparatively and poſitively, the perfection of their natures, their bodies, and ſouls, and whole perſons; their glory at the day of judgement, their poſſeſſion of heaven, their having God to be their portion, their communion with Chriſt, their communion with the Angels and Saints, and this perpetual Sabbath that they ſhall keep, and do but apprehend what infinite joy muſt flow from all theſe; theſe are as the ſeveral ſtreams of this Paradiſe of God. In *Gen.* 2. we read of *Paradiſe* that God made for *Adam*, and there were four ſtreams that were to water it; this Paradiſe of Heaven have theſe ſeven ſtreams to water it, to make the Saints happy; do

O gaudium ſuper gaudium, gaudium vincens omne gaudium, extra quod non eſt gaudium, Aug. Sol. c. 35.

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but consider what infinite joy must flow from all these put together; every one does cause joy, but put them all together, and the joy that comes from hence is a most *pure* joy, and a most *spiritual* joy, and a *full* joy, and a *divine* joy.

1. *Usque adeò nulla est sincera voluptas, Solicitumque aliquid lætis intervenit.*

First, *pure*; that is, not onely free from any mixture of sorrow, but without any thing that should sully it, without any sin: Here all our pleasures are mixed.

2.

And *spiritual*: If it were to rejoyce in the good that our bodies shall have, it were admirable joy, but the joy shall not be so much in regard of the happiness of our bodies, but in regard that God is our portion, it shall be spiritual; yea, the happiness of our bodies shall be spiritual and supernatural.

3.

And it shall be *full*: How full must it needs be, they shall enter into their joy, because the joy cannot enter into them: *We rejoyce in believing with joy unspeakable and glorious: If the seed time be so glorious, how glorious will the harvest be?* says *Cyprian*, *They shall not taste, but they shall be abundantly satisfied with the fatness of thy house*: The fatness of Gods house in the world does abundantly satisfie the souls of Gods people, but the fatness of Gods house hereafter, how will that satisfie them? The people of God shall have such objects to rejoyce in, as is the essential glory of God, and all the glory that is put upon him by all his creatures, and all the good they have by Gods communication of himself to them, and all the glory of one another: Look how many Saints shall be in heaven, they shall rejoyce in every ones happiness as in their own; their own happiness will cause joy, but so many Saints as shall be happy, so many times shall their joy be double, and therefore

Non gustabunt, sed satiabuntur & implebuntur.

therefore it must be *full* joy: Comfort proceeds from the suitableness between the faculty and the object; now here is the greatest suitableness between the faculty and the object that can be, because here is not onely good in the Concreat, but goodness in the Abstract; and union with goodness it self, is more then union with a good thing. Surely the joys of heaven must needs be great, because a little taste of them here that the *Martyrs* have had, hath made exquisite tortures, grievous and dreadful pains, not onely tolerable, but comfortable. Cap. 52.

And it is *Divine* joy: It may be said to be Divine in three respects: First, it comes *from* God: Secondly, it is *in* God: Thirdly, it is *with* God. First, it comes from God, being caused *by* the Spirit of God, and that is another maner of joy then the men of the world have. Secondly, it is *in* God, rejoycing in God, and that is other maner of joy then rejoycing in meat and drink: Look what difference there is between the excellency that is in God, and the excellency that there is in meat, and drink, and idle sports, so much difference is between the joy that Gods people have in God, and the joy that wicked men have in the creature: And it is divine, in regard that it is joy *with* God, it is the same joy that God himself hath; carnal hearts rejoyce one with another in sensual things, but God does not rejoyce in those things you rejoyce in, but the Saints in heaven shall be exercised in the same joy that God himself hath, and rejoyce in the same things that God shall rejoyce in; to have the beams of our joy mingle with the beams of Gods joy, and so to have Gods joy and ours put into one, that must needs be admirable joy. Notwithstanding this 4. 1. 2. 3.

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joy of the Saints ſhall be thus glorious, yet the utmoſt happineſs of man conſiſts not in it; though joy be a neceſſary concomitant to mans bleſſedneſs, yet mans bleſſedneſs conſiſts not in it. We do not ſeek the *enjoyment* of God, that we might delight in this enjoyment, but we ſeek *delight* in the enjoyment, becauſe the enjoyment is the greateſt good.

And beſides all this, there are ſome circumſtances that ſerve to ſet out all that I have ſaid yet further, and to make the happineſs of Gods people yet more glorious.

Firſt, it is a prepared happineſs, that happineſs that God hath had his thoughts upon from all eternity, and laid the ground of it from all eternity, God hath been working from all eternity to provide this.

Secondly, in that it comes to the people of God, by ſuch a glorious way, as the purchaſe of Jeſus Chriſt, that I have it, and that I have it by ſuch a glorious way, that will be exceeding comfortable.

Thirdly, that we who are ſo vile, and ſo wretched, and ſo abominable as we are in our ſelves, that we who by nature are but firebrands of hell and fuel for eternal wrath, that we ſhould be raiſed to ſuch a height of happineſs.

Fourthly, that we are ſo few: *Not many wiſe, nor rich, nor noble, but the mean ones of the world*, that there ſhould be ſo many of the world, and the great ones of

Si delectatio ſit ultimus finis, tum actus aliquis elicitus voluntatis poteſt eſſe ultimus finis, ſed non--- Nam objectū voluntatis eſt finis, ſicut objectum viſus eſt color, ita ut impoſsibile eſt, quòd primum viſibile ſit ipſum videre, quia omne videre eſt alicujus objecti viſibilis, ita impoſsibile eſt quòd primum appetibile quod eſt finis ſit ipſum velle Tho. 1. 2. q. 1. Art. 1. ad ſecund.

Apprehenſio ſenſitiva non attingit ad communem rationem boni, ſed ad aliquod bonum, particulare quod eſt delectabile, & ideo ſecundum appetitum ſenſitivum operationes ſunt propter delectationem, ſed intellectus apprehendit univerſalem rationem boni ad cujus conſequutionem ſequitur delectatio, unde principaliùs intendit bonum quàm delectationem. Thom. 1. 2. q. 4. Art. ad. 2. ſecund.

the

the world cast out, and a handful of poor contemptible people should be raised to this glory, this is a mighty aggravation of the happiness of Gods people. Cap. 52.

Fifthly, that this should be a reward for that which we owe in a way of obedience; we owe all our services in a way of obedience to God, and we may say, *When we have done all, we are unprofitable Servants*; and that we do, we are bound to do as creatures, and yet that God should reward that which we owe to him in a way of obedience, this aggravates the happiness of the Saints: as if a Master should give his Servant all his estate for doing that which he is bound to do: We have more then wages here, then how much more is that we shall have hereafter? 5.

Again, that which God is pleased to reward, it is but poor mixt service: take our duties at the best, they are such as deserve Hell; there is no one act, but if God should observe what is amiss, you deserve to be cast from God for ever for it; now when we rather deserve that God should cast us down to Hell, yet that God should reward us with all this glory, what a glorious thing is this? 6.

Again, that the Lord is pleased to make this sure to us: if God had left it to uncertainty, and bidden us work, it might be well with us, and may be he will think of us, this might have been a comfort to us: but that God is pleased to binde himself thus, and to make all sure: As if a King should make his Crown & Kingdom sure to a poor wretch, in the way of reward for a poor service; so does God, he makes this glory ours by reward, in a way of Covenant and Testament; by Covenant, such a Covenant as he does not only cause to be written in his word, but in our hearts, 7.

Cap. 52. hearts; & we have witneſs of this in heaven and earth, three bear witneſs in heaven, and three in earth; and he gives us ſeals to confirm this Covenant, and he confirms it by an Oath, he ſwears by himſelf, becauſe there is no greater to ſwear by; and he makes it ſure by way of Teſtament: Covenant we think we may break, but that which is given by Teſtament, and confirmed by the death of the Teſtator, that is ſure, and thus hath God made it ſure unto us.

8. Again, all things that do befal us in this world, and all the ways of Gods providence, do but tend to the furtherance of us to our reward, and to the encreaſe of our reward, and that is the wonderful happineſs of Gods people, this ſhould ſweeten all conditions: If I be in a meaner condition then another, yet this is in order to my reward, and this is more then if I had a Kingdom in the world, if it were not in order to that; but whatſoever I have in the world, though never ſo hard to fleſh and blood, it is in order to *this*, this ſatisfies.

9. Again, this reward is near, we ſhall not ſtay long for it: If God required of us to be burning a thouſand years, and then to have it, we had yet cauſe to rejoyce; but it is at hand, and nearer at hand to us in this latter age of the world, then to our Fore-fathers; God hath but a few things to do in the world, to gather but a few more of the *Gentiles*, and his own people the *Jews*, and to pull down *Antichriſt*, and then all is done: *The time is ſhort*, ſays the Scripture; the word that is tranſlated *ſhort*, in 1 *Cor.* 7. 29. ὁ Καιρὸς συνεσταλμένος. is a Metaphor taken from a piece of cloth that is rolled up, onely a little left at the end; ſo God hath rolled up all his works, onely he hath a little left at the

the end, and then all this glory ſhall appear; the frame of Heaven and earth does but ſtand till that time, and if that time were come, the frame of Heaven and earth ſhould preſently be diſſolved, and the ways of Gods providence in this world ſhould be at an end, the Heavens and earth groan for this time. It is ſaid of Doctor *Taylor*, when he was near at the ſtake, he fetch'd a leap, and ſaid, *I have but two ſtiles to my Fathers houſe*. We in our way here are as Travellers, ſome ride it may be a little faſter, and get to the Inn firſt, and then another comes a quarter or half an hour after, but it is but a ſhort time in compariſon; he hath promiſed, and he will come quickly, with the glory of his Father, and all the glory of Heaven with him.

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And then this ſhall be after all our troubles: As Painters firſt draw all black, and then the other beautiful colours; ſo all our troubles here are but as the black ground-work, to make our glory the more beautiful hereafter: To ſee land after a long and dangerous voyage, how joyful is it? As the *Trojans*, after they had been wandring a long time in the *Mediterranean* and *Ægean* Seas, as ſoon as they eſpied *Italy*, they cryed out with exulting joys, *Italy*, *Italy*; how much more the Saints after they have paſſed this troubleſom world, and come to Heaven, what acclamations of joy will the heavens ring of? *Heaven*, *Heaven*.

10. *Italiam, Italiã primus conclamat Achates, Italiam ſocii læto clamore ſalutant.*

Laſtly, all theſe things are eternal; this puts an infiniteneſs of worth upon every particular: How was *Haman* puffed up by *Eſthers* inviting of him to one Banquet? How ſhall the hearts of the Saints be taken with that eternal Supper of the Lamb? *Obed-Edom*

11. *Semper erunt, quòd ſunt æternæ gaudia vitæ, Gaudenti quoniam cauſa erit ipſe Deus,* Proſper in Epigram.

Cap. 52. *Edom* was bleſſed in having the Ark but three moneths in his houſe, how bleſſed they who ſhall have Gods not onely gracious but glorious preſence eternally? And ſo I come to the fourth particular, which was propounded in the handling of this point; namely,

4. *Wherein lies the power of the conſideration of the recompence of reward to help a man through ſufferings.* Much hath been ſaid, but more may be ſaid, to ſhew that there is a mighty power in it to enable the heart to ſuffer any thing for God; it is that which hath mightily wrought upon the Saints of God heretofore: That is an obſervable place that we have concerning Chriſts Transfiguration, and Chriſts Agony: when he was transfigured upon the Mount, and his glory was ſhewed, even a glimpſe of the glory of Heaven; Chriſt took with him onely three Diſciples, *Peter*, *James* and *Iohn*; afterward when Chriſt was to come to his Agony, when his ſoul was heavy to death, and he ſweat clods of blood, he onely took thoſe three Diſciples that had ſeen him in his glory, to ſee him in his ſufferings; to ſhew, that thoſe that know what the glory of Chriſt means, thoſe are the fitteſt to joyn with Chriſt in his Agony, and to endure the greateſt ſufferings that they can meet withal. See in *Dan.* 7. there is mention made of a cruel Tyrant that ſhould make War with the Saints, and ſhould perſecute Gods people, that devoured and brake in pieces, yet there were ſome that ſhould bear out all, that ſhould have the Kingdom given them, and God ſhould reward them gloriouſly; Who are they? at the 22 verſe, *The Saints of the moſt high:* ſo you read it, or, *The*

Saints

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Saints of the higheſt; not onely of the *higheſt God*, but of the *higheſt places*, of the *higheſt things*, they are thoſe to whom the Kingdom ſhall be given, thoſe Saints that did ſee the moſt glorious things of the Kingdom of God, they had the reward, for they held out in ſufferings, but others, whoſe hearts were low in the earth, they did not hold out.

So thoſe that ſhould hold out in the time of *Antichriſt*, and ſhould not worſhip the *Beaſt*, *Rev.* 13.6,7, 8. were ſuch as dwelt in Heaven. He opened his mouth in blaſphemy againſt God, to blaſpheme his Name, and his Tabernacle, and them that dwelt in Heaven: in many places of the *Revelations*, Heaven is taken for the Church of God, and the People of God, and ſo Interpreters take it here: And it was given to him to war with the Saints, and to overcome them: but though he prevailed againſt the Saints to kill them, yet he could not prevail againſt them that dwelt in *Heaven* to worſhip him: but all that dwell upon the *Earth* ſhall worſhip him; all that know no higher good then the Earth, they ſhall follow Antichriſt and worſhip him. Here we ſee the reaſon why people will not endure the ſufferings inflicted by the Beaſt, but follow the Beaſt, & have *his mark either upon their foreheads* openly, or in their hands ſecretly, becauſe they do not apprehend the glory of Heaven; but if they can come to ſee thoſe glorious things of Heaven, though *Antichriſt* do perſecute them, they would not worſhip him: in theſe latter times of the world Antichriſt will prevail to get many to worſhip him, but the ſight of theſe glorious things will keep us we ſhall not worſhip him. In *Rev.* 12. the Church who is compared to a *Woman* that was cloathed with the

glory

Cap. 53. glory of the Sun, *she had the Moon, and all sublunary things under her feet*: When the soul is seeking after the glory of Heaven, and that is always in its eye, this causes it to have the *Moon*, by which is signified *all things below* that are subject to changes, under its feet. I read of a *Martyr* that was whipped, and almost scourged to death, and then being led to the execution, he met with his Mother, who being a godly gracious woman, did not fall of tearing her hair, and rending her cloathes as other women used to do; but cryed, *Son, Remember eternal life; look up to Heaven, and see him that reigns there*: Hence we see that *having an eye to the recompence of reward*, does make the heart to choose the *Choice of Moses*, *To suffer affliction with the people of God, and to esteem the reproach of Christ greater riches then the treasures of Egypt*; you see there is a great deal of power and *efficacy* in it; but wherein does this power consist? In divers particulars.

CHAP. LIII.

Wherein the power *and* efficacy *of eying* the recompence of reward *consists.*

1. FIrst, there is a great deal of power in looking to this glorious *recompence of reward*; because the glory of this does so much darken all the glory of the things of the world that we are called to part withal, when we are called to suffer any thing: Now then the argument lies thus; That which darkens all the glory of the world, and makes it appear

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pear to be nothing, that must needs have a great deal of power to enable the heart to part with any thing in the world in the cause of God: those who by the eye of faith are able to behold the reality and certainty of those glorious things, they look upon all things below as poor, mean, slight, contemptible things: As we know the glory of the light of the *Sun*, darkens the glory of the light of a candle; the light of a candle is comfortable in the night, in the dark, but when the light of the *Sun* riseth, that is nothing: So long as the men of the world are in darkness, the light and comfort of the creature is a great matter to them; but when God lets the glory of the things of his Kingdom appear to them, then the comfort of the creature is nothing. A Glow-worm glisters in the dark, but when the day comes, the brightness and the glistering of the Glow-worm is not seen: so all the brightness and glistering of the creature that takes the hearts of men, is gone when God lifts up his light upon them, and shews them the greatness of his Kingdom.

And the reason why people are so hardly brought to suffer any thing for God, is because they have such high esteem of these things; that which a man hath high esteem of, he is loth to part withal; but when a mans heart is taken from them, as there is no longer a high esteem of them, he is willing to part with them. As Saint *Paul* said, *I am ready not to be bound onely*, but *also to dye for the name of the Lord Jesus*; his life was not dear to him, he accounted it not worth the least degree of glory to God: A gracious heart, as it accounts nothing low in any duty that tends to this glorious reward, so it accounts nothing high

Mala vitæ præsentis tanto duriùs animus sentit, quòd to pensare bonũ quod sequitur, negligit. Greg Moral. l. 10. c. 12.

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high to part with for *the recompence of reward.* It is a notable paſſage we have of *Joſeph* to his Father *Jacob*, *Gen.* 45. 20. *Regard not your ſtuff, for the good of all the Land of Egypt is yours:* It may be *Joſeph* thought his Father *Jacob* might think, I have many Goods here, and what, ſhall I leave all that I have here to go to *Egypt*, into a ſtrange countrey? he might think this might be ſome let to his Father; but *Ioſeph* calls it all *ſtuff:* you have a deal of ſtuff and lumber, but let it not grieve you to leave your ſtuff and lumber, all the good of the Land of *Egypt* is yours: So God ſays to a gracious heart, when it looks upon any thing it ſhould part withal, and it is loth to part with it, ſays God, *Regard not your ſtuff*, and lumber you have here; *for not the good of all the Land of Egypt is yours, but all the good that is in Heaven is yours, and the good that is in the God of Heaven, and the good that is in Chriſt is all yours:* That ſoul that underſtands the glory of Heaven, and the Intereſt that it hath in it, ſhall hear a voyce tell it, That *all the good in Heaven, and in God, and in Chriſt, is its own*; and therefore he will not regard any thing here: if we knew no better things then theſe, we would be loth to part with them; if we had never ſeen the light of the *Sun*, we would have accounted the *Moon a glorious* creature, and as a mighty Ornament to Heaven, and to the world; but when we come to ſee the glory of the Sun, that is nothing to us in compariſon. Children that are born in a dungeon, and know no better things, would be loth to part with that they have there; but when they come to know what is in the world, then all they had before is nothing to them; greater

greater glory diminiſheth that which is leſs. So that we may apply that the Apoſtle ſpeaks concerning the compariſon of the *Goſpel* with the *Law*, to this we are ſpeaking of, 2 *Cor.* 3. 10. That which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth; though there was ſome glory in the adminiſtration of the Law, yet it is no glory in compariſon of that which excelleth: So though there may be glory in the outward comforts of the world, yet there is no glory in compariſon of that glory which excelleth, in compariſon of that glory which hath been opened; and that is the firſt thing. Cap. 53.

Secondly, as the glory of the world is darkned by having reſpect to this glorious *recompence of reward*, ſo all the evils of the world are wonderfully leſſened: You know what the Apoſtle ſays, in *Rom.* 8. 18. *That the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us:* As we uſe to ſay, It is not to be named the ſame day, not to be reckoned with the glory that ſhall be revealed in us: A *Father* upon that place hath a notable gloſs, ſays he, *Sufferings are not to be compared & looked upon, in reſpect, firſt of the puniſhment that we have deſerved, which is paſſed by, and pardoned; and then not to be compared and reckoned with the preſent grace and comfort that Gods people have here:* But then much leſs is to be compared and reckoned with the weight of glory that is to come, that is promiſed to us. And ſo in 2 *Cor.* 4. 17, 18. *While we look at things that are eternal, not temporal, this light affliction*; all is but light, and nothing in compariſon: What is it for one to have a rainy

2.

Non ſunt condignæ paſſiones ad præteritam culpam quæ remittitur, ad preſentis conſolationis gratiam quæ immittitur, ad futuram gloriam quæ promittitur. Bern.

Cap. 53. day, who is going to take poſſeſſion of a Crown? there is no man would be much ſenſible of a little cold in his head, if it were uncovered a while to have a Crown of gold put on. I have read of a fooliſh woman that was afraid her Son ſhould get cold by putting off his night-cap to have a Crown ſet upon his head; but no wiſe man would much conſider the cold he ſhould get in his head upon that ground: Great things ſwallow up ſmall things, and great joys will ſwallow up ſmall evils; there is no compariſon between the evil we ſuffer here, and the glory that is to come; What is a drop of vinegar put into an Ocean of ſweet wine? it is not ſo much as taken notice of; here when a man receives a great good, he is not affected with leſſer evils: As for example in *Saul*, when *Saul* had the Kingdom, ſome did deſpiſe him, 1 *Samuel* 10. 27. but *Saul* held his peace; he was not troubled at that, though he was a man afterward froward enough; he thought, this good of the Kingdom is enough to take away the apprehenſion of any evil in being deſpiſed; what though a company of poor people deſpiſe me, and ſpeak againſt me when as I have the Kingdom, and am anointed of God, and have this dignity put upon me? A man that knows any thing of his own worth, and that God hath beſtowed much upon him; this takes off any other evil, that appears to be in others prating of him; but now when men do not underſtand any great good in themſelves, then they account the evil of the world deſpiſing them a great evil: Many men judge of themſelves rather by the eſteem other men have of them, then by any good they know

in

in themſelves, and no marvel though theſe men be ſo much troubled at other mens deſpiſing of them. If a Merchant have a Ship come home laden with many thouſand pounds worth of rich Commodities, though his Servant ſhould do ſomething amiſs that day, he would not be froward at it, but paſs it by, becauſe he hath ſuch great profit and good coming in; ſo the evils of the world are nothing in compariſon to that ſoul that knows the great things of the Kingdom of God to be its own. Cap. 53.

Thirdly, there is a mighty deal of power in it; becauſe this reſpect unto the recompence of reward, does ſo much take up the faculties of the ſoul, the intention of the minde being taken up about ſo great an object, other things are not minded in compariſon; and this is the reaſon why thoſe that are in a phrenſie, are inſenſible of what you do unto them; becauſe their mindes are taken up about that which they apprehend ſo ſtrongly, as nothing elſe is minded by them; and if there was any object made known to take up the minde of man, it muſt be ſuch great things as theſe, made certain and real to the ſoul by faith. It is a property peculiar to God, that though he hath many glorious things that he exerciſes his wiſdom about, yet he does minde the leaſt thing, the leaſt creature in the world, as much as if there were nothing elſe to minde; but no creature can do ſo, no creature can minde great things with intention of minde, and yet minde inferior things with any ſtrength of intention too, but if he mindes great things with intention, other things muſt be lightly 3.

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minded. An Eccleſiaſtical Hiſtorian tells us of the Chriſtians they did ſo minde the glory of God, and the glory of Heaven, as that the pains they ſuffered were as in the bodies of other men, and not in their own bodies. It is reported of *Archimides*, who was a great *Mathematician*, that when the City was taken wherein he was, and the Warlike inſtruments of death clattering about his ears, and all was in a tumult, yet he was ſo buſie about drawing his lines, that he did not know there was any danger, and heard no noiſe: If ſuch objects as theſe can take up the intention of the minde, ſo as not to minde other things, then much more ſuch an object as eternal life, and eternal glory and happineſs. And therefore that place is very obſervable, in 2 *Cor.* 4. 16. *We faint not in our ſufferings, becauſe we look not at things that are ſeen, but at things that are not ſeen*: We are ſo intenſe about Heaven, and the glory of God, that we do not give a look at things that are ſeen. So in *Heb.* 11. 15, 16. They were not ſo much as mindeful of that Countrey from whence they came, *becauſe they ſought a Countrey that was better*, and heavenly. It is a notable expreſſion that *Baſil* hath concerning the *Martyrs*, ſays he, *They do not look at the danger they are in, but at the crown*: And again he ſays, *They do not look at the Officers, and Executioners that are whipping of them, but they look to the Angels that are giving acclamations, and that are encouraging of them.* As a carnal heart, a man that mindes earthly things, his minde is ſo taken up about them, becauſe they are an object ſuitable to him; as when all the glory of God, and of Chriſt, and of Heaven is ſet before him, he lets it paſs without any

Periculà non reſpicit Martyr, coronas reſpicit; plagas non horret præmium numerat; non videt lictores inferne flagellantes, ſed Angelos ſuperne acclamantes. Baſ. Hom. de Barluã Martyr.

any minding; so a gracious heart that by faith can see into the reality of the glory of Heaven, and eternal life so taken up with them, as not to minde earthly things; and that is the third particular. Cap. 12

Fourthly, the respect unto the recompence of the reward hath a mighty power to carry on the soul in a way of suffering, because the soul by this comes to see how infinitely well pleased God is with it, and with that it undertakes for his names sake, in suffering any thing in his cause; and this does mightily prevail with a gracious heart. If God does but give his command to do a thing, this might be enough to shew Gods good pleasure in that action; but when with command God reveals such infinite glorious things that he will reward that action withal, this discovers more of the infinite good pleasure of God; so that the soul in this does not onely see its own happiness, but sees the infinite good pleasure of God in it; and reasons thus, How hath God set his heart upon me? And what infinite good pleasure is it that he takes, in that I poor worm shall suffer for his names sake, when he does not onely tell me it is according to his will, but he hath such infinite glorious things to reward that I do, except his heart were much upon it, & taken with it, there would never such great and glorious things have been for the rewarding of it; but in that these things are so revealed, and I in some measure see them, I cannot but think God takes infinite delight in these sufferings, for his names sake, & God forbid that any thing in the world should take off my heart from that which I see God takes such infinite pleasure in; when a gracious heart shall see God holding forth a crown to set on his head in suffering, 4.

Cap. 53. it sets the soul on fire in suffering for God; if thou hadst onely given forth thy command, it had been enough to make all creatures obedient to thee; but that thou shouldest manifest thy self thus to crown them with this glory, and to lay up these treasures of the riches of thy glory for them, Who would not do and suffer any thing in thy cause, O blessed God!

5. The fifth particular, wherein the power of this argument consists, is the abundance of sweet that there is in the *hope of this reward*, to fill the heart with joy and peace; the more joy and peace the heart is filled withal, the more certainly it is able to do great things. So *Nehemiah* tells the people when he would have them rejoyce, *The joy of the Lord is your strength*, Neh. 8. 10. When as the heart is strengthned with joy, it is able to do mighty things; now the hope of these glorious things do mightily fill the heart with joy, and so strengthens the heart: A man that hath his body strong, he can endure cold, and bear great burthens that a weak body cannot bear; and nothing strengthens the heart more then this *joy of the Lord*, where the heart is filled with it. Vessels that are empty will soon be broke with the heat of the fire, which they will not be if they be full: this hope of the glorious reward fills the heart with precious liquor, that you may set it by the fire, and put it into troubles, it will not break. As a Gyant refreshed with wine, hath great strength to undertake any thing, so the soul that is filled with this comfort of the hope of Heaven and glory, can go forth as a Gyant refreshed with wine, and make nothing of those things that others make great matters of. When the heart is filled with joy & hope of believing, and so filled with light within,

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in, whatsoever darkness is abroad it cares not. As *Oecolampadius* when he was to dye, and they spoke of the light without, says he, *What is the light without? I have light enough within*; And so a gracious heart says, there is enough within to strengthen me, let there be without what there will. When *Alexander* gave away great things, almost all he had, one of his Officers aked him what he would have left for himself, says he, *Hope*: so says a gracious heart, though all things be gone, yet it is enough to fill my heart with joy, that I have *hope* of the glory that is to be reveald.

Hic sat lucis: Clapping his hand upon his breast.

A natural chearful spirit can be able to undergo great things, that one that is naturally timorous cannot; the *Wise man* saith, *The Spirit of a man shall sustain his infirmities*: A man that hath a natural chearful spirit, is able to sustain many infirmities that others cannot; As for melancholy spirits, every thing that comes cross to them is ready to sink them, and they cannot undergo those troubles which a chearful spirit can, because they want the sweetness within; What strength is there then in the filling the heart with joy in believing of these things? As a man that hath his bones filled with marrow, and hath abundance of good blood, and fresh spirits in his body, he can endure to go with less cloathes then another, because he is well lined within; so it is with a heart that hath a great deal of fat and marrow, joy and peace within, though such a one hath not many cloathes, and outward comforts to strengthen him, he will go through troubles well enough; *Proverbs* 14. 14. *A good man is satisfied from himself*: And it is enough for good men to know within themselves that they have an enduring

Cap. 53. ſubſtance, *Heb.* 10. 34. A tree that hath a great deal of ſap within, can bear great weights and burthens that others cannot; and that is the fifth ground, becauſe the hope of theſe things does fill the heart with joy, and ſo ſtrengthens the heart.

6. A ſixth thing wherein the power of having reſpect to the recompence of reward appears, is in that it hath a great deal of power to reſiſt any temptation of Satan, and to quench the fiery darts of Satan. In *Epheſ.* 6. where the ſpiritual armor is ſpoken of, the *helmet*, the *armor* that is for the head, and keeps that from being hurt with any ſtroke, is the hope of ſalvation, and the hope of glory; ſo that whatſoever temptations of the Devil comes, by this helmet they are kept off, that they do not ſo much as take the judgement: As we might inſtance in the ſeveral temptations that the Devil hath to keep one from ſufferings; as when he comes and ſays, *Why will you undo your ſelves in ſuch a way as this?* Preſently the *hope of ſalvation* is held up, and the ſoul anſwers, It is ſo far from undoing of me, that it is the onely way to provide for my ſelf; *He that will ſave his life ſhall loſe it, and he that will loſe his life for my ſake, ſhall ſave it.* If the Devil comes with this temptation, *Surely God does not require ſuch things of his people, to be brought into ſuch ſtraits, and ſuffer ſuch hard things:* The ſoul that hath the hope of his glory, holds it up, and makes this anſwer; *Why, ſeeing the Lord hath laid up ſuch glorious things hereafter, why ſhould I not think that God may require hard things for the preſent?* If he comes with this temptation, *Why will you go on in a ſingular way from others?* A gracious heart upon this argument, anſwers,

anſwers, *I expect choice and ſingular mercies from God, and why ſhould I think much to go on in a way that is ſingular? though others do otherwiſe, it may be they ſhal never be partakers of ſuch ſingular things.* If the Devil comes and ſay, *Surely God does not love you, if he did, he would not ſuffer ſuch great calamities, and ſore troubles to befal you, and if it were his cauſe, he would aſſiſt you in it:* the ſoul anſwers, *Hath the Lord laid up ſuch glorious things for me hereafter, and ſhall I call Gods love in queſtion, becauſe I am deprived of theſe mean things, and undergo ſuch afflictions as theſe?* certainly thoſe things that God hath laid up for me ſhall ſo uphold my heart, as that I ſhall never call in queſtion Gods love, though I ſuffer never ſo much here; and that is the ſixth particular. Cap. 53.

Seventhly, there is a great deal of power in this argument to help on the ſoul in a way of ſuffering, becauſe by looking at this *recompence of reward*, the ſoul comes to ſee what glorious things ſufferings do prepare for, haſten unto, and work to the encreaſe of. Firſt, what glorious things ſufferings prepare for: As it is a notable expreſſion Mr. *Hawks* hath in a Letter he writ to encourage Mr. *Philpot*, being caſt into the *Biſhops Cole-houſe*, ſays he, *This Biſhops Cole-honſe is but to ſcour you, and make you bright, and to fit you to be ſet up upon the high ſhelf*, meaning *Heaven*; as when you would ſet up veſſels of braſs, or iron, you firſt take cinders or aſhes and ſcour them, and by rubbing them with ſuch things, they are fit to be ſet up; ſo all ſufferings are but the means that God uſes to ſcour his people to make them bright, to ſet them up on high; God will not ſet up his ſervants on 7.

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on the high shelf, till first he hath made them bright, and he uses this way to do it, and then they hasten to great things; the more one suffers, the nearer he comes to glory, and to Heaven: Let the world do the worst it can, it can but take away your estates, and meat, and drink, and put you in the cold, and hasten death, and the hastening of death is the hastening of glory: The greatest sufferings of Gods people, are but as the fiery Chariots to carry Gods people home in. This was the answer of *Basil* to the Emperors *Lieutenant*, when he threatned death to him, *Death is a benefit to me, it will send me sooner to God, to whom I live, to whom I desire to hasten.* And then they do encrease glory, it is but a trade of less things to encrease greater; all sufferings are the seeds of glory.

ὁ θάνατος εὐεργέτης, καὶ γὰρ θᾶττον πέμψει με πρὸς θεὸν ᾧ ζῶ καὶ πολιτεύομαι, καὶ πρὸς ὃν ἐπείγομαι πόρρωθεν.

Eighthly, there is a great deal of power in this to carry on the soul in a way of suffering, because it does mightily enflame the soul with love to God, and Jesus Christ; it seeing that the bottom and ground of all this glorious recompence of reward is in the free and eternal love of God in Jesus Christ, that did work about this before the foundation of the world was laid; this does mightily enflame the heart with love to God, and therefore it wishes as that *Martyr* did, *O that I had as many lives as I have hairs on my head to lay down for Christ.* And it is sorry that it hath no other opportunity to testifie its love to God, the soul says, *I have but this little time to testifie my love to God, and I can but testifie little in doing:* O what a happiness is it, that that which I want of testifying my love in doing, I have it in testifying my love in suffering! Shall a dog that hath but

but a few crums or bones from his Maſter, be willing to venture his life in defence of his Maſter; and ſhall not a gracious heart, that expects not crums and bones, but Crowns, and unconceiveable glory in Heaven, be willing to venture life for God in the cauſe of God? Cap. 53.

Ninthly, there is a great deal of power in having reſpect to the recompence of reward to carry on a ſoul in ſuffering: becauſe according to the things that are apprehended, there is the like impreſſion left upon the ſpirit: As a gracious heart apprehending holy things is made holy, and apprehending ſpiritual things, is made ſpiritual, and apprehending great things, is made great, there is a holy gracious magnanimity put into the heart: A man that is lift up on high upon a high Tower, or a high Mountain, he looks upon things below as little things: The apprehenſion of this glory lifts the ſoul on high, and puts an impreſſion of greatneſs and glory upon the heart, and ſo cauſeth an heroical ſpirit in the heart, to look upon all things below as ſmall: as the Martyrs, though they were weak ſpirits by nature, even women and children, yet apprehending ſuch great things, they had heroical magnanimious ſpirits, and looked upon their ſufferings as ſmall things, becauſe they had an impreſſion of the object they beheld left upon their ſpirits, and in ſome meaſure were made like it. 9.

Laſtly, there is a mighty deal of power in looking to the recompence of reward to help in ſufferings, becauſe it hath much power to cleanſe the heart: every one that hath this hope purgeth himſelf, 1 *Iohn* 3. And hence the Chriſtians in the Primitive times were 10.

Cap. 53. were ſo able to ſuffer, becauſe they had their hearts ſo *purged by faith*, *Acts* 15.9. Take a man that was ſtrong, if he have many ill humors in his body, all his ſtrength is gone, but if the Phiſitian gives him ſomething to purge out his ill humors, though hee have no Cordials given him to ſtrengthen him, yet he is ſtrong, and he is able to endure, and to do more then before: So thoſe ſpirits that are full of diſtempered humors, that are unſound, they can bear nothing, undergo no difficulty, but when there is any thing to purge the heart and make it clean, then it is able to do or ſuffer more: ſin lies rotting at the heart, and by rotting does weaken; a rotten rag hath no ſtrength to bear any thing, ſo thoſe that have old ſins lie rotting, they can bear nothing: *The ſpirit of power, and of a ſound minde* is put together, 2 *Tim.* 1.7. now the hope of this glorious reward purges the heart, and makes it ſound, and ſo carries it on in power. Now put all theſe together, and no marvel that *Moſes* by having an eye to the *recompence of reward* could ſuffer ſo much: many are afraid of ſuffering hard things in the cauſe of Chriſt; but you ſee what will enable you to endure all. Now I ſhould apply this in many particulars.

1. Firſt, If there be ſuch power in this to help to ſuffering, then ſurely there is power in this to help to ſervice: you that know what theſe things mean, be aſhamed to complain of any difficulty in any ſervice.

2. Secondly, hence we ſee cauſe much to bleſs God that reveals ſuch things to us, to carry us through ſufferings; though godlineſs brings much ſuffering, yet it brings that which will ſtrengthen againſt ſuffering.

fering. Thoſe that write the ſtories of *Egypt*, report that there is no country in which there are more venemous Creatures then in *Egypt*; and alſo they write, there is no Country hath ſo many Antidotes to help againſt poyſon: ſo godlineſs brings with it many troubles and ſufferings, but then godlineſs hath much in it to help againſt troubles and ſufferings. Cap. 53.

Thirdly, hence we come to ſee the reaſon why ſo many are overcome in a way of ſuffering, and do yield, and ſo baſely Apoſtatize, rather then they will go on in a way of ſuffering for God: they have not an eye to look up to Heaven, and to ſee all the glory that is revealed: they do not know within themſelves that there are ſuch things, as it is ſaid of thoſe in *Heb.* 10. 34. They knew within themſelves what they had in Heaven; they look upon theſe things as conceits and imaginations. In *Phil.* 3. 18. the Apoſtle ſpeaks of ſome *that were enemies to the Croſs of Chriſt*, but what were they? *They were men that minded earthly things:* but ſays the Apoſtle, *Our converſation is in Heaven.* What was the reaſon that *Demas* forſook *Paul?* It was for *this preſent world*; he was not acquainted with the powers of the world to come, and therefore *he forſook Paul*, rather then he would ſuffer in the cauſe of God with *Paul*. Certainly, thoſe that fall off in the time of ſuffering, are ſuch as never had a taſte of the powers to come, or have loſt it: this dew of Heaven hath not faln upon their hearts to moiſten them, and therefore every ſuffering does ſcorch up the root: If the root be kept moiſt, though ſcorching heat come, it does not dry up the plant, but it is green and flouriſhing 3.

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riſhing ſtill: It is the dew of Heaven, the hope of the glory of Heaven that keeps our root moiſt, and ſo we ſhall hold out in the time of ſuffering: It is given as the cauſe of the ſeed in the ſtony ground not come to perfection, *Luke* 8. 6. *Becauſe it wanted moiſture*; many froward people in Religion prove like the ſtony ground, they have not moiſture, this dew of Heaven lies not at their hearts: And the reaſon why many do not hold out, is becauſe they want the Anchor of hope: In a tempeſt if there be not an Anchor well faſtened, the ſhip will be carried upon the rocks or the ſands: Now Hope is the Anchor that muſt hold the ſoul in all affliction, if that hold, let ſtorms and winds be never ſo loud, yet the heart will be kept from being ſplit upon the rocks, and ſwallowed up in the ſands: but many have but a paper Anchor, a conceited hope, not a ſtrong hope faſtned upon the infallibility of God in his word and promiſes, and therefore they cannot hold out in the time of danger. To conclude all, we ſee what will do it, what will carry us through ſufferings.

Let us make uſe of this argument, and not look upon the greatneſs of our ſufferings, to think my ſufferings are greater then others, but rather let us look up on high to our God, and the greater things that are prepared for us. As St. *Auguſtine* ſpeaking to a Chriſtian that was to ſuffer, *Do not ſo much attend what puniſhment thou haſt, what ſhare thou haſt in the whip, or in correction, but what thou haſt in the Teſtament, in Gods Word, what is revealed there for thy encouragement.* And labor to have the light within you, or elſe all will never do; though many things have been revealed to your eyes, and ſo you may have light

Noli attendere quam pœnam habeas in flagello, ſed quem locum in teſtamẽto, Auguſt. in Pſ. 102.

light outwardly; yet if you have not the *inward* light, this outward light will never ſtrengthen you to hold out: And labor for *faith* to put life in all theſe arguments that have been ſpoken of; unleſs faith come and breathe the breath of life upon them, they will all lie dead. Labor that nothing be between your eye and Heaven, and if any thing of the world, or vain reaſonings ſhall come between your eye and Heaven, labor to remove it, keep all clear, that upon the turning of your eye you may ſee beyond the vail; and be not onely thinking of theſe things, and make them lively by faith, but *let your converſation be much in heaven,* ſending up your ſpirits to heaven, and opening your hearts to receive the influence of heaven, and then you will be able to endure what God calls you to: Who knows what God will call us to? God is ſtirring in the world, as if he intended to do ſome great things in the world, and therefore we had need of ſtrong arguments to keep our hearts cloſe to him, when many thouſand hypocrites ſhall fall. And thus we have finiſhed four things in the opening of this point: Firſt, that there is a reward for Gods people. Secondly, how far they may have reſpect to this reward. Thirdly, what the reward is. Fourthly, wherein the power of having reſpect to this reward lay to undergo any ſuffering. Now the fifth thing that remains, is, the Application of all that hath been ſaid.

And if there be ſuch a glorious reward for the people of God, then in the firſt place the offence of the *croſs* is taken away; let us be aſhamed ever to be hindred in the way of God, becauſe of the *croſs*, becauſe

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Nec illa nos insurgentis pelagi debet terrere tempestas, cum ventura nostra sit nunquã finienda tranquillitas. Hiero ad Virg. in exilium missam. Non per istas transire angustias.

Noluit Deus hominem ad immortalem illam beatitudinem delicato itinere pervenire, Lactant. de Officio Dei. c. 19.

because of any thing we shall suffer in the way of God, when as there is such a glorious reward hereafter. *No storm of the raging Sea should terrifie us, considering that everlasting calm that is a coming*, says *Jerome*: Let no man speak hardly of Gods ways any more. I remember I read of St. *Augustine* before his conversion, he said he was convinced of the ways of God, but says he, *I did not like to go through those straits*: He found the ways of God difficult, and that he was like to suffer much, and that hindred him; and so it does many, they see straits, they must deny themselves, and suffer hard things, and upon this they are hindred; but let us never be hindred more by this, seeing there are such great things revealed of the reward of Gods people hereafter: Why should we be so shy of the way, afflictions that lead thither; is not here enough to pay for all? *God will not*, says *Lactantius, have the path that leads to this immortal blessedness, be a delicate path*. Certainly, if any of you should be hindred from the ways of God by any hardship you are like to meet withal, how will this confound you, when God shall come and say, Did not I shew unto you those glorious things I intended for my people? and was not all that sufficient to draw your hearts over these difficulties?

In the *Primitive times*, the offence of the *cross* was taken away, after once they came to be enlightned in such glorious things as these; in *Heb.* 10.32. *Call to remembrance the former days, in which after you were illuminated, you endured a great fight of afflictions*; before they were not able to indure that fight of afflictions, but after they were illuminated they were;

so

so howsoever you might have some hard thoughts of the ways of God before, yet now being illuminated, having the light of this blessed truth of the reward that is to come, revealed to you, be willing to endure any sight of afflictions; do not look at this stumbling block, look up to Heaven, and that wil keep you from stumbling. When men walk upon the earth, if they look upward, they may stumble upon stones & blocks; but it is otherwise in our walking in Religion, our looking upwards to heaven does keep us from stumbling: Wisdom is on high; the way of the righteous is a high way, he is lifted above all stumbling blocks by looking at this recompence of reward. St. *Paul* when he had his thoughts about this, says he, *Neither life, nor death, principalities, nor powers, nor any thing should be able to separate him from the love of God.* Cap. 53.

Secondly, if there be such a glorious reward, consider, that this is a mighty aggravation of the evil of sin, that when God hath revealed himself so gracious, as to lay up such glorious things for those that walk in the way of obedience, for any after this yet to embrace the ways of sin, must needs aggravate the horrid and desperate wickedness of mans heart: There is evil enough in sin, though we should lose nothing by it, that it is a disobedience to God, a breach of the Law, and going against the minde of God; but for men to venture upon the ways of sin, although they know they shall lose such an infinite good as this is, here is not onely desperate wickedness, but desperate folly; it is a sign that mans heart is desperately set upon sin, that he wil go on in sin, though it be with the loss of all this glory, and these blessed things. I remember *Ambrose* reports of one *Theotimus*, *Use* 2.

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that having a diſeaſe upon his body, and the Phyſitian told him, Except he did abſtain from intemperance, *drunkenneſs* or *uncleanneſs*, he was like to loſe his eyes; his heart was deſperately ſet upon his ſin, that he ſaid, *Farewel ſweet light then*; as if he ſhould ſay, I muſt have my pleaſure in that ſin, if I muſt loſe my eyes, then farewel eyes, *farewel the light*. I ſuppoſe there is none of you dare reaſon thus deſperately, when we come to you in the name of God, and ſpeak of ſome particular ſin that your conſciences tell you you are guilty of, and profeſs unto you as in the name of God, that that way you take cannot ſtand with eternal life, that you muſt eternally periſh, and loſe all that happineſs that God hath prepared for the Saints, perhaps none dare ſay, *Farewel God, and Chriſt, and eternal life, and all, I muſt have my ſin:* Though you do not ſay ſo directly, yet if after you have heard all *this*, you go on in a ſinful way, you do in effect ſay ſo; for the Scripture ſays, *Know you not that no drunkard, nor whoremonger, nor covetous, nor unclean perſon, nor extortioner, and the like, ſhall enter into the Kingdom of God:* You know this, it is not poſſible that any ſhould be ſo ignorant, but he knows ſuch ſhall never enter into the Kingdom of God; you going on then in ſuch a way, you do as it were ſay, *Farewel God, and heaven, and farewel all that Chriſt hath purchaſed by his blood, rather then I will loſe my ſin:* How will this confound you another day? how will *conſcience* accuſe you? when it ſhall tell you what you have heard, and what you might have had, and you have loſt all for your luſt: God ſhall ſay, *I revealed to you what my ways and counſels were concerning man, that this was the great work and deſign, that I intended to make wretched*

Vale lumen amicum.

wretched man happy, to bring vile dust into glory, and was that my great master-piece, that I intended nothing in your eyes, but must it be despised for the satisfying of your lusts? Christ shall plead against you, *Was I content to leave the bosom of my Father, and to be in the form of a servant, and to be made a curse, & to lose my precious blood, & my life, to purchase glory for man, and must this be slighted for your base lusts?* How will the Spirit of God plead against you? *What, was not I in the mouth of my Ministers to reveal these glorious things, and deep things of God, that now in the Gospel are made known, and must all that work of mine be neglected and slighted for your base lusts?* Yea, how may all the creatures in the earth come to plead against you? *Lord, thou didst not make us capable of any such happiness as thou didst the children of men, and yet we did honor and serve thee in our order, but thou madest this creature capable of eternal happiness, and yet all is despised for the satisfying of their base lusts.* Yea, how may the Devils come and plead against thee? *Lord, when we were once fallen, thou wouldst never enter into covenant with us, to give us any hope of any mercy at all, much less hope to receive any such great things; there was hope for these wretched creatures to be eternally happy, and yet they neglected all for their lusts, & therefore shal their punishment be no more then ours? shall their fire be no hotter then ours?*

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These things that I have delivered, though they be comfortable to the people of God, they will be terrible things to the wicked, and will be a dreadful aggravation to sin, as *Heb.* 10. 29. *Of how much sorer punishment do you think those worthy of, that in neglect of these things do even tread under foot the blood*

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of the Son of God, as *cap.*2,3. *How ſhall we eſcape, if we neglect ſo great ſalvation?* If the ſalvation that we ſpeak of were not *great ſalvation*, it would not deſerve ſuch great puniſhment for the neglect of it: See how great the mercy of God is in revealing ſuch great ſalvation, ſo great ſhall the puniſhment be of thoſe that neglect ſuch great ſalvation: We uſe to ſay to ſome that will be bold to venture upon ſuch ways as others will not, They may ſay and do what they will, they have nothing to loſe, but if a man have any thing to loſe he is more wary, it is true, if we had nothing to loſe, it were not ſo much for us to go on boldly and careleſly in our way, but know we are capable of abundance of glory, that we are in danger to loſe if we go on careleſly: Conſider what you are like to loſe, and let that raiſe your heart againſt the ways of ſin, nothing can make it up. For one to do any thing that ſhall prejudice the right to a Crown, this is counted a great offence, and is not paſt by without blood: Sin ſeeks to deprive us of a Crown, of Heaven, of immortality; O the miſchief that is in ſin! let our hearts riſe againſt it with hatred to death: when any temptation comes, let us uſe this argument as a help to anſwer temptation, O in this temptation there is that will deprive me of all my hope of heaven, & of glory, and of my crown, and of all my good, if I take not heed; and therefore *now* ſhal I ſin? will any ſin do you that good as will countervail the cutting you off the hope of all this glory? will it make you amends for this evil?

If a man might have a whole world given him for to loſe his eyes, no wiſe man would loſe the benefit of his ſight for the whole world; wilt thou venture the loſs of the ſight of God, and of Chriſt, and of all

all communion to be had with them for a luſt, and for a baſe pleaſure? what worth is in it to make thee ſo venturous? When a temptation to ſin comes, make uſe of this argument, as *Saul* did to his men, *What, can the ſon of Jeſſe give you vineyards, and oliveyards?* So you may ſay to every temptation, to the ways of ſin, What, can my ſin give me Heaven, and glory, and immortality? can my ſin reward me as God will reward me if I walk in his way? If a Chapman ſhould come to you who are Merchants, and offer you for a commodity twenty times leſs then it is worth, your hearts will riſe againſt him, in diſdain and contempt of him: Now when ſin comes to offer any pleaſure or content to the fleſh, let your hearts riſe in diſdain againſt it, it offers you infinitely to your loſs, baſe momentary pleaſure for Heaven, and all the glory that hath been opened to you. As one ſaid when a *Harlot* askt a great price for pleaſure with her one night, *I will not buy repentance at ſuch a rate:* And ſo when ſin comes, ſay, *I will not buy pleaſure at ſuch a rate.* It was an aggravation of the ſin of *Iſrael*, that they would return into *Egypt*, becauſe the Land of *Canaan* was ſo good a Land; So it argues baſe hearts in people to deſpiſe all that is in Heaven, and the glory of it for to turn to *Egypt*, to ſome baſe luſt.

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Non tanti emam Pœnitere.

Thirdly, if there be ſuch a glorious reward for the Saints, this rebukes all baſe worldly droſſie ſpirits, that ſeek for no higher good then meerly to enjoy the uſe and comforts of the creature, and content to their fleſh for a while: How many are there in the world that would bleſs themſelves in theſe things? *Might I have but ſuch an eſtate, and ſuch content in the world,*

Uſe 3.

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world, it were enough, they ſhould think themſelves happy. As that *Duke* of *Burbone* in *France*, if he might have his Palace in *Paris*, he would not change it for *Paradiſe*. A company of baſe droſſie ſpirits that could be content to have the things of this world for their portion, it argues you have low thoughts of an immortal ſoul; you know not what an immortal ſoul is capable of, who can think your ſelves ſatisfied in any creature. You have but low thoughts of God; are there no richer treaſures in God then onely a few outward *delights*, *meat*, and *drink*, and *ſports* here? Hath God nothing elſe to communicate to the creature? what mean thoughts haſt thou of Chriſt, and of all the purchaſe of the blood of Chriſt? What, hath Chriſt come and laid down his blood to purchaſe nothing but this, to have content in the creature? Certainly *the God of this world hath blinded thine eyes*, that thou ſhouldſt not ſee into the glorious things of eternal life that are in the Goſpel, and in the Word: How many would frame to themſelves a kinde of Heaven here, an imaginary Heaven? As I have read of a King of *Perſia*, that he would have an imaginary Heaven, and therefore he made a brave Palace, and in the top he made the heavens, and painted *Sun*, *Moon* and *Stars*, and underneath *Clouds*, that with Art moved up and down, and diſtilled rain, and made thunder, and he had a brave Throne gliſtering above thoſe clouds, this might be ſufficient for a *Heathen*; and yet how many Chriſtians are guilty of this, to imagine Heaven to themſelves? If they had but *this* and *this*, that were Heaven. Certainly thou wilt finde the loſs of theſe things a hell, if there were

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were no pain; but know, thou canst not lose Heaven, but thou must of necessity be plunged into hell; you cannot lose all this glory, but you must of necessity be under that misery which is contrary to this glory; whosoever loses the one, though that be ill enough, he must be under the misery of the other.

And know, whatsoever thy heart is set upon in this world, if it be not in order to this reward, it is cursed to thee, for the blessing of all comfort does consist in order to this last end. O that men were throughly principled in this one principle, namely, That the good of all things in the world, consists in the subordination they have unto the highest and last end for which they were made: Now whatsoever a man hath, if there be not a subordination of it unto the last end, it is all cursed: O know thy folly, that hast sought to satisfie thy self in the things of the world! Know thy folly, that thou hast in this, like a Swine sought to take contentment in swill and husks, when as you hear there is bread enough in your Fathers house. Mark what the Psalmist says in *Psal.* 4. 3. *How long will you turn my glory into shame? how long will you love vanity and seek after lyes?* By your loving vanity, and seeking after lyes, you turn the glory of God into shame; so all carnal hearts that seek for their portion in this world, put a shame upon all that glory that God hath opened to you in this recompence of reward: O be not guilty of this, when as you have heard of these glorious things *in the recompence of reward*, do not you cast shame and filth upon them, as if they were all imaginations. Know those things that you esteem to be real and substantial, are vanities and imaginations, and all

The good of all things *here* consists in subordination to the supreme good *hereafter*.

Cap. 53. substances and realities are in this recompence of reward.

Use 4. Fourthly, if there be such a glorious recompence of reward for the Saints, those also are to be rebuked who seem to go on in those ways that might bring this reward, and yet through the wickedness of their hearts do deprive themselves of this reward, and these are hypocrites. There are three sorts of these:

First, such as though they go on in the hearts same ways that Gods people go in, yet there are so base and vile therein, as they seek no greater things in them then their own base ends, and so lose all.

Secondly, such as go on in the ways that tend to this reward, and yet perish at last for some one base lust.

Thirdly, such as go on in those ways, and are in a good forwardness, and yet prove to be Apostates, and so lose all their labor, and all their reward.

1. First, such as go on in the ways that lead to this reward, the ways of Religion and godliness, they do the same things that Gods people do for this reward, but onely this, their ends are different; they pray as much, hear as much, and receive Sacraments, make a great profession in Religion, and their hearts seem to be mightily up in duty; yea, perhaps they suffer much in the ways of God, and are resolute in the ways of godliness, and yet lose all in the conclusion upon this ground, because though they be in the ways that lead to this reward, yet their *ends* are so base and low, they do not look at the

the glorious reward in these actions, but look at some under thing; as to give content to men, and applause of men; and to be accounted some body in the place where they live, and to gain some outward respect from such and such, and this is the highest pitch their hearts rise unto in the duties of Religion: If ever there were any sottish desperate delusion of heart, this is it, to undertake to do that which others do, that come to enjoy all this glorious reward; and though you do as much as they, and take as much pains as they, yet you in the conclusion miss of all, and lose all upon your base ends: you follow Christ as others do, but a gracious heart follows Christ *for* Christ, but you follow him only that your own mindes and wills may be satisfied, it may be you know not how to live: and this is that you aym at in following Christ, and in prayer, and in speaking of good things, all that you aym at, is that you may be accounted those that have *parts* and *gifts*; and in giving of alms, you onely look upon some low and base ends which you shall attain, and this is like to be all your reward, so says Christ, *Wo to you hypocrites, you have your reward:* And wo indeed when this shall be said, You are forward in Religion, to gain to your selves such base things, you shall have them, says God, and this is all the reward you shall have. O be ashamed and confounded in your own hearts, that you should perform the duties of Religion, and take such pains in the ways of God, that do lead to such glorious things, and yet your ends are so low; by having such low ends in religious duties, you make Earth your throne, and Heaven your footstool, whereas God

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A gracious heart follows Christ, *for* Christ.

Cap. 53. God says, *Heaven is my Throne, and Earth is my footstool*; Why should you be so cross to God in the foolish ways of your vile hearts?

Narural conscience a spur to duty. Some there are that perform these duties to satisfie *natural conscience*, and so they may be unsound, and their consciences not accuse them; but these hypocrites are the basest that can be, their consciences cannot but accuse them, that they undertake the ways of Religion, to employ them for no more then for the attaining such low ends. Yea, many that are now in Heaven, and have this glorious reward, did not finde so much difficulty in the ways of Religion as many Hypocrites do. There are three Reasons for it.

1. First, *that* they do is by their own strength, and when one comes to perform the duties of Religion by his own strength, they are hard to him; a gracious heart hath strength from Heaven, and from Christ; now when a man hath received strength, he can do that with ease that was difficult before: A man that hath a base unclean heart, the ways of Religion must be tedious to such a one; as a mans body being corrupted, whatsoever he does is tedious to him, if he were sound it would not be so tedious; and so the ways of Religion are tedious to an hypocrite, because he does all in his own strength, and his soul is corrupted.

2. Besides, the ways of Religion are not suitable to his principles, but he is fain to force himself to them, and all forced things are tedious; but a gracious heart goes on in the ways of Religion as suitable to his principles.

3. Besides, an Hypocrite hath not those comforts as those

thoſe that are gracious have in their ways, they have the aſſurance of Gods acceptance, and the light of God ſhining upon them, which Hypocrites have not; ſo that the ways of God are more difficult to Hypocrites, then to the godly; and yet they get nothing by them but ſome baſe ends, and the godly that do not endure ſo much difficulty, get Heaven, and immortality, and a Crown of glory, and all becauſe their ends are different: O be ſure your ends be right, you ſee what vaſt difference mens ends may make!

As if two ſhould go to ſea, it may be they go out both together, and one endures as much tempeſt and ſtorm as the other, and they are at the like charge; perhaps yet the one comes home richly laden, and the other brings nothing but Cockle ſhells, and a little gravel; when he that brought home the Cockle ſhells and the gravel, ſhall ſee the difference between him and the other, when as they were at like charge, and endured the ſame difficulty, how will he be aſhamed? This is the difference between a gracious heart and an hypocrite, both go out in Religion, the one makes as much ſtir as the other, and ſuffers as much diſgrace and contempt as the other; the one enjoys all the riches of the Kingdom of God; the other, what does all his profeſſion come to? he gains a little reſpect *from ſome*, that this body or that body ſays, *He is a man of good parts*, and here is all. O miſerable voyage that ſuch as theſe are have made, when all their profeſſion comes but to this! Yea, it may be they do not ſo much as gain reſpect from thoſe that are wiſe and judicious, but only from a company of pratlers, that will ſpeak well of you when

Cap. 53. when you pleaſe them, and when you do not pleaſe them, they will ſpeak as ill of you: like a great blaze that a little fire will make in ſtraw for the preſent, and when it is paſt, you ſee nothing but a few black aſhes; ſo many Profeſſors make a great blaze, and a great noiſe and ſhew, and all that it comes to, is, that they get a little eſteem in the world; or, like Kites they will flutter up a little, but their eye is upon the carrion; ſo many ſeem to be above in the ayr in the profeſſion of Religion, and yet their eyes are upon the carrion, they make things below their aym.

What diſhonor is this unto the ways of godlineſs? thoſe ways that are the moſt precious things in the world, all the world is nothing to the profeſſion of godlineſs; and thoſe ways that God hath appointed to lead to ſuch glorious things as theſe are, how are they vilified and abaſed? you do not onely vilifie your ſelves, but you vilifie Gods ways, when as they tend to ſuch a glorious end, you put them under your baſe ends: If a man were a Nobleman by birth, what greater diſhonor could be done to him, then to make him ſerviceable to a drudge? So the ways of God that are ſo glorious, to make them ſerviceable to your baſe ends, what diſhonor is put upon the ways of God in this? Certainly God cannot take it well at your hands; to make the meaneſt creature of God, our own civil actions ſerviceable to our luſts, is a great ſin; but to make Prayer, and the Word, and the Sacraments, and the ways of godlineſs to be ſerviceable to our luſts, this is moſt horrible impiety. Again, how do you pollute that which is holy? The way of God is a holy thing, and take heed of polluting of it, by having ſuch low ends in it. Again, conſider

consider how you do take the name of God in vain; the name of God is in the ways of Religion, and for you to have no higher ends in Religion, but such base ones, you take Gods name *in vain*, and God will not hold you guiltless. Cap. 53.

These two men, *a gracious heart*, and a *hypocrite*, may be compared to two men that follow the King; one that follows the King for some Dukedom, and place of Office, to obtain some great thing from the King; and a begger that knows not the King, but runs after him for an alms, and if he may have six pence or a shilling, he goes away quieted: So in the ways of Religion, both seem to follow God, a gracious heart follows God, and knows what God is, he knows that God is a blessed God, a glorious God, and that there are wonderful great and glorious things to be communicated from God to the souls of his people, and therefore he follows God for great things, for heaven, and eternity, and glory, and immortality; an hypocrite, he knows little of God, and he follows God that he may have a little credit and content for a while, and he looks no higher: O base ignoble spirits, that have no higher thoughts in the ways of God! though we must take heed of high thoughts of our selves, yet in the ways of God we must lift up our selves, and have high thoughts, and high ayms. O what difference is there between an hypocrite and a true gracious heart! A gracious heart hath high ends for God in the meanest actions, in eating, and drinking, and an hypocrite hath low ends in his highest actions, in the most solemn duties of divine worship.

Secondly, those hypocrites are to be rebuked 2.

that

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that go on fairly in the profession of Religion, and make conscience of secret sins, and not onely in shews, but really are escaped many pollutions of the world, and yet at last lose all for cleaving to some one sin: but there is a great deal of difference between a real escaping, and true sanctifying escaping; many may really forsake many pollutions, and many sins, and yet at last lose all this reward for closing with some secret sin. O take heed lest this be any of your portions, you have been vile, and you have reformed your ways in many things, and are not guilty of such and such sins as you were before; but look to your selves that you do not lose all this reward for some one sin at last: let them do what they will in profession, if their hearts do not come off from every sin, it is all nothing; not but that there may be some remainders of sin, and yet the heart be taken off from every sin; but if there be any secret closing with any sin, all your profession, and the leaving of all the other is to no purpose, it will never bring you to this reward: As suppose a wife should be very serviceable to her husband in many things, and forsake many lovers, yet if she entertain but any one lover besides her husband, her husband does not care for all her service and respect; and so it is with those that make profession: Look that there be no one secret sin lodge in your hearts, if there be you will lose all. It was a vexation to *Lysimachus a King*, that his staying to drink *one draught of water*, *lost him his Kingdom*: And so it will be a vexation to any that have gone on in the ways of godliness, that he hath lost Heaven for one sin.

It

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It was a grievous affliction upon *Moſes*, that he came towards *Canaan* within the ſight of it, and yet for one ſin, not ſanctifying Gods name at the water of *Meribah*, he was deprived of it, it went to his heart; and ſo it will be a grievous thing when you ſhall come towards Heaven, and for one ſin, not ſanctifying Gods name as you ought, you ſhall be deprived of heavenly *Canaan*. Many Prodigals have an inheritance, and at one caſt of the Dice loſe it; to loſe this Inheritance at one caſt, is a grievous thing. A man may ſcape many wounds, and ſhots in the Wars, and yet may be killed at laſt with the wound of a Pen-knife, or the wound of a pin or needle: ſo many that have eſcaped many groſs ſins, may by ſome little ſecret luſt be deprived of the glory of heaven. You that are going on in this way, that tend to the reward, take heed you do not loſe all for ſome one ſin.

Thirdly, thoſe that apoſtatize are to be rebuked; *Apoſtates* go far, and loſe all this reward, becauſe they do not endure to the end, but go back and decline: You were once in a bleſſed way, and had a bleſſed gale, and you were going on apace to heaven, and now you are turned back again; O what have you done! it may be you were near your end, as Chriſt ſaid to the yong man, *He is not far from the Kingdom of Heaven*: as the *Iſraelites* were within a few days journey of *Canaan*, and yet loſt it; ſo many, though they be near in their profeſſion, and have had as it were the taſte of heaven, yet turning back again, they loſe all. As if a man were going a rich Voyage, and juſt as he was entring into the Haven, there ſhould come a guſt of wind and blow him

Cap. 53. him home again, how does it grieve him? I was just at the Haven, and if I had entred I had been enriched for ever: So many have gone on in the profession of Religion, if they had continued, who knows but that they might have had all this reward? but for want of continuance they have lost all, and they are come short of the glory of God. We may say to them, as the Angel said to *Hagar*; *Hagar, from whence comest thou, and whither goest thou?* So it may be said to an *Apostata*, Poor creature, from whence comest thou, and whither goest thou? Thou comest from heaven and eternal life, and thou art going to hell and eternal death. You know how earnest the *Apostle* was with the *Galatians*, when they had once received the faith, and drew back again, says he, *Who hath bewitched you?* Was there ever such wickedness like this? to receive that faith that brings such happiness, and after you have received it to turn back again; *Who hath bewitched you?* And this is the fourth Use.

Use 5. Fifthly, if there be such a glorious *recompence of reward* for the people of God; this should then encourage such as are looking towards, and such as are walking in the ways of God.

1. First, it may encourage to begin betimes in Gods ways: It is your wisdom to begin to work at the first hour, seeing God will reward so richly. If you were to work for another, and you knew he would give you a great sum of money for every hour you wrought, you would be sure to be betimes at work that day: You that are yong, you are deferring, and putting off your repentance; what a sottish delusion is this? What do you lose, you lose a great deal

deal of the reward you might have: Therefore you little ones, as soon you come to know any thing of the ways of God, embrace them, for you shall be rewarded abundantly for every minute of an hour: Therefore the losing the time of youth, yea, the losing of any opportunity of doing any gracious action, is an eternal loss: for if God reward every one according to his works, then the loss of an opportunity to do a good work, is an eternal loss; they that have neglected opportunities, let them consider what they have lost, and you that have your time before you, begin betimes; if a man were working, and knew not when he should be paid, or how he should get his wages, he would come late to work, and would be negligent, but God would not have you come into his vineyard upon those terms, but promises he will reward you, and therefore begin betimes. Cap. 53.

Secondly, here is an incouragement to Gods people to be strict, if we look for such a glorious reward, we had need be accurate; many cry out, What need men be so strict? Indeed if they had no higher ends then your base ends, you might say so; a base hypocrite what need he be so strict? but for a gracious heart, that hath such high, and noble, and glorious ends as these are in his work, as a crown, and glory, and the like, he had need be strict and precise. In ordinary pieces of work, by which workmen do not expect much, they are not so strict and exact; but if a man be about some curious work, that he expects some great matter for, then he will be very strict: and so because Gods people do expect such great matters for Religion, no wonder that they are so strict and precise. 2.

Cap. 53. 3. Thirdly, if there be ſuch a glorious reward, here is an encouragement to be very fervent and zealous in the ways of God, becauſe they ſerve ſuch a God, and ſhall have ſuch reward, ſays the Apoſtle, in *Rom.* 12. 11. *Be fervent in ſpirit, ſerving the Lord*; as if he ſhould ſay, Do you know whom you ſerve? *You ſerve the Lord,* the high, and mighty, and glorious, and infinite God; and therefore you had need *be fervent in ſpirit*; do that you do with all your might and power, for it is for that God that will do ſuch great things for you. As *David* when he danced before the Ark, he did it with all his might: *Michol* not knowing his meaning, ſcorned him in her heart; but ſays he, *It was before the Lord that choſe me before your Fathers houſe,* that hath beſtowed ſuch mercies upon me, and will beſtow more mercies, and *if this be to be vile, I will be more vile.* Carnal hearts cannot endure earneſtneſs, and fervency in Gods ſervice; as the wilde beaſts cannot endure fire, ſo beaſtly carnal ſpirits cannot endure fire, fervency, and zeal in Gods ways; but ſuppoſe they ſhould oppoſe you for fervency in Gods ways, you might anſwer them, *If this be to be vile, I will be more vile*; It is for that God that hath done great things for me, and that I hope to receive great things from hereafter eternally.

4. Fourthly, if there be ſuch a glorious reward, be encouraged to be abundant in Gods ſervice; this is the Argument of the Apoſtle, in 1 *Cor.* 15. 58. *Be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as you know your labor is not in vain in the Lord.* By that which hath been ſaid, you may know your labor is not in vain with

with the Lord; be abundant in ſervice, there ſhall not be one tear, nor one ſigh, nor one prayer loſt; many ſay, Why do you ſo much, will not leſs ſerve? The godly do not onely aym at the reward, that will require abundance, but they would have the heigth of the reward, and therefore they think they never have done enough. It is an expreſſion of *Auſtin*, If a man ſhould ſerve the Lord a thouſand years, it would not deſerve an hour of the reward in Heaven, much leſs an eternity: Though it is true, the grace of the Lord is glorious, and he does accept of his grace, as the moſt glorious thing in the world, yet conſidering what our actions are, how much corruption is mingled with them, it would not deſerve a moment in Heaven, and therefore we had need do as much as we can. 2 *Peter* 3. 11. *Seeing then that all theſe things ſhall be diſſolved, what maner of perſons ought ye to be in all maner of holy converſation and godlineſs?* We ſhould be aſhamed and confounded in our thoughts that we can do no more; and if there ſhould be ſhame in Heaven, when the Saints ſhall ſee and enjoy ſo much there, would they not be aſhamed that they have done no more for that God ſo glorious in his bounty & goodneſs here? Cap. 53.

Fifthly, if there be ſuch a glorious *recompence of reward*, then let us labor to be faithful with God, becauſe we have ſuch a good Maſter, that is ſo good and gracious to us. Princes make account they engage the hearts of their ſubjects that are about them, to be faithful with them by their great rewards, and by keeping of them in expectation of great things: The great things that God hath prepared for us, 5.

Cap. 53. do lay more engagements upon our hearts to be faithful with him: Let us not be falſe to ſuch a God as this is; God expects we ſhould be faithful upon this ground, *Iſaiah 63. 7, 8.* There are large expreſſions of the goodneſs of the Lord unto his people; and what follows, *Surely they are my people, children that will not lye:* As if he ſhould ſay, Theſe are a people that I expect ſhould be ſatisfied with me. In *Pſal. 36. 5.* there God joyns his mercy and his faithfulneſs both together: As Gods mercies and faithfulneſs are joyned together, ſo let the hope of Gods mercies to us, and our faithfulneſs unto God, be joyned together. It was an argument of God unto *Abraham, I am God All-ſufficient, and I am your exceeding great reward, walk before me, and be upright:* As if he ſhould ſay, You need not go and ſhark unto any other creature, you have reward enough in me, therefore walk before me, and be upright: So by all that which God hath revealed unto you concerning this glorious reward of his people, God ſays, You need not go and ſeek any thing elſe, you need not be ſharking up and down after the creature, Is there not enough in me to ſatisfie any creature living? The ground why any depart from God in a way of unfaithfulneſs, is becauſe they have diſtruſtful thoughts, and think there is not enough to be had in God, but they had need ſhift for themſelves another way: If we underſtand this glorious reward, and our hearts cloſe with it, this temptation could not have power to draw our hearts from it: Therefore God is ſo plentiful in the manifeſtation of his goodneſs, becauſe his people ſhould not have any ſhifting thoughts; there is enough in God, and

and in the treasures of his grace to make up all. Cap. 53.

Now by that which hath been said, be encouraged to go on in those ways in which you have no present encouragement; there are many ways in which you have no encouragement from God or men; you pray, and hear, and perform duties, and do not finde God come in that way, let the reward that is to come be enough to encourage you. You do many good things, and men are ungrateful, and will not requite them; well, let this quiet you, There is a glorious reward to come. I remember a speech of *Luther*, That servitude to men, though it be to ungrateful men, does please God, and God, says he, wil abundantly reward you for it, and that should be more sweet to us then all the treasures in the world. In *Isa.* 49. 4. says the Prophet, *I have labored in vain, I have spent my strength for nought and in vain; yet truly my judgement is with the Lord, and my work with my God.* It is a speech of *Latimer*, speaking of Ministers that would leave their flock because they did no good; says he, *It is very naughtily done, we must look to that which God commands us, and leave the issue to God:* Christ saith, *Follow* me, *me, me*, (three times he hath it) and *not your own lusts*; let us do our own work, and leave the reward with God: Though it be a sweet encouragement for the Ministers of God to see something of their labor, yet if they do not, it is enough to make them go on in a way of obedience for the present, because God commands it though there were no reward, but when we do obey God, and please God for the present, and it shall be rewarded so gloriously hereafter, let not this be any excuse, We can do no good: if you be convinced of a

Cap. 53. duty, whether there be good or no good come of it, whether there be present encouragement or not, it is enough that it shall be gloriously rewarded hereafter.

6. Sixthly, if there be such a glorious reward, such blessed things as these reserved for the people of God: hence then let us dwell a little in admiring at the goodness of God, at the infinite treasures of the riches of the glory of the grace of God towards the children of men: Certainly, Brethren, great are the thoughts of God towards mankinde, wonderful are his ways to this poor creature of his: *What is man*, says the *Psalmist*, *nay, what is man indeed?* when as we consider what God hath done for him. In *Rom.* 8. 31. after the Apostle had spoke of glorification, and of the blessed estate of Gods people hereafter, says the Apostle, *What shall we say to these things?* So seeing these things are so that are revealed, *What shall we say to these things?* O the heighth, and length, and depth, and breadth of the loving kindeness of the Lord! how unsearchable are his judgements! shall we say, How unsearchable are his mercies? and his mercies past finding out. *O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought before the sons of men! Psal.* 31. 19. If ever God wrought about any thing, it was about the communication of his goodness to mankinde, yea, how great is it before the sons of men, before us that have but a little made known to us? How great is it before Angels then, and before God himself? In *Psal.* 113. 6. it is said, God humbleth himself to behold things that are done in heaven: It is much that God should vouchsafe

safe to behold any thing in heaven; but now that God should vouchsafe to behold such a poor wretched creature as man is here upon earth, and not to behold him onely, but to work thus gloriously for him, and that from all eternity, to make it his great work to communicate himself to man; O how does God humble himself here, and how is his mercy and goodness to be admired and adored by the sons of men! God is to be praised for the least of his mercies here, but he is to be admired in the glory of his rich grace in heaven. We read *Psal.* 136. God is praised twenty five times for his mercies, but the conclusion of all is, *Praise the God of Heaven, for his mercies endure for ever*; his mercies, as he is the God of heaven, they are the glorious mercies indeed. When the Scripture would set forth the excellency of a thing, it expresseth it by heaven, as the excellency of Christ, *He is the Lord from heaven*, 1 *Cor.* 15. 47. The excellency of God, the God of heaven, *Jonah* 1. 9. It is made the top of Christs glory, that he is made higher then the heavens, *Heb.* 7. 26. When Christ would shew the excellency of the bread of life, he says, *It is bread from heaven*; the excellency of spiritual blessings is set out in this, that they are blessings in heavenly places, *Eph.* 1. Because gold is the most precious mettal, therefore we lay it over other things, not onely wood and cloth, but silver it self: so because heaven is so excellent, the Lord gilds as it were his choicest blessings with this adjunct, and all to shew the wonderful excellency there is in heaven it self. Cap. 53.

Brethren, God hath therefore revealed these things to us, to that end that the glory of his grace

Cap. 53. might be great in the world: God would have us have high, and honorable, and glorious thoughts of his goodneſs; God would have the high praiſes of his grace to be in the hearts and in the mouthes of his Saints; it is a great evil to have low and mean apprehenſions of the glorious grace of God to mankinde; you do not know what diſhonor you bring to God in it: If your hearts be not raiſed on high, and enlarged in the thoughts of the free and glorious grace of God to mankinde, it is an exceeding diſhonor to him. To ſee the riches of Gods glorious grace to the children of men, it is a mighty work of faith, and ſuch a work as the ſoul is enabled to do onely by a mighty and glorious work of the holy Ghoſt in it; indeed there is in the world a baſe, and poor, and mean apprehenſion of the grace of God in Chriſt, ſuch as does not work at all to raiſe, and enlarge, and glorifie the heart of a man; but the true ſight of the riches of Gods glorious grace, it hath a mighty power to raiſe, and enlarge, and glorifie the hearts of the children of men while they are here; as mark the expreſſions of the Apoſtle in his Prayer for the *Epheſians*, 1 *Epheſ.* 17. 18. *That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation in the knowledge of him; The eyes of your underſtanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints:* not the inheritance of the Saints, but the inheritance *in* the Saints, and the *glory* of the inheritance, and the *riches* of the glory, and they muſt not onely have underſtanding to know this, *but the eyes of their underſtanding*

derſtanding muſt be enlightened, and this muſt come from *the knowledge of Chriſt*, from the Spirit of wiſdom and Revelation, and from the Father of glory, *the God of our Lord Jeſus Chriſt*. The ſight of the excellency and riches of Gods grace here, it is that that is the work of God ſhining into the heart, 2 *Cor.*4.6. *For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt:* The unſearchable truths of the Goſpel are in *that* which hath been revealed ſo far as we are able to wade into them. The ſight of Gods rich glory, is that which the Princes of the world have not known, it is that which requires a work of the Spirit of God, *Of that Spirit which ſearcheth the deep things of God.* Cap.53. 1 Cor.2. 10.

O brethren, if you had a true ſpiritual ſight of the richneſs of the goodneſs of God in the way of his communication of happineſs and glory to the children of men, then you ſee into the great deſign of God, into the deep counſels of his wiſdom, then God hath laid open his heart unto you, God hath brought you into the treaſures of his riches, and given you a view of them; the very ſecrets of Gods ſoul are imparted to you, and bleſſed are your eyes that have ſeen theſe things: if the ſight of Gods glory in his grace towards mankinde be ſeen in true beauty and height, and glory indeed, there is no fear that they ſhould do hurt to any ſoul; it is true, the apprehenſion of the grace of God in a natural way, is the cauſe of ſecurity or preſumption in many, but there was never any in the world that was furthered in a way of ſecurity and preſumption upon the ſpiritual

Cap. 53. ſight and view they have had of the heighth and depth of the riches of the glory of the grace of God in the face of Jeſus Chriſt: That ſight of Gods grace that is the cauſe of ſecurity in people, is that which is grounded meerly upon a natural light, which hath no efficacy to raiſe, and enlarge, and to purge the heart: But this true ſpiritual ſight of Gods grace, it hath a mighty efficacy, and nothing more, to raiſe, and enlarge, and purge the heart. In 2 *Corinth.* 3. 18. ſays the Apoſtle, *We beholding the glory of the Lord as in a mirror:* What then, are we ſecure and preſumptuous upon this? No, *We are changed into the ſame image from glory to glory.* What was that glory that the Apoſtle did behold? the glory of God in the mirror of the Goſpel, the glory of God in the riches of his grace towards the Saints: Now ſays he, *While we behold, as in a mirror, this glory of God,* this is the fruit of it, *We are changed from glory to glory.* People talk of Gods mercy, but how few ever had a ſpiritual ſight of Gods mercy? they would have Miniſters preach much of Gods mercy, but if people had eyes to behold it in the glory of it, how would it change their hearts? wherefore then, I beſeech you, labor to have more then a natural ſight of Gods mercy and goodneſs towards mankinde. A man by a low apprehenſion of Gods mercy and goodneſs may think thus: So long as I ſerve God, it ſhall be well with me, God will bleſs me, and be merciful to me; but that ſpiritual and ſupernatural ſight of the riches of the glory of Gods mercy, is this, for a ſoul though it ſees it ſelf a baſe vile wretched worm, a lump of filth, and

and ſees it ſelf ſtanding guilty before the Lord, and God ſeems to look with an angry face upon it, and conſcience within it accuſes it, and the threats of the fiery Law come out againſt it; yet for a ſoul to be able to look into the deep bowels of Gods infinite compaſſion that are in Chriſt, and in them to look upon it ſelf for all this as an heir of glory and eternal life, ſo as to have the ſoul raiſed, and enlarged, and devoted to the magnifying, praiſing and adoring the riches of Gods grace, and to venture all upon this, this is more then a natural ſight of Gods grace, and of his mercy towards mankinde. Cap. 53.

You will ſay, We could admire Gods grace and mercy towards mankinde, and praiſe him, and bleſs him for it, and our hearts would be enlarged, *If we were ſure theſe things did belong to us, and that we had any intereſt in them*; there is enough in them to enlarge and raiſe our hearts, but this is that which hinders, *We do not know that we have an intereſt therein.* *Object.*

To that I anſwer, That this very work of God it ſelf, that gives this ſight of his grace to raiſe up the heart to cloſe with it, and to make the ſoul venture all upon it, that does bring the ſoul to devote it ſelf to the praiſe and honor of it; this very work of it ſelf does intereſt your ſouls in it, therefore do not ſay, *If I were intereſted in theſe things, then I could praiſe and magnifie God for them:* If you can do this, you are intereſted in them, for this is an immediate work of faith, and it is from a divine principle to be able to do this, and therefore though you know no good at all in your *Anſ.*

Cap. 53. your ſelves before, and you had no arguments to encourage you before, and you had no preparation in your own apprehenſions before, yet if you have but this work of grace, it does intereſt your ſouls in all that which hath been revealed concerning the recompence of reward of the Saints of God.

Object. But may we not preſume to think that ſuch great things belong to us?

Anſ. To that I anſwer, Where ever preſumption is, it is built upon a natural ſight of Gods grace, and that is a poor low flat dead thing, that hath no ſuch efficacy to raiſe the heart to ſuch a glorious work as this is, and therefore if the heart be raiſed to ſuch a glorious work as this, by the appprehenſion of the riches of the grace and goodneſs of God towards mankinde, that is not preſumption: And this is the ſixth Uſe.

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CHAP. LIV.

Gods people to be highly honored.

SEventhly, if there be ſuch bleſſed things reſerved for the people of God: Hence let us look upon all the ſervants of God as honorable in our eyes, and let them be honored in our thoughts, for great are the thoughts of God upon them and towards them, and therefore great and honorable ſhould be our thoughts of them, though they be never ſo poor and mean in the world. We uſe to look upon great heirs with admiring thoughts, and bleſſing of them every time we look upon them. Do you ſee one walking in the ways of God? whatſoever he be for his outwards, let your hearts bleſs him, and ſay, *Here is one indeed born to great things, other maner of things then any the world affords.* Did we know what were the things that the people of God ſhould be poſſeſſed of within a while, we would ſay in our hearts, *O bleſſed that ever they were born, bleſſed is the womb that bare them, and bleſſed are the paps that gave them ſuck:* Did we with a ſpiritual believing eye behold what things they ſhould have, and ſaw them as now poſſeſſed of them, we would ſee cauſe to fall down and kiſs the ground upon which they tread: The bleſſed Angels look upon them as great ones, as the glory of the world, and therefore do joyfully miniſter unto them, becauſe they know they are the great heirs of Heaven, for whom ſuch great things are prepared: *Great things are ſpoken of thee, O thou City of God*, ſays the Pſalmiſt; *Great things are ſpoken of you, O ye Saints* 7.

of

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of God. If Heaven must be so glorious to entertain the Saints, how glorious are those for whom heaven is prepared? Says *Ahasuerus, What shall be done to the man whom the King will honor?* O what shall be done to those whom an infinite God hath set his heart upon to raise to honor, and to manifest to Angels, and to all the world, what his infinite power is able to do in raising of a creature to glory: In the Saints there is a meeting, as it were of the beams of Gods grace and goodness as in a center, and that must needs be very warm and hot indeed. The beams of the Sun in the circumference scattered in the ayr, are warm; but in a glass, where they are united together as it were in a center, there they warm after another maner, there they burn; so all the works of Gods grace abroad in the world, they are as the beams of the Sun in the circumference, that are scattered abroad; but in his people there is the center where they are united together, and there they burn, and are glorious indeed, and therefore high and honorable thoughts you ought to have of the Saints. It is a great argument to shew Gods greatness, that all the creatures in the world are his, and for him. What an argument then is it to set forth the greatness of a Christian, that Heaven, and God, and Christ, and all are his and for him? and this hath been shewn in this glorious *recompence of reward:* How great and honorable then should they be in our eyes?

8. Eighthly, if there be such a glorious reward, and great things prepared for Gods people, then what love is due to Christ, and to the Gospel, and to the ways of godliness?

First,

Cap. 54. 1. 2. 3. What love is due to Christ.

First, love to the Lord Christ, who is the cause of all this.

Secondly, to the Gospel that reveals these things to us.

Thirdly, to the ways of godliness that leads to all this: great and blessed are the things of the Kingdom of Heaven; from whence is all this? It is the Lord Jesus Christ, from whom all this comes, another reward was due to us, we were wretched guilty creatures, fire-brands of hell, children of perdition, cast out unto an eternal curse; but the Lord Christ, who was the wisdom of the Father, set his heart upon us, and spake for us from all eternity, and would not satisfie himself in delivering of mankinde from that miserable and lost condition in which they were, but so set his heart upon them, as he intended to make it his great work for the manifestation of the riches of his grace, to raise this poor wretched creature to a height of happiness and glory, that it might appear to Angels, to the world, yea to the blessed Trinity it self, what the Son of God is able to do, to raise a creature from misery unto glory; and so his heart was set upon mankinde, that though it must cost him the eclipsing of his own glory, though he must come to be made a prey to the world, and if a man, a man of sorrows, yea, made a curse it self in the abstract, that man might have this glory and happiness, and yet he was content with all; and at last this is all he prays for as a fruit of his sufferings and merits, *Father, I will that they also whom thou hast given me, be where I am, that they may behold my glory which thou hast given me*; as if he should say, If I can but have this, I am well, I have enough for all the sufferings

Cap. 54. ferings that I did endure. This indeed is called *a reward*, but it is the reward of another maner of righteouſneſs then our own; were it that there were no other righteouſneſs but our own, though our own ſhould be true righteouſneſs, the reward would never come to this height; but this is firſt the reward of the merit, of the death, of the blood, and of the perfect righteouſneſs of the Son of God, and ſo in him it comes to be our reward, therefore it is Chriſt that is our life, and happineſs, and glory. O let us joyn with thoſe bleſſed Elders in *Rev.* 5.8,9. *that fell down before the Lamb, having all harps in their hands, and golden vials full of odours, and ſung, Worthy art thou who waſt ſlain, and haſt redeemed us unto God by thy blood, to receive honor, and bleſſing, and glory*; and that we might joyn in that bleſſed melody that St. *John* heard in that Chapter, in Verſe 13. *He heard all creatures in heaven, and on earth, and under the earth, and in the Sea, ſaying, Bleſſing, honor, glory and power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever*; that we might ſay *Amen* to this. If any man wiſh good to us, we count it worthy of love; but the Lord Chriſt having wrought ſuch infinite good for us as this, how ſhould our hearts be enflamed to him, and that none ſhould be dear to us, and prized of us in compariſon of Chriſt: Let us cry out with that bleſſed Martyr, *None but Chriſt, none but Chriſt.*

Again, how ſhould our ſouls love the Goſpel, and prize the Goſpel, that hath revealed all this to us? In 2 *Tim.* 1.10. it is ſaid, *Life and immortality is brought to light by the Goſpel:* Theſe are the things that in

in compariſon were kept hid from the beginning of the world, before the manifeſtation of the Goſpel, but now they are revealed: O bleſſed be God that we had the preaching of the Goſpel amongſt us, to open the treaſures of grace to us in this maner. What poor low thoughts ſhould we have had of the happineſs of mankinde, had not God made known theſe glorious things in the Miniſtery of the Goſpel? Many wiſe men by the light of nature have riſen high in the contemplations of happineſs, that mans nature is capable of, but how far beneath theſe things have their higheſt thoughts been? It is a great part of the glory of the Goſpel, that it ſets out unto us theſe high and glorious things. Cap. 55.

And then the ways of godlineſs, thoſe we ſhould love, becauſe thoſe are the ways that lead and tend to all this; godlineſs hath the promiſe of the life to come, as well as the promiſe of this life annexed to it: Were the ways of godlineſs never ſo hard and rough, never ſo difficult, yet they are glorious ways, and to be loved, becauſe of the glorious end they tend unto: Great is the gain of godlineſs, if theſe things be believed. You that are Merchants love and prize trading and merchandizing that brings in great gain; as ſome in a way of trading and merchandizing, by a bargain in a morning will bring in a hundred pounds, when as many other poor people are fain to work hard to get a ſhilling or eighteen pence a day; now you prize that trade that with a few words can get in ſo much: O prize the trade of godlineſs *then*, there is gain to be had. I may compare all the works of *morality*, and

3. How we ſhould love the *ways* of godlineſs.

Cap. 54. *common grace*, to the poor mean trade of the laboring man, that is fain to work hard for a ſhilling or eight pence a day, they work, and get but ſome few outward bleſſings from God, but *godlineſs* is the trade of merchandiſing, that brings in hundreds together, and that our hearts ſhould be upon; God would have our hearts to be after great and glorious things. It is an expreſſion of *Cleopatra* to *Marcus Antonius*, *It is not for you to be fiſhing for Gudgeons, but for Towns, and Forts, and Caſtles*: And ſo thoſe that are acquainted with the ways of godlineſs, it is not for them to be trading for poor things, but for eternal life, glory and immortality.

9. The ninth Uſe, is an Uſe of Examination, to know who thoſe are that have intereſt in theſe glorious things, to the anſwering of that queſtion in *Pſalm* 15. *Who ſhall abide in thy Tabernable? who ſhall dwell in thy holy hill?* I confeſs that *Pſalm* does principally aim at communion with the Church of God; ſuch as are fit for communion with a Church, are fit for heaven, and therefore the queſtion may be true, *Who ſhall dwell in thy holy hill?* who ſhall be partakers of theſe things? *Bleſſed are they that ſhall eat bread in the Kingdom of God*; But who are they? It is neceſſary you ſhould labor to make this ſure, becauſe it is a matter ſo great, and ſo glorious, and not to lay the weight of that which is of infinite conſequence, upon poor, weak, ſlight, and ſandy foundations; certainly we do not know what the grace of God towards mankinde *is*, if we content our ſelves with ſlight hopes; but if God hath enlightned your ſouls to know the reality and glory of them, they wil never be at reſt, till you have got certain and infallible

infallible grounds for them. In things of ſmall conſequence we are content with ſlight evidences, but if a man have to deal in any buſineſs upon which his whole eſtate depends, he would not have any man think it ill if he does make ſure, if he will have bonds and ſeals: ſo we ſhould make ſure of heaven, and of glory, becauſe it is ſuch a great matter.

Some I ſuppoſe, that meerly upon the hearing of the greatneſs of theſe things, cannot but have ſome miſgiving thoughts; If theſe things be ſo great, ſurely they concern not me, they belong not to me; Can I think in my conſcience that I am that man or woman that God ſhould have ſuch great thoughts upon, and ſhould look upon me, ſo as to make it the greateſt deſign that he hath to glorifie the riches of his mercy upon me? What work of Gods grace have I ever had upon me? I would not have thoſe that are affected with the greatneſs of Gods grace to mankinde, think that theſe things do not belong to them becauſe they are great. But thoſe that never had their hearts affected with the excellency and glory of Gods grace toward man, when they hear of the greatneſs and glory of thoſe things that are reſerved for the Saints, they may juſtly have their conſciences miſgive them, and think ſurely they do not belong to them. Canſt thou that art a baſe drunkard, that prizeſt nothing but a little drink, and ſome outward things, think that God ſhould make it the greateſt work that he hath in the world, for to communicate the riches of his grace and goodneſs unto thee? The greatneſs of theſe things may be enough to caſt thee off; As it is with a Beggar, a Beggar comes and asks an alms, if a man put his hand in

Cap. 54. his pocket, and take out a peny or two pence, he hath hope to have that; but if he take out a piece of gold, he hath no hope of that, becauſe it is ſo much: So when men have but natural thoughts of heaven and happineſs hereafter, you think you might have that, but when you come to have heaven opened to you, and you ſee it is ſuch a great and glorious thing, your hearts may juſtly think it is not for us. Caſt a bone to a Dog, he falls to it preſently, but ſet a joynt of meat before him well dreſt, in a large diſh, and he goes away, he dares not venture upon that: So for theſe things in the world, the ordinary favors of God, theſe bones that God caſts to Dogs, you may fall upon them, and think theſe are for you; but when you come to the dainties, and infinite treaſures of God, can ſuch a ſwiniſh heart, ſuch a baſe, filthy, unclean ſpirit as yours is, that never minded nothing but the ſatisfying of your baſe luſts, think that theſe are for you? you cannot but have miſgiving thoughts, and think either theſe things are but notions, or elſe I have no part in them.

CHAP. LV.

To whom the Recompence of reward *appertains.*

Queſt. BUt how may any know that they ſhall have this glorious reward?

Anſ. Carnal and ſenſual hearts, becauſe they have no principles of Gods grace, to ſhew them the great things of God, and the minde of God, they think no man can know; we muſt have hopes, and hope well,

well, but who can know what God hath in heaven for us? Thoſe that are acquainted with the myſteries of God in the Goſpel, they know what Gods minde hath been from all eternity concerning them, and what God will do for them to all eternity. How do they know? Cap. 55.

First, would you know whether you ſhall have this Recompence of reward? Have you made *Moſes Choice?* Certainly, thoſe that have made *Moſes Choice*, ſhall have *Moſes Reward:* What *Moſes Choice* was you have heard, *Moſes choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon: Moſes* might have had honor and eſteem enough in *Egypt*, but he accounted afflictions with the people of God, in Gods ways a great deal better; *He eſteemed the reproach of Chriſt greater riches then all*; ſo I may have Chriſt and communion with his people, let me be reproached, and contemned, and deſpiſed, I care not. Now do you finde this? Though there was a time my heart was taken with the glittering ſhews of things here, and I ſaw no excellency in the ways of God, they were but notions to me; at length God wrought mightily upon my ſoul, and ſhewed me the vanity of all things that I accounted for glorious things, and ſhewed me a beauty in Gods people, and began to knit my heart to them, ſo as I was willing to part with any thing to have communion with them, and to venture all upon the bare word and promiſe of God, for thoſe glorious things that are revealed in it, and *this choice* I have made, and my ſoul is ſetled in it, whatſoever befals me in this world; hath there been ſuch a work upon your ſouls, that you have 1.

Cap. 55. made *Moſes Choice?* then you ſhall have *Moſes Reward.*

2. Secondly, are you begotten unto the hope of theſe glorious things? Whoſoever ſhall be partaker of this glorious reward, muſt be one that is born to it. There are ſome dignities in the world that are got no way, except they be born to them; ſo if you have this reward, you muſt be born to it, 1 *Pet.* 1.3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us unto a lively hope:* Whoſoever hath the true hope of Heaven, it is one that is *begotten* to it, that is, There muſt be a mighty work of God upon your hearts, a new birth, a regeneration in you, otherwiſe there is nothing you have done or can do that can get this reward. In *Mat.* 19.28. ſays Chriſt unto his Diſciples, after *Peter* had ſpoken what they had left for him, *Ye that have followed me in the Regeneration, when the Son of man ſhall ſit in the throne of his glory, ye ſhall alſo ſit upon twelve thrones, judging the twelve tribes of Iſrael:* As if Chriſt ſhould ſay, *Peter*, you have forſaken all and followed me, but know, the bare forſaking is not enough, but you who have felt the work of God *regenerating your ſouls*, upon which you have followed me, you ſhall ſit upon twelve thrones: Some do interpret this place *Regeneration*, the eſtate of the Goſpel, and ſo make it not to be the work of God upon the ſoul, but the work of God upon the world, to make a new world; as the glorious eſtate of the Church under the Goſpel is called *a new heaven, and a new earth*, and ſo take it, *Ye that have followed me in this new world, ye ſhall ſit upon twelve thrones, &c.* but I rather

ther take it the other way, not wholly excluding this, they are onely thoſe that follow Chriſt in the Regeneration, that ſhall have this reward. Cap. 55.

It is called the *new birth*, becauſe there is ſuch a ſtrange change; there is a *new ſpirit*, and a *new life* put into a man: Suppoſe a rational ſoul were put into a beaſt, what a change would be in that creature? Suppoſe an Angelical nature were put upon us, what a change would there be? By the change that is wrought *in regeneration* there is a greater difference; the higheſt degree of glory in heaven is not ſo different from the loweſt degree of grace here, as the loweſt degree of grace here is different from the higheſt excellency of nature, becauſe the difference between the higheſt degree of the glory of heaven from the loweſt degree of grace, is but a gradual difference, but the difference that is between the loweſt degree of grace, and the higheſt excellency of nature, is a ſpecifical difference. Therefore you that hope for glory, know there muſt be *a regeneration*, that work of God upon your ſouls that muſt cauſe a greater difference in you from that you were by nature, then there is in the glorified Saints, that have the higheſt degree of glory, from the meaneſt Saint in the world; as the reward is a mighty glorious thing, ſo the work of God in preparing a ſoul for this reward is a mighty glorious work. And therefore do not content your ſelves in every poor ſlight thought of heaven, know heaven lies upon that which is a mighty work of God in you.

Thirdly, if you ever come to Heaven, there is a principle of heaven put into your ſouls here, that is, a heavenly principle that carries you heavenward, 3.

Cap. 55. Phil. 3. ult

I mean the work of God, causing you to have heavenly mindes, and heavenly hearts; *Our conversation is in heaven*, says the Apostle. In *Cant.* 3. 6. the Church is compared *to pillars of smoke that ascend upward to heaven*; Though the Church be black and dark in regard of her infirmities, yet it hath a principle to carry it upward to heaven. The Saints are compared to *Eagles* that fly aloft towards heaven, though their bodies are not there, their hearts and souls are there; *if our treasures be in heaven, our hearts are there already*. I read of *Edward* the first, who had a mighty desire to go to the holy Land, to *Ierusalem*, and because he was hindred, and could not get thither, he gave his *Son* a charge upon his death-bed to carry his *heart* thither; and he prepared Two and thirty thousand pound to carry his heart thither: So the Saints, though they have not their bodies in heaven, their hearts are there, and they take much pains, and are at great charges to get their hearts thither.

Fox Acts and Monuments, *de Edvardo primo.*

All things in nature have a principle to carry them to their proper place; because the place of fire is on high, therefore fire hath a principle to carry it on high; and because the place of earth is below, therefore earth hath a principle to carry it downward: So if the place and center of the heart be in Heaven, then certainly it hath a principle to move naturally thither, to move upward to heaven; and therefore that soul that hath nothing but a principle to carry it downward to the earth, and to the lusts of it to these things below, heaven is not the proper place for such a soul, and when the soul goes out of the body, it wil not go to Heaven: Take earth, and close it in a vessel, and take fire, and put into a vessel,

a veſſel, open the veſſels, and let them out, and they go both to their places; ſo the ſouls of men when they are gone out of the body, they go to the place whither they had a principle to carry them, therefore do not think the principle ſhall be put into them when you dye, but you muſt have a principle before: if your hearts be preſt down by earthly things, when you dye they will fall down; and therefore obſerve which way your ſouls work: Can you ſay, as in the preſence of God, My ſoul works heavenward, though I have weights of corruption that would weigh me down, yet I have a principle that does work to Heaven? But the conſciences of many tell them their ſouls work downward, to vanity and ſenſuality, and you have no other principle, and therefore when your ſouls depart, they fall downward. Cap. 55.

Fourthly, what ſoul ſoever hath an intereſt in heaven, heaven is in that ſoul already: *The kingdom of God is in them,* and they have taken hold of eternal life, now eternal life abides in them; *Whom he hath juſtified, he hath glorified already,* they have the glory of heaven begun; you heard what that was. In heaven there is the perfection of our natures, the image of God ſhall be renewed; now is the image of God begun: hath God marked you, and ſet the ſtamp of his image upon you? There is no ſoul that God does intend to put glory upon, but he marks that ſoul, and ſtamps his image upon it in the work of converſion, and ſays, Here is a ſoul I ſet the ſtamp of my image upon, becauſe I mark it out to glory: if ever you come to Heaven, God muſt ſee his own Image and Superſcription upon you. As the Beaſt ſet his mark 4.

Cap. 55.

mark upon men, and would ſuffer none to trade but thoſe that had his mark: ſo God will ſet his mark upon his people, and none ſhall come into his Kingdom but thoſe that have his mark: now a mans Image is upon a thing, when by beholding of it I am put in minde of him that it is an Image of; ſo if you have this Image and ſtamp of God, a man that knows God, as ſoon as he looks upon you, as ſoon as he beholds your converſation, he is put in minde of God, and he ſays, I have heard and read much of God, of the holineſs and righteouſneſs of God, and by this mans converſation I am put in minde of that holineſs and righteouſneſs of God, the brightneſs of which I ſee ſhining here.

Again, in Heaven you know God himſelf is the portion of the Saints, they have the preſence of God: What preſence of God do you enjoy here? Were your ſouls ever acquainted with the preſence of God in the Ordinances? What bleſſed viſion have you of God here? Thoſe who come to Heaven, God gives a ſight of himſelf here. And what union have you with God? What union of grace? What myſtical union between God and your ſouls? And what fruition have you of God? Is it God that you enjoy in the creature? and God in all things? God in the Ordinances? and what reſt do your ſouls finde in God? though you be toſt up and down in regard of the uncertainty of the creature, yet is God your reſt: yea, do you enjoy your ſelves in God? the beginning of all theſe are now for the preſent. And likewiſe for communion with Jeſus Chriſt, what communion and converſe is there between your ſouls and Jeſus Chriſt? Is it not a riddle to you? Are you

you delighted in the communion of the Saints? Are the Sabbaths your delight, as a beginning of the eternal Sabbath you ſhall keep in Heaven? Therefore now do you ask, *Who ſhall have Heaven?* and, *Who ſhall aſcend into the Mount?* Thoſe whom the Mount *now* comes down unto. Many hope they ſhall have God when they dye, but ſurely if God be not ſo merciful as to give you ſpiritual mercies for the preſent, he will not be ſo merciful as to give you eternal mercies hereafter; if he do not give you mercies of grace here, he will not give you mercies of glory hereafter. Cap. 55.

Fifthly, what are the apprehenſions that you have of this reward? there may be a ſpecial note drawn from thence, whereby you may ſee whether this reward ſhall be yours or no. What is it that you apprehend to be the heighth and excellency of that reward and glory that you expect? Is it that ſpiritual and ſupernatural good that is in Heaven? Do you not apprehend Heaven after a carnal and natural way, when you hear ſpeaking of Crowns, and dignity, and happineſs, and glory, and the like? but hath God ſhewed you that the heighth and top of all conſiſts in thoſe ſpiritual and ſupernatural things, in the image of God, and in communion with God, and thoſe things that have been opened? are your hearts more after theſe then after any thing elſe? then it is like that Heaven is for you, for theſe things are kept hid from thoſe that Heaven is not for. 5.

Sixthly, conſider what your hopes are for this *recompence of reward.* 6. How to diſcern *the truth of our hopes* for heaven

Firſt, where hopes are true, they are ſuch as are 1.

Cap. 55. 1. are wrought by the power of the Holy Ghoſt.

Secondly, they are purging hopes.

Firſt, they are ſuch hopes as are wrought by the power of the holy Ghoſt, *Rom.* 15. 13. Certainly, hopes of ſuch great things as theſe, muſt be raiſed by a great power, they are hopes that could never be raiſed by any natural apprehenſions, by any work of Reaſon: you have hopes of Heaven, and of the glorious reward; How came you by them? What almighty power of the holy Ghoſt have you felt that hath raiſed theſe hopes? If you have no other hopes but thoſe that may ſpring out of nature, natural conceits and apprehenſions, you are far ſhort of this *recompence of reward:* but *this* recompence of reward being glorious, it hath a glorious principle to raiſe hopes, ſuch hopes as can bear down ſtrong difficulties that ſhall oppoſe them: the holy Ghoſt does ſtretch out the hopes of the ſoul beyond that which nature can do. In the *Hebrew* that word that ſignifies *hope*, ſignifies a *line*, becauſe by hope the heart is ſtretched out as in a line to the thing it hopes for: now the hopes that nature raiſes is but in a ſhort line, and they ſtretch out the heart but a little way, but the hopes that are wrought by the power of the holy Ghoſt, are ſuch hopes as the heart is ſtretched out very far by them; and there muſt be a mighty ſtretching out of the heart, and that by a mighty power, to make it hope for ſuch great things as theſe, that God ſhould bring ſuch a poor worm to ſuch high things as theſe are: Ordinary baſe droſſie hopes that have nothing in them, they are not ſtretched out to theſe things, they have ſome confuſed apprehenſions, and ſlight opinions about heaven, & they are loth to think

think they ſhould be damned for ever, and caſt from God, and therefore they will have ſome conceits it ſhall be well with them, and they hope well; but to have their hearts ſtretched out to expect theſe bleſſed things as the happineſs of their ſouls, and as the real, ſubſtantial, and onely good, this is by the mighty power of the holy Ghoſt. Cap. 55.

Secondly, they are *purging hopes*; 1 *John* 3. 3. *And every man that hath this hope in him, purifieth himſelf even as he is pure:* It is a lively working hope, 1 *Pet.* 1. 3. *Bleſſed be God who hath begotten us again to a lively hope.* As a fountain that hath dirt caſt into it, it being a living fountain, it works, and works, and never leaves till it hath got the dirt out; caſt dirt into a puddle, and it lies there, and putrifies: And this is the difference between the ſin of one that is *natural*, and one that hath hope of *eternal life:* When ſin comes into a carnal natural heart, it lies there and putrifies; but where ſin comes into a gracious heart, that hath hope of eternal life, ſuch a heart by theſe hopes are as a living fountain, that will never leave working till it be pure again: Such a ſoul as apprehends it ſelf a veſſel of ſuch rich and glorious mercies as theſe, do labor to cleanſe it ſelf to the utmoſt: if you have a veſſel that you put ordinary water into, you care not though there be ſome duſt in the bottom, but if you will put in ſome precious liquor, you will cleanſe it again, and again, and will not ſuffer any duſt to be there: So carnal hearts that do not know what great things God hath laid up for his people, that are not veſſels of mercy, but onely look for ſome common things, they can ſuffer their hearts to filled with noyſom luſts, but where 2.

the

Cap. 55. the ſoul does apprehend it ſelf a veſſel of mercy, ſuch a one as God will fill with theſe glorious things, it would not have any filth and corruption abiding in it. In 2 *Tim.* 2. 21. The Apoſtle ſpeaks of two ſorts of veſſels that are in Gods Houſe, that is, in the Church, *Veſſels of honor*, and *Veſſels of diſhonor*; But how ſhall we know we are veſſels of honor, or of diſhonor? if therefore a man *purge himſelf* from theſe, he ſhall be *a veſſel of honor*; a veſſel of diſhonor is an unclean veſſel, a veſſel of honor is a clean veſſel: If therefore your hopes be ſuch as can ſtand with any beloved ſin againſt knowledge, you are veſſels of diſhonor: And here is the livelineſs of this hope; if thou haſt a hope to be a veſſel of honor, it purges you from filth, and by that purging from filth, there comes to be a readineſs and preparation to every good work, here is ſuch a one as ſhall aſcend up into the holy Hill of God. This is the ſixth note.

7. Seventhly, examine what thy claim is, whether thy claim to Heaven, and eternal life, and this *recompence of reward* do lie right in the point of Juſtification or no? If you look at nothing but the works that you do, though they be never ſo glorious and good, & do not lay your claim firſt right in the point of Juſtification, you will miſtake and miſcarry, and be diſappointed of all this *recompence of reward*. Therefore *Paul*, in *Rom.* 8. 30. ſays, *Whom he hath juſtified, them he alſo glorified*; ſo that *Glorification* does depend upon *Juſtification*: Now then the firſt thing that a ſoul is to look after for the aſſurance of its portion in this *recompence of reward*, is to make ſure in the point of *Juſtification*, for there lies the claim

claim to heaven, and all the reſt comes but as a conſequent of this. Now the laying our claim right in the point of Juſtification conſiſts in this, When a ſoul comes to apprehend the infinite need it hath of a perfect righteouſneſs of a *Mediator*, and looks upon that righteouſneſs of the Mediator as well pleaſing to God, as ſufficient to abſolve it from former ſins, and to diſcharge it from former guiltineſs, whereby another reward was due to it, and by faith applies this righteouſneſs, whereby it comes to be perfect before God, and lays the weight of all its confidence of Heaven, and of glory upon this; then you may hope to have intereſt in this *recompence of reward:* but if your claim come in any other way then this, it does not give you any intereſt to heaven; and therefore look much to the point of *Juſtification*, and be ſure that your hearts have laid the claim and intereſt it hath to heaven and eternal life right *there*, and then there may be great hope of the recompence of reward, though afterward there be many failings in your works and ſervices: And if you will look at any work whereby you ſhould have the reward, eſpecially look at the work of believing, cloſing with the righteouſneſs of Chriſt in the apprehenſion of your own unworthineſs; This is the greateſt work that any man is able to do, that ſhall have the greateſt reward in heaven. Cap. 55.

You think if you were able to perform duties, and do ſuch and ſuch things, to keep your hearts up for God, you ſhould have this reward; but the greateſt work of God that ever any creature did, is when it apprehends its own unworthineſs, to venture upon the righteouſneſs of Chriſt; if you were able to perform full

Cap. 55. full obedience to every particular of the Moral Law, it were not ſo great a work, not ſo accepted of God, not ſo well pleaſing in his eyes, nor ſhould not be ſo gloriouſly rewarded in Heaven, as this one work of believing in his Son. God takes ſuch infinite delight in his Son, as he looks more at that work of the ſouls believing in his Son, and venturing it ſelf and its eternal eſtate upon his Son, then he does upon all works beſides: and therefore look upon the point of *Juſtification* by faith *firſt*, and if that be right, the aſſurance of the reward will come in: divers objections will riſe, that can never be anſwered, till the heart be ſetled in the point of Juſtification. All the Objections that riſe from our weakneſs and ſinful infirmity comes from this, becauſe we do not ſettle our ſelves well in the claim we make to the recompence of reward in the point of Juſtification, in the righteouſneſs of Chriſt by faith.

8. Eighthly, examine what your works are, ſee whether they be ſuch as ſhall attain to this *recompence of reward*: If all the excellencies of all the moralities of all the men in the world were put into one, theſe could never reach to this reward; it is a ſupernatural thing, and therefore if you would know whether you ſhall have it, there muſt be ſomething ſupernatural in you.

Queſt. But when is a work ſupernatural, ſo as I muſt have ſome comfortable hope, that it ſhall reach unto this ſupernatural reward?

Anſw. A ſupernatural work hath, Firſt, ſupernatural Principles. Secondly, it hath ſupernatural ends. Thirdly, it is performed in a ſupernatural maner.

Firſt,

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First, the principles are ſupernatural; firſt, they are above nature; and ſecondly, they are fetched from a fountain that nature hath no skill of. For the firſt, there is ſomething above nature, that puts you upon duties; you do not onely go on in the ways of godlineſs, becauſe you know you are bound to them, you cannot be ſaved elſe, but becauſe you finde a new light let out by God from heaven, that ſhews an infinite excellency and beauty that is in the way of godlineſs. And you finde a principle of Divine nature put into you, that makes the ways of godlineſs agreeable to you; and the more Spiritual and Divine they are, the more ſuitableneſs you finde between your ſouls and thoſe ways.

What *a ſupernatural work* is.

And ſecondly, do you finde that you draw your principles that enables you to any good work from a *Mediator?* The natural principles come at higheſt but from reaſon, it ſees reaſon for ſuch and ſuch things to be done; but a ſupernatural principle is drawn from a Mediator, from God-Man, from God in Chriſt, and by vertue of the promiſe, and ſo it comes to be an Evangelical obedience.

2. And it hath ſupernatural *ends*, beyond ſelf, and all ſelf, and creature reſpects: That work that is natural riſes no higher then nature in its ends; as the water aſcends no higher then from the place it deſcends: ſo all natural works have ſome ſelf or creature reſpects, but when you finde your hearts are raiſed above ſelf and creature reſpects in your obedience to God, there is a ſupernatural end.

3. And then they are performed in a ſupernatural *maner*. *Seneca* hath this expreſſion of deſires; *You may know it is not a natural deſire when it riſes beyond bounds:*

Cap. 55.

bounds: He applies it to evil desires, when a man desires things without bounds, *that* is no natural desire: Now that which he applyes to the corruption of nature, we may rather apply to the perfection of nature. All the desires of nature are such as are limited in a narrow compass; no natural man in the world does go on in the ways of obedience with an infinite desire to dilate himself infinitely as far as he is capable, but is always limited in a little narrow compass, so far he will go, and no further; but when the soul comes to walk with God in a way of supernatural obedience, it comes to be without bounds, all those bounds that did limit the soul are taken away, and there is a letting out of the heart to God in the ways of godliness in an infinite maner; and this is a most clear evidence of a supernatural work, that will go for currant in Heaven, and shall be rewarded there; there is the impression of Gods infiniteness upon the heart in every work that is performed; examine whether your works be not like those that the Apostle speaks of, in 1 *Cor.* 3. 15. where he speaks of the works that *shall burn*; therefore let us consider whether our works be such as when they come to the tryal, shall be found to be stubble, and burn.

There are a great many whose works are like to burn, and themselves too: Many of the works of Gods people are like to burn, but look too your selves for your main and principal works, whether they will hold when they are examined by the rule of heaven, and shall be rewarded: It is nothing what your works are before men, the people of God may highly esteem of your works, but when they come

to

to be examined in heaven, they ſhall be examined ſtrictly, and unleſs God ſee a ſupernatural ſtamp upon them, they will burn; and therefore look to your works, ſee whether they be ſupernatural in the principles, in the ends, and in the maner of doing of them: and examine by theſe rules the aſſurance of this reward. Mr. *Latimer* ſays, the aſſurance of heaven, is the ſweet meats of the feaſt of a good conſcience: In great feaſts there are good meats and banquets: There are other dainty diſhes in this feaſt, and the aſſurance of heaven is the ſweet meats and the banquet. Now that we may have the feaſt of a good conſcience made full, let us take pains in examining whether this recompence of reward be ours: if we did but apprehend this reward to be ours, it would make us go on with power in our way, whereas now every little thing is ready to turn us aſide. Cap. 55.

Again, if upon examining by theſe arguments you finde ſome comfortable hope that *the recompence of reward* is yours, what concerns you, but patience to wait for it; and in the mean time to live as thoſe that ſhall have theſe things, and labor to dye ſo? 10.

Firſt, patiently to wait; St. *Iames* ſays, *The Husbandman waits for the precious ſeed till the harveſt come:* Though it be *precious ſeed,* the Husbandman caſts it into the earth, he is not diſcontent becauſe he hath not harveſt next Week, but he is content to let the winter, the froſt and ſnow go over it; and ſo we muſt be content to have many troubles between the hope of the reward, and the poſſeſſion of it. We muſt work in the vineyard of the Lord, and endure 1.

Cap. 55. the heat of the day, and not expect our peny till night. Mark how the Apostle would have those to walk who have the hope of heaven, *Rom.* 2. 7. *To them, who by patient continuance in well-doing, seek for glory, and honor, and immortality, and eternal life.* Great things are to be expected and waited for; If a man have a great venture at Sea, that he expects some mighty profit by, he is content to wait two or three years, because he thinks it will make amends for all: So in your way of merchandizing, if a man go and buy a commodity of five or ten shillings, he lays down present money, but if the commodity come to a great sum of many hundred pounds, he does but give something in earnest, the great pay is to come many moneths after: so when men will bargain with God for their obedience to have *credit* and *esteem* in the world, yea, those men that aspire after the greatest things in the world, these are poor trifling matters, and God gives them presently: but because the Covenant that is between God and Christ, & so between Christ and us, is about great matters, and God intends to reward his people with glorious things eternally in the Heavens, they have but the *first-fruits* of them for the present, and they must not expect the fulness of them suddenly.

Great men have two kinde of Servants usually, some servants that they hire by the day, or the moneth, or the year, that they shall have so much wages, and so their wages is paid them, it may be every night, or every week; other servants have not their wages presently, but that which they serve for, is the expectation of some great office or living that their Lord should give to them after many years service, and

and therefore they go on in their ſervice, though nothing come preſently. Here is the difference between the men of the world and others, I ſpeak of thoſe who live the beſt lives who are not truly gracious; they in ſome meaſure are the ſervants of God, they do God ſome ſervice, onely ſuch ſervice as poor laboring men do that are hired in a great mans Houſe, that have their pay every week, or day; ſo you have your pay every day, you have meat and drink, and the comfort of the creatures; but God hath other greater Servants, godly people, Chriſtians, and though they have not ſo much pay preſently, as wicked men have, yet there are reverſions, and ſome glorious things that they expect hereafter, and therefore they go on patiently, though for the preſent they have not ſo much as others. And you have no cauſe to envy others: If there be two Servants in a great mans Houſe, the one ſees the poor laboring man have his ſhilling given him, ſhall he envy him, and ſay, I have ſerved many years, and have not had a ſhilling? No, he does not envy him, becauſe he expects ſome great things: And ſo when you ſee the men of the world have the great things of the world, do not envy them, becauſe you ſerve God for greater things.

Queen *Elizabeth*, ſhe envyed the milk-maid *when ſhe was in priſon*, but if ſhe had known what a glorious Reign ſhe ſhould have had for four and forty years, ſhe would not have envyed her. Wait therefore patiently, becauſe the things are great, and the longer you wait, the greater they will be: as it was the ſpeech of the Son of an *Emperor*, ſays he,

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The longer the Cooks are preparing the meat, there will be the better chear, meaning, *The longer he ſtaid for the* Empire, *the greater it would be*; ſo go on in your way, wait patiently, the longer you wait, the better it will be at the laſt: and it is ſure enough, Chriſt is gone before to take poſſeſſion, and God never ſo wrought to make any thing ſure, as he hath wrought for the aſſuring of the good in the Covenant of grace. Yet long after it and deſire it. In *Rom.* 8. 21. it is ſaid, *The creature groaneth to be delivered from the bondage of corruption, to come into the glorious liberty of the children of God*; and therefore we our ſelves ſhould much more deſire it, and pant after that time, we ſhould cry out with *David*, though with patience, *When ſhall I appear before God, the living God?*

Chap. LVI.

Chriſtians ſhould live *and* dye *as becomes* heirs *of ſuch a glorious eſtate.*

2.

Secondly, learn, if there be *ſuch a glorious reward*, to *live* and *dye* as becomes ſuch glorious *heirs*: this is the Exhortation of the holy Ghoſt unto us by St. *Paul*, in his Epiſtle unto the *Theſſalonians*, *As you know how we exhorted, and comforted, and charged every one of you that ye would walk worthy of God that hath called you unto his kingdom and glory*: here is an exhortation, and in the name of God a charge upon every ſoul that does expect to have the portion of it in theſe great things, that

1 Theſſ. 2. 11, 12.

that they would *walk worthy of God, who hath called them unto his kingdom and glory*: it is a great charge *to walk worthy of God*, but to walk worthy of God *who hath called us to his kingdom and glory*, this is great, but the life of a Christian must be thus. Now consider, what life have I? Is my life such as may be said to be worthy of God, and that God that hath called me unto his kingdom and glory? Surely great things must be in the lives of Gods people: people talk much of strictness, and precisenes, that they may be too precise; what do you think must this life be that must be worthy of God who hath called us to his kingdom and glory?

It must not be a dead-hearted life, go on with a holy and heavenly chearfulness and courage in Gods ways: It becomes the children of the Bride-chamber to be joyful: see that in any case you rejoyce before the Lord; comfort your selves and one another by these sayings. We belye the truth of God, if we do not walk joyfully: *Rejoyce* in this, *that your names are written in the Book of life*; says Christ, they rejoyced that the *Devils fell down before them*: If there were any thing in the world to be rejoyced in, one would think they might rejoyce in *that*, but Christ would not have them rejoyce in that, in comparison of this. *Cæsar* when he was sad, he said to himself, *Think thou art Cæsar*, that *that* might take away his sadness; and so say I to a Christian, *Think of your Crown and glory*, let your lives be such as may make it appear you have your portion in these things. I may say to some, as *Jonadab* said to *Amnon*, *Why art thou lean from day to day, being the Kings Son?* So may I say to every childe of God, Why is thy heart

Cogita te Cæsarum esse.

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so troubled, and *Why walkeſt thou ſo dumpiſhly in the ways of God, being the King of Heavens Son?* Poſſibilities of heaven is enough to take away the ſting of afflictions, but having comfortable hope of theſe things, this ſhould take away even the ſenſe of them, at leaſt, ſo far as that they be no way diſturbing to us; *Seneca* ſays, *That vertue does not conſider what it ſuffers, but whither it tends.* It beſeems them well enough, but not you, it beſeems *Swine* to follow the trough, but not the *heirs* of a Kingdom. *Plutarch* tells of *Themiſtocles*, that he accounted it not to ſtand with his ſtate to ſtoop down to take up the ſpoyls the enemy had ſcattered in flight, but ſays to one of his followers, *You may*, for *you are not Themiſtocles.* Thus may it be ſaid to worldly ſpirits, You may be greedy of theſe things, for here is your portion, your names are written in the *earth*, you are not the heirs of the kingdom.

Quo tendat, non quid paſſura ſit, cogitat. Sen. de gubeanat. mundi.

Ἀνέλε σαυτῷς σὺ γὰρ οὐκ εἶ Θεμιστοκλῆς.

2. Secondly, walk above the world, above all things that are here below, take heed of enſnarling your hearts, & of too much mixing your ſelves with them. There is a generation whoſe names are written in the *earth*, *Ier.* 17. 13. and it beſeems them to look after *the things* of the earth, becauſe their portion is *there*, it is their All: but Gods people have their names written *in heaven*, and therefore they ſhould not regard the things below as they do. Whoſoever was free of the city of *Rome*, might not accept of any other freedom in any other city; they counted it a diſhonor to the freedom of *Rome*, to take freedom any where elſe: So thoſe that are free of the kingdom of Heaven, ſhould not ſeek to be free *here*, but they ſhould be ſatisfied with a mean con-

condition here, and take heed they do not entangle themſelves too much in the things below. Cap. 56.

Beſides, thoſe that have hopes of Heaven, they ſhould labor to have their lives like to Heaven: It is that we pray for, that *the will of God may be done in earth as it is done in heaven*: How is it done in heaven? The Saints and Angels there do it *fervently*, *univerſally*, *readily*, *conſtantly*, and therefore the Angels are called by the name of *Seraphims*, it notes *burning*, becauſe they burn with zeal for God; labor to conform your life to the life of Heaven. 3.

Again, labor to be much trading for heaven in this world, let there be much intercourſe between you and Heaven, let your *converſation be in heaven*, *Phil.* 3. 20. If a man intend to live in another Countrey, he will have much traffique in that Countrey before he goes; and if we believe we ſhall come to Heaven, let there be much trading that way. Our converſations ſhould be *ſo* in Heaven, as all the mercies we enjoy *here* ſhould raiſe our hearts to heaven. We read *Exod.* 25. that *upon the Table of Shew-bread* there was *ſet a crown of gold*. In thoſe proviſions that we have here for ſouls and bodies, our hearts muſt be raiſed to that Crown of glory reſerved for us; for the *Shew-bread* ſet before the Lord was to ſignifie Gods proviſion for *us*, and the dedication of *our bread* of all our proviſion to God. 4.

Again, let us labor to encreaſe heaven in our hearts, and to bring as much of heaven into them as poſſibly we can. 5.

And keep your ſelves in a continual readineſs when- 6.

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whensoever God shall call you to such a glorious *recompence of reward* as this is. It is said of *Daniel*, though he was in *Babylon*, he opened his windows towards *Jerusalem*, he kept his heart in a readiness to go: So you should do, keep your hearts in a heavenly frame ready for heaven, waiting upon the Bridegroom with your lamps burning, that when he comes you may open immediately to him. There is a difference between a wife that hath been faithful to her husband, and waits for his coming home, and another that hath been unfaithful to her husband, and hath other lovers in the house when her husband knocks; if her husband knocks, she doth not go immediately, but there is shuffling up and down, and she delays the time, till she have got the other out of the house; but a faithful wife, she immediately opens; it is true, though the wife be not unfaithful, yet if the house be not handsom, and things be not prepared, she is loth to open: So Christians they have been dallying with their lusts, and their hearts are out of frame, and they are loth to open to Christ; but we should keep our hearts in such a readiness, as immediately to open to Christ, and to be willing to dye.

And when *we dye*, to dye as *heirs* of such things, not to respect things below, house or lands, or any thing here. We read of Pope *Adrian*, when he was to dye, he laments his condition, because he was to leave all his delights and pompous vanities, and cryes out, *O my soul, whither goest thou? thou shalt never be merry more*; he was loth to leave these things, because he did not know whither he went; but a soul that knows what inheritance it shall have hereafter,

hereafter, it is not loth to go hence: Many are loth to dye, becauſe they have treaſures in the world, as thoſe *ten men* ſaid, in *Iſa.* 41. 8. *Slay us not, for we have treaſures in the field, of wheat, and of barley, and of oyl*; but a godly man is willing to dye, becauſe he hath treaſures in Heaven. Keep open the eye of faith, exerciſe faith to ſee God that is now ſending for his childe home: And look upon Chriſt as having that prayer granted, *Father, I will that thoſe whom thou haſt given me be where I am*: by faith you ſhall ſee Heaven opened, and the crown prepared, and ſee God in his glory, that you may expreſs chearfulneſs of heart in going to take poſſeſſion of that glorious recompence of reward; behold the Angels of God coming to take you up into Heaven. It was an expreſſion of the honor of one *Hugh Biſhop of Lincoln*, that *King* John *and his Nobles would carry him to the grave*; more honor ſhall the Saints have, for God to ſend his *Angels* to convey them to that place of glory.

And further, let your ſpirits work mightily after Heaven; now when they draw near to it, as the nearer any thing is to the center, the more ſtrongly and ſwiftly it moves; As a ſtone that falls down from a high place, it moves more ſwiftly when it is nearer the ground, then when it was higher; ſo at death, the ſoul is nearer its center, grace is changing to glory, and when grace and glory is to meet, there muſt need be a mighty working of heart, and mighty ſhouts: As it is reported of the *Duke* of *Bullion* and his company, when they went to *Jeruſalem*, as ſoon as his company ſaw the high Turrets, they gave *a mighty ſhout, that the earth rang*:

Cap. 56. *rang:* and ſo when the ſoul ſees the turrets of this heavenly *Jeruſalem*, and when you ſee your ſelves ready to go and poſſeſs it, what mighty workings and ſhoutings of your heart will there be?

And when you are to dye, ſpeak well of God, and of the ways of godlineſs to all that are about you. Chriſtians ſhould now labor ſo to live, as there may appear a mighty difference between their deaths, and the death of others; whereas ordinarily ſuch is the vanity and droſſineſs of the hearts of Chriſtians in their lives, as when they come to dye, they are ſo heavy and ſad, as if no ſuch things were prepared for them. In 2 *Pet.*1.11. the Apoſtle having exhorted them before to adde one grace to another, and to *give all diligence to make their calling and election ſure*, ſays he, *So an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Savior Jeſus Chriſt*: Chriſtians ſhould labor ſo to live, as when they come to dye, they may not onely have *an entrance* into the everlaſting Kingdom of our Lord adminiſtred unto them, but that they may have an entrance *adminiſtred unto them abundantly*: Many make ſhift to get to heaven, but they have not an entrance adminiſtred *abundantly*. As a Ship may make ſhift to get into harbor, but with the Anchors loſt, and Cables rent, and Sayls torn, and the Maſts broke; another Ship comes in with the Sayls up, and the Flags up, and Trumpets ſounding, and comes bravely into Haven; ſo much difference is ſometime between true Chriſtians; ſome through careleſneſs, and unbelief, and ſadneſs, and ſullenneſs of Spirit, although they make ſhift with much ado to get into Heaven, yet ſo as their

their anchor of hope was even gone, and they had little or no comfort at all; but those that have added one vertue to another, and have been *diligent to make their calling and election sure*, they come to Heaven with much glory and joy, and that should be our care so to live in adding one grace to another, that when we dye our deaths may be glorious.

Use 1. Yet further, from the consideration of this glory revealed, which God hath prepared for his Saints, we are to draw this meditation, If Heaven be so glorious, then we had need fill up the comfort of our lives by doing and getting as much good as we can while we live here, that we may as much as possibly we can recompence that which we suffer in the staying from the possession of such glorious things reserved for us; when we hear of such things as these are, we cannot but think in our selves, it were better for us many ways to be in Heaven, this life is but a bondage to us while we are absent from such things, and therefore we had need have something to recompence this bondage; we had need do much good, and get much good, while we live, to pay the charges of our lives; what a tedious thing is it to us to live so much to sense as we must necessarily do here, when we are heirs of such glorious things? if we do not do much good, and get much good here, what have we to sweeten and recompence this tediousness? If a man be from home, and by his absence suffers much loss of what he might have had at home, he is the more diligent and careful in his journey to get something that may recompence this loss; so it should be with us: It costs us dear (as I may so speak) to live in the world, for it costs

Cap. 57. us the forbearance of such glorious things; if we fill not up our lives with service for God, what have we to pay our charges to countervail this that our lives here cost us?

CHAP. LVII.

The great things of eternity *to be much* sought after.

12. THe last Use is an Use of Exhortation to all, now to set your hearts to seek after these great and blessed things of eternal life that have been opened: O that now the hearts of people that have been wandring after other things might be brought in, and set upon eternal life and Heaven: Let every soul reason with it self: Are there indeed such things to be had? hath God such intentions to communicate himself thus to mankinde? And am I the man or woman that shall lose all this? that shall never be partaker of this? O wo unto me that ever I was born! In *Luke* 16. 16. *The Law and the Prophets*, says Christ, *were till John, but since that time the kingdom of God suffereth violence:* The *Law* and the *Prophets* did but darkly reveal the things of the Kingdom of God, but St. *John* he did more clearly reveal the things of that Kingdom, and since that time *the kingdom of heaven suffereth violence:* O that it might be said concerning any man or woman that have heard this argument opened; since that time that the *recompence of reward* was opened, *the kingdom of heaven hath suffered violence;*

violence: Surely there is ſtrength enough in that which hath been ſaid to draw forth the heart with *violence* after it. I remember *Plutarch* reports in the life of *Camillus* of the *Gauls*, that after they had once a taſte of the ſweet wine of the grapes that grew in *Italy*, they inquired in what Countrey ſuch ſweet wine was, and after they underſtood where the grape of that wine grew, they would never be at reſt till they got to that Countrey where ſuch ſweet and pleaſant things grew. I have endeavored in the opening of this point, to bring unto you ſome of the Cluſters of *Canaan*, and ſome of that wine which is to be drunk in the Kingdom of Heaven; now if you account it to be ſweet and good, let not your hearts be at reſt till you come at that Countrey, till you come to enjoy the ſweet and good of that Countrey.

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Fugiendũ eſt ad clariſsimam patriam ibi pater, ibi omnia Plotinus. apud Auguſt. lib. de Civit. 9. c 16.

It is reported of one *Adrianus*, who ſeeing the *Martyrs* ſuffer ſuch grievous things in the cauſe of Chriſt, he asked what was that which cauſed them to ſuffer ſuch things; and one of them named that Text, *Eye hath not ſeen, nor ear hath not heard, neither hath it entred into the heart of man to conceive what is laid up for thoſe that love God*; and the naming of that *Text* converted him, and had ſuch an effect as made him to profeſs Religion, and ſo to profeſs it, as to be a *Martyr* for it: You have not onely *one* Text named, but *many* have been uſed about this argument, let not all be in vain. We read in *Mark* 10.17. *of a yong man* that came running, and kneeled before Chriſt, and asked him, *Good Maſter, what ſhall I do that I may inherit eternal life?* O that God would move the hearts now of ſome yong ones, that

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that hearing what eternal life means, they may now come running to get part in it, that that activity and vigor of their youth may be exercised and spent about this, *What may I do that I likewise may be partaker of eternal life, and of these glorious and blessed truths that are here revealed?* You that are in a poor condition in the world, that have little here, here are great things for your hearts to make after, here are glorious things that are as obvious for you ac for the greatest in the world; you cannot expect to have great matters in the earth, but here you may expect to have great matters. You that are old likewise, though you have not been acquainted with the excellency of the Kingdom of God, now bless God that you may yet further know more concerning it. If a man come to know more of an inheritance that did befal him, or of any outward gain then before, he is glad that he lived to that time; so bless God that you may know yet more concerning eternal life before this life be at an end. What is it that your hearts are set upon? There are none but their hearts are set upon some good that they apprehend to be good; Now what is that good? Certainly there is an eminency of all good contained in this.

It was a charge of God unto *Baruch*, that we read of in *Jer.* 45. *ult. Seekest thou great things for thy self? Seek them not, for I will bring evil upon all flesh, and that which I have planted I will pluck up*: The argument runs thus, *Seekest thou great things for thy self* in any outward matter? *do not seek them*, for I am about to bring evil upon my people, the time of publique calamity is coming, and doest thou seek great things for thy self? But when we are about

about this argument, the glory of the Kingdom of God, *Doeſt thou ſeek great things for thy ſelf?* We cannot ſay, *Seek them not:* God would have his people ſeek glorious things for themſelves, ſeek them to the utmoſt that poſſibly you can: So follow theſe things as not to be ſatisfied with any thing under theſe.

Gods people are ſatisfied with no worldly good *for their portion.*

God would have his ſervants to be of ſuch ſpirits, as though content with the leaſt mercies they do enjoy, to acknowledge themſelves unworthy of them, yet not to be ſatisfied with the greateſt things in the world for their portion. What, will a reprobates portion ſerve you? Certainly, the glory of the world, if you had it all, it were but the portion of a reprobate. What, will a Dogs portion ſatisfie you? All the things of the world are but Dogs meat, ſo the Apoſtle calls them in *Phil.3. I account all things in the world as droſs and dung*, or *dogs meat*; and will this ſatisfie you? Is there nothing elſe for you to ſeek after? *Firſt ſeek the Kingdom of God* (ſays Chriſt) *and the righteouſneſs of it*, let that be your *firſt* endeavor: *Strive to enter into the ſtrait gate*, though it be never ſo ſtrait, yet if it be the way unto life, and unto theſe things, ſtrive to enter: We have not ſpoken more then that is real. It is a ſaying of one, *Neither Chriſt, nor Heaven can be hyperbolized*; that is, there cannot be more ſaid of the excellency of Chriſt, and of Heaven, then it is in its ſelf, and therefore do not think any thing that hath been ſpoken is an hyperbole, but a real expreſſion of ſome little glimpſe of the glory of the *recompence of reward.*

σκύβαλα.

Nec Chriſtus, nec Cœlum patitur hyperbolem.

It may be ſome of your hearts when you hear much

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much of the wrath of God againſt ſin, and the dreadfulneſs of Gods diſpleaſure, your hearts are ready to riſe, and belk, and theſe are hard things, and hard ſayings, and who can bear them? but now you have not heard ſo much concerning that, but you have heard of the goodneſs of God, and of the glory of God, and of the riches of the grace of God, and of the wonderful thoughts that God hath for the everlaſting good of mankinde, how do your hearts work now? Shall your hearts ſtir when you hear Gods wrath, and when you hear of Gods grace ſhall not your hearts ſtir then? If God does intend good to any ſoul, he will cauſe that ſoul to ſee into the reality and excellency of theſe things, and that all things ſhould be neglected (in compariſon) in ſeeking after theſe.

Conſider that God hath given unto you natures capable of theſe glorious things; God might have made you *worms* or bruit *beaſts*, and there would have been an end of you preſently, you had not been any way capable of theſe things; but God hath made you of ſuch a nature, ſuch creatures, as ye are capable of the higheſt excellency that ever any creature that God made was capable of, and therefore being of ſuch a nature, of ſuch a large extent, it concerns you to ſeek after thoſe things which might fill it; they are not little things that can fill large capacities, now mans nature an immortal ſoul, is of a large capacity; and when the time ſhall come that God ſhall diſcover to any ſoul what it was capable of, how infinitely will it be confounded in it ſelf, when it ſhall know what poor things it ſought after and minded? Men live here in the world as though they were capable

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capable of no other happineſs but meat, and drink, and clothes, and ſuch kinde of things, as if there were no higher things that concerned the ſouls of men. Heathens were mighty inquiſitive what ſhould be the true happineſs of man, they did think ſurely man was made for higher things then thoſe that are here, and there were mighty diſputes about it what it ſhould be, there were fourſcore Opinions that were amongſt them about the happineſs of man; they did but beat the buſh, God hath given us Chriſtians the bird, and we have the Goſpel that reveals glory, and immortality, and happineſs unto us.

The *Heathens* would have counted it a great good to have known *wherein the true happineſs of man did conſiſt:* And thoſe who had moſt wiſdom did come near that wherein we ſeek happineſs, and yet wavered in their thoughts, but we are aſſured of it, we have God himſelf revealing from Heaven, wherein our true and utmoſt high good conſiſts, and therefore if we ſhould not ſeek after that happineſs which God tells us is happineſs, but ſhould follow our own ways ſtill, how juſt will our condemnation be.

Again, *this* is not the *time* that God will communicate much of himſelf in, and therefore we muſt look beyond this life. It is a witty elegant ſpeech *Bernard* hath, *God reſerves his new and beſt wine until afterward.* Amongſt the *Latins* they call proſperous things *ſecond things*, becauſe they are to be had *hereafter*, they are not the *firſt things*. So true proſperity is not to be expected *here* in the *firſt way* of Gods communication of himſelf to the creature, but in the *ſecond way*, in the life that is to come: If a man have

Res ſecundæ.

Cap. 57. good wine, he reserves it till the last; so God reserves the riches of his grace, and the treasures of his goodness, his best wine, till they shall come and drink with him in his own presence before him continually.

And know further, that Christ hath wrought hard to provide happiness for mankinde; and shall we neglect it? In his working for the glory of mankinde, and this happiness of the children of men, he sweat at it, and so sweat, *as clods of blood trickled down his flesh* in the garden, though it were in the winter time, and a cold night, and he lay upon the ground, and shall it now be neglected by us? You that have neglected this all this while, who might justly have had your reward amongst those creatures that are cast out from the presence of God: yet know there is a possibility for that tongue of thine that hath been guilty of so many blasphemies, to be singing *Allelujahs to the Lord, and to the Lamb that sits upon the throne for ever.* Who knows but that body of thine that hath been so intemperate, and but a sink of filthy lusts, may be made glorious like the body of Christ? and what is it that God requires of you for all this? Nothing but onely to work his own work in you, and it is not a dishonorable work, but a glorious work, that in which there is more excellency then in any thing in the world: were it that there were no reward of godliness, the very *excellency* of godliness *it self*, hath more in it then the whole world: but take godliness with that excellency which it hath in its own nature, and take it with its glorious end, and who would not come into this way? Many men care not what base thing they do,

so

ſo they may be a little regarded, but now to have the higheſt reward that ever God will communicate to any creature, and that for doing thoſe things which are the higheſt honor for the preſent, this would encourage any living to come into this way. *Alexander* inviting many to a ſupper, he provided a Crown of a hundred and eighty pound to be given to thoſe that did drink moſt, and in that he did like a *Heathen*; but though it was ſuch a baſe work, and ſo dangerous to themſelves, yet there was one and forty that killed themſelves with drinking to get that Crown: Thus we may ſee the baſeneſs of mens hearts, that to get a little honor in the world, will not onely do ſomewhat that is baſe, but the baſeſt things of all, and that although they be dangerous too. What ſhame and confuſion will this be, that any ſhould do more for the things of the world, yea more for a luſt, then we ſhall do for Heaven? How ſhall we ever think to get Heaven, when this may be ſaid, *You do not ſo much for Heaven and Glory, as many will do for their luſts, for their filthy ſins.* I have read of the *Panther*, that it does love the dung of man ſo much, as if it be hanged a height from it, it will skip and leap up, and never leave till it have burſt it ſelf in pieces for to get it, and that is the way they get that creature: we may apply it to the filthy baſe luſts of mens hearts which are like dung, & yet ſo are many men ſet upon them, that they wil venture all for them, and labor after them, though they burſt themſelves, and damn themſelves eternally for them: what an infinite ſhame is this, that men ſhould be content to labor, and ſuffer ſo much for their luſts, and that we ſhould do no more for glory? If men do ſo much

Cap. 57. for the things of the world, why ſhould we be backward in doing for Heaven? How will men endure the cutting off the members, and much pain for health and life, and yet for this reward, and this inheritance, how little is done in the world?

So run, ſays the Apoſtle, *that you may obtain*, not *a corruptible*, but an *incorruptible crown*: Thoſe that run a race for a corruptible crown will be temperate, and deny themſelves in their diet, *But we*, ſays the Apoſtle, *ſtrive for an incorruptible crown*; therefore let all our ways be ſuch as it may appear to all the world that we are ſtriving for an incorruptible crown, and that God hath ſhewn us glory and ſalvation to draw our hearts more then any thing in the world; and *ſtrive*, for now by ſtriving you may come to the reward, but if you ſtay but a while, you muſt be eternally receiving the reward of ſin, then though you would do a thouſand times more, God will not care for it; if then you ſhould ſay, *Now Lord I will ſeek thy face, and do any thing thou wilt have me to do*, God will not then regard it. As one *Lamachus* a Commander ſaid to one of his Soldiers that was brought before him for a misbehavior, who pleaded, *He would do ſo no more*; ſays he, *No man muſt offend twice in war*: So God will not ſuffer men twice to neglect the day of grace; if it be neglected once, it is neglected for ever, if you loſe this reward here, you loſe it eternally; and therefore now look about you to attain this here, that you may not cry out in the anguiſh of your ſpirits hereafter, That God, and Chriſt, and Heaven are eternally gone.

Non licet in bello bis peccare.

CHAP.

Cap. 58.

CHAP. LVIII.

How the Recompence of Reward *may be attained.*

BUt what is to be done that we may attain to this glorious recompence of reward? *Queſt.*

I anſwer, Are your hearts ſerious in asking this queſtion? Do your ſouls ask this queſtion indeed in the earneſtneſs of them? as they did, *Men and brethren, what ſhall we do to be ſaved?* ſo as to be willing to yield to whatſoever God ſhall reveal: If you have ſuch a reſolution, know this comes from Heaven, and if it be followed to purpoſe, it will bring you to Heaven: But for direction, if you would make your ſelves partakers of this reward, *Anſ.*

First, conſider the infinite diſtance that is between you and Heaven naturally. That bleſſed *Martyr* Mr. *Hooper*, though he was a gracious man, yet he cryed out, *Lord, thou art Heaven, and I am hell*; If he cryed out ſo, how much more may many of you, whoſe conſciences may accuſe you, *Lord, thou art heaven*, but *I am one* not onely that deſerve hell, but *that am hell it ſelf?* What ever wickedneſs is in hell, is in every mans heart naturally; when as any are caſt into hell, certainly hell puts no new ſin into them, there is but the venting of that ſin which was there before, and all the wickedneſs of mens hearts that was reſtrained, is now let open: Now look what infinite diſtance is between hell, and all this glory, and the glorious thoughts of God for the ſalvation of a poor creature, the ſame difference is between this glory and that condition a man is in 1.

Cap. 58. in naturally: O labor to see this, and be convinced of this, and work this upon your hearts, what is that reward that you do deserve, make your hearts truly sensible of that.

2. Secondly, it concerns us much, if we would not miscarry here, to acquaint our selves with the mystery of *the Covenant of Grace*, for it is upon that your eternal estate depends more then any thing else; onely in the Covenant of Grace is revealed the counsels of God concerning bringing mankinde to eternal happiness, and how he will bring about this glory, and without some knowledge of the Covenant of Life and Grace in Christ, all that can be done in the world, can never bring any soul to Heaven; and that soul is in a very good forwardness to eternal life, that is acquainted with the *Covenant of Grace.*

3. Thirdly, consider what is the *special sin* that your heart is naturally most inclined unto, and you finde the corruption of your hearts vent it self most in, and look to that, take heed that be not your bane in the conclusion, let there be a renouncing of that, or else all is to no purpose, all your serving of God is nothing. St. *Paul* when he spoke concerning his *running the race, and attaining an incorruptible crown*, says, *I therefore so run, not as uncertainly,* 1 Cor 9. 16, 27. *and so fight I, as not one that beateth the air*; as if he should say, I hope my labors and endeavors after Heaven and this incorruptible Crown shall not be in vain, as one that beateth the air: How so? because *I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, my self should be cast away.* He was afraid of that

body

body of his, wherein corruption did ſtir, and his giving way to ſome bodily fleſhly content that he found ſtirring in him ſhould diſappoint him, and therefore ſays he, *I keep down my body*, in the Original it is, *I beat my body black and blew, I club it down:* his conſcience was convinced of Gods ways, but he felt the *fleſh* and *body* of *his* working in ſome ſinful way, and his conſcience began ſo far to reflect upon himſelf, as to think if I do not look to this body of mine, *I ſhall loſe this incorruptible crown*, and I ſhall but beat the ayr, therefore ſays he, *I keep under my body*. What ſhall St. *Paul*, ſuch a glorious Apoſtle, ſo filled with the grace of God as he was, have ſuch thoughts, for fear he ſhould labor after Heaven and the incorruptible crown, as one that beateth the ayr; what ſhall become of a company of wretched creatures, that do nothing but ſatisfie the fleſh, & minde nothing but to give full ſatisfaction to the deſires of the fleſh every way, their thoughts are after nothing elſe but to make proviſion for the fleſh. If you will not labor after heaven as one that beats the ayr, beat down your bodies; if you do not beat down your bodies, there is little hope of the ſalvation of your ſouls: it was St. *Pauls* care, let it be yours.

ὑπωπιάζω

4. Again further, if you would have this *recompence of reward*, labor to unſnarl your ſelves from the creature, labor to get your hearts looſe and untangled from whatſoever is in the world, from all earthly engagements. It is a ſpeech that I have read of one *Demades*, when the Emperor ſent to his Countreymen of *Athens*, to give him Divine honor, and they were loth to yield unto it, but conſulted about it,

Cap. 58. it, says he, *Take heed you be not so busie about heavenly matters, as to lose your earthly possessions*; that indeed is the voyce of a carnal heart, Let not me look after the high conceits of heavenly matters as to lose my earthly possessions: but rather turn it the other way, *Take heed you be not so busie about earthly matters, as to lose your heavenly possessions.*

I have read of *Antipater* King of *Macedonia*, that when one presented him a Book treating of happiness, his answer was, οὐ σχολάζω, *I have no leisure*; you have been presented with Sermons, and now with a *Book* treating of heavens happiness, take heed that no earthly entanglements so take your heart, that you should put off all with such a thought, *I must minde and follow my occasions*; let no other things take up your heads or hearts, that your should have no liberty to your spirits to seek after these glorious things, or at least not so to seek after them as becomes things of such a high and glorious nature as these are.

The Apostle in 1 *Tim.* 6. 19. says, *They that will be rich, fall into a temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition*: they that set their hearts upon the creature, *they must have* so much of *the creature*, they drown themselves in the creature. As a man when he is drowning, he catcheth hold of any thing that is next him, and by fastening upon that which is next him, he loses fastening upon that which might save his life: So those that have their hearts engaged to the creature, and resolve they must have so much of the creature, they are *drowning in perdition*, and they catch hold upon that which is next them

them, some present content and pleasure, and though something be cast to deliver them, they let that go: We in the Gospel cast forth a line to you to help you from drowning, (for every man naturally is sinking in perdition) but because your hearts are set upon the creature, and engaged there, you falling down to the ground, catch hold upon that which *is next you*, some contentment in the creature, and that drowns you in perdition, and all our preaching is not available to such a soul that hath fastened it self upon any creature contentment here, you take not hold on our line that we throw out to you, and so you drown in eternal perdition, take heed therefore of all creature earthly engagements. Cap. 18.

5. Again, if you will obtain this *recompence of reward*, follow that Scripture, and make much use of it, in *Psalm.* 73. 24. *Guide me with thy counsel, and afterward receive me to glory*: Would you be brought to glory? Be willing to *be guided by the counsels of God*: What do you think in your consciences are the counsels of God concerning you? Take heed it be not said of you, as it was of the *Pharisees*, *They rejected the counsels of God*: Never talk of hoping and trusting in Gods mercy, if you neglect the counsels of God revealed in his word: those counsels of his which were in his heart from all eternity, that should be the way of bringing men to happiness. It is all one with that of the *Psalmist*, in *Psalm.* 17. 15. *As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness*; as if he should say, I look to receive satisfaction from the likeness of God, by beholding his face in righteousness. Now I appeal

to

Cap. 5 8. to thee, *Canst thou behold the face of God in righteousness?* Are they such righteous ways as thou walkest in, as thou canst look upon his face, and behold him with comfort? this is the way to come to this *recompence of reward*, for so the Scripture says, *God hath called us to glory and vertue*; if you would come to glory, go on in the way of vertue.

6. Lastly, be willing to endure any difficulty, any hardship in the world; The stone will fall down to come to its own place, though it breaks it self in pieces: so we, that we may get to our center which is upward, though it be to break our souls in pieces, that should suffice us. It is said of *Cyrus*, one day he set his Soldiers to hew wood, and to do hard work; the next day he feasted them, with a great deal of delight and pleasure, then he asked them, which day they had rather have? they said, the latter: he says to them, *If you would always have such days, you must be willing for a while to strive with your enemies, and then you shall have the spoil, and always have such merry days*: and this he did to put heart into them. Shall *eating*, and *drinking*, and a little pleasure here, put heart into men to suffer hardships, to endure difficulties? How much more should the obtaining of this glorious *recompence of reward*, put heart into us to endure any difficulty? We read of the Devil, he came to Christ, and shewed him *all the glory of the world*, and said, *Fall down and worship me, and all this will I give thee*: but here is another maner of invitation to worship God; God says to every man and woman, *Fall down and worship me, and all the glory of heaven will I give thee*: It was but the glory of *the world* that the Devil shewed,

ſhewed, and he could not give it him; it was but the Devil that offered it, and it was by worſhiping of the Devil to get it; but it is the God of glory that hath all glory at his diſpoſe, that calls to you this day to worſhip him, that is ſo infinitely worthy of all worſhip; *fall down and worſhip me*, and not onely the glory of this *world*, but the *glory of heaven*, and of an incorruptible crown, *will I give unto you, I will make it ſure to you.* God does out-bid all the world: when *ſin* and temptation comes to offer any thing to you, know that God out-bids them, they cannot give that which will reach this. If a chapman come and bids for a commodity, and another man comes and out-bids him, he carries it away: Hath any *temptation* come to draw away your hearts from God? God comes and out-bids all temptations in the world, to that end you may come and fall down and worſhip the Lord. O do not ſtick in the droſs and mire of your filthineſs ſtill. I have met with a Text in 1 *Chron.* 4. 23. which one interpret's to be meant of the baſeneſs of people, that regard baſe things, rather then joyning in Church-communion with Gods people, God ſpeaks of them in away of diſgrace, *Theſe were the potters, & thoſe that dwelt*, &c. When the people of God ſhould return to *Ieruſalem*, they would ſtill dwell with the King of *Babylon*, and live amongſt their *pots*, ſo they might have maintenance, rather then return to *Ieruſalem*, where the true worſhip of God was, their own country, and a type of heaven, theſe are thoſe baſe ſpirits. It may be applyed to many, if they live in places where they may follow their callings, make *pots* ſo as to get a livelihood for themſelves, and their families, rather then they would venture

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venture any thing to joyn with the people of God, they would ſtay there. But how much more baſe is it, for people ſtill to ſtick in the mire and droſs, rather then to ſeek after theſe glorious things?

Wherefore for concluſion of the Exhortation; as St. *John preached*, and ſo Chriſt himſelf, *Repent, repent, the Kingdom of Heaven is at hand:* So ſay I; Repent, repent, break off ſin, reform, for the kingdom of heaven, not onely *the kingdom of the Goſpel*, and of *grace*, but the kingdom *of glory* is at hand. And therefore what remains, but as we read in *Rom.* 1. 18. the Apoſtle ſpeaking of the glory of heaven, ſays, *There is glory to be revealed in us.* We have had in the opening of this Point, the glory of heaven revealed to us; the Lord grant that the glory of heaven may be revealed in us. And thus we have finiſhed the Application of the glorious recompence of the reward of Gods people; the great argument that encouraged, that ſtrengthned, that confirmed *Moſes* in this his bleſſed choice.

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